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A Commentary on . . St. Paul's Epistles to the Corinthians . *By* JOSEPH AGAR BEET, D.D.

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SEVENTH
EDITION

LONDON HODDER AND
STOUGHTON 27
PATERNOSTER ROW 1902

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Printed by Hazell, Watson & Viney, Ld., London and Aylesbury.

PREFACE.

THIS seventh edition is a reprint, carefully revised, of a work published twenty years ago. The changes are few and small. That they are so few, is due to the smallness of the progress in New Testament exposition during these years. A commentary on a book of the Old Testament would show very different results.

The chief changes are on pp. 502–5, in the dissertation on the chronology of the epistle. But even here, after careful examination, I have put the probable date only one year earlier, acknowledging, while so doing, that the scantiness of the evidence leaves the exact date quite uncertain. But, as I have shown on p. 505, the uncertainty extends only to some three years; and is therefore of no practical importance.

Since the first edition of this work was published, several able commentaries have appeared. Of these I may mention that of Edwards in 1885, which at once took its place as one of the very best on the epistle, marked by grammatical accuracy and keen insight into the apostle's meaning; and those of Godet in 1886, and Ellicott in 1887, each marked by the high and

distinctive qualities for which the writers were already well known.

Specially interesting to me is the work of my valued friend Dr. Findlay in *The Expositor's Greek Testament*, which gives in small compass, with wonderful clearness and accuracy, an admirable exposition of the Greek text of the First Epistle. I am glad to notice that in most cases in which the apostle's meaning is open to doubt Dr. Findlay's exposition agrees with my own.

The general characteristics of this volume are the same as those of the volume on the Epistle to the Romans. Like that volume, but in less degree, it is an attempt to learn the Gospel of Christ at the feet of the great apostle: and like that, but in greater degree, it is a contribution to Christian Evidences. For one of the epistles here expounded is supported by evidence even more decisive than that for the letter to Rome.

These epistles also shed interesting light upon an important part of the apostle's life, and upon the Christians among whom he laboured. They are thus an important contribution to the history of the early Church. All this I have endeavoured to unfold.

Wesleyan College, Richmond,
24th May, 1902.

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ANCIENT AUTHORS QUOTED.

*An asterisk * denotes the name of a pagan writer.*

Ambrosiaster: name usually given to an anonymous Latin commentary written probably at different times from A.D. 375.

* Aristotle, Athens and Macedonia, B.C. 384—322, tutor of Alexander the Great; wrote *Nicomachean Ethics, etc.*

Augustine, A.D. 354—430, Bishop of Hippo, North Africa: many Latin works.

* Celsus, probably about the time of Christ: an extant Latin work *On Medicine.*

Chrysostom, Antioch and Constantinople, A.D. 347—407.

* Cicero, Roman orator and philosopher, B.C. 106—44.

Clement of Alexandria, about A.D. 155—220; wrote *Stromata* or *Patchworks*, *Pædagogue*, *etc.*

Clement of Rome: see p. 516.

* Epimenides, Cretan poet, visited Athens about B.C. 596.

Epiphanius, Palestine, Egypt, and Cyprus, about A.D. 315—403.

Eusebius, Church historian and Bishop of Cæsarea, about A.D. 260—339.

* Florus: Latin writer, uncertain place and date, perhaps about A.D. 100.

Fragment of Muratori: see *Romans* Introd. ii. 10.

* Herodotus, Asiatic Greek historian, B.C. 484—406 about.

* Hesiod, an early Greek poet, about B.C. 800—700.

* Homer, earliest Greek poet, wrote *Iliad* and *Odyssey*.

Ignatius, Bishop of Antioch, died about A.D. 110.

Irenæus, about A.D. 140—200, Bishop of Lyons.

Jerome, about A.D. 340—420: Latin commentaries, Vulgate Version, etc.

Josephus, Jewish historian, A.D. 37—100 about.

Justin Martyr, about A.D. 100—170, wrote in Greek.

* Livy, Roman historian, B.C. 59—A.D. 17.

* Lucian, Syrian Greek writer, about A.D. 120—200.

Origen, Egypt and Syria, A.D. 186—253, Greek commentaries, etc.

* Pausanias, Asiatic Greek writer of 2nd century after Christ.

Philo, Egyptian Jew, died about A.D. 50: many Greek works, chiefly expounding the Old Testament.

* Plato, Athenian philosopher, B.C. 430—347.

* Plutarch, lived in Greece, A.D. 50—120 about, wrote *Lives* and *Morals*.

* Polybius, Greek historian, about B.C. 204—122.
Polycarp, Bishop of Smyrna, about A.D. 80—166.
* Seneca, lived at Rome, about B.C. 5—A.D. 65.
* Strabo, Greek geographer, Asia Minor and Rome, about B.C. 54—A.D. 24.
* Suetonius, Roman historian, about A.D. 70—120.
* Tacitus, Roman historian, about A.D. 50—120.
Tertullian, Carthage, about A.D. 160—240; many Latin works.
* Thucydides, Athenian historian, B.C. 471—401 about.
* Xenophon, Athenian historian. about B.C. 444—356.

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INTRODUCTION

TO THE

EPISTLES TO THE CORINTHIANS.

SECTION I.

RETROSPECT AND PROSPECT.

1. In a former volume I attempted to show that we have abundant proof that the Epistle to the Romans came from the pen of Paul; and that it is fairly reproduced in the Authorised English Version, and still more correctly in the Revised Version. We learnt, by study of the Epistle itself, that its entire argument rests upon five unproved but confident assertions or assumptions, viz.: that God in undeserved favour accepts as righteous all who believe the Gospel; by means of the death of His Son; that He designs believers to be, by union with Christ, sharers of the life of Christ, a life devoted to God; that this design is accomplished in all who believe the gospel promises, so far as they believe; by the agency of the Holy Spirit. It was evident to us that Paul accepted these doctrines because they were taught by Jesus, that he accepted the authority of Jesus as decisive because he believed Him to be in a unique sense the Son of God, and that he believed this because he had what he thought sufficient proof that Jesus rose from the dead. We found also that in each of these matters Paul's belief was shared by the many and various writers of the New Testament; of which nearly the whole was before A.D. 200 accepted as authentic by the entire Christian Church. For this unanimous belief of the early disciples of Jesus, and for its effect upon them, and through them upon the world, we could conceive no explanation or sufficient cause except that Jesus actually rose from the dead,

actually claimed to be Son of God, and actually taught these great doctrines.

Throughout our inquiry we did not ascribe to any part of the Bible an infallible or special authority. We merely accepted the Epistle to the Romans as written by an honest and intelligent man. And, although we referred to other writings of the New Testament, we did not assume even their historical correctness; but simply accepted their unanimous testimony as proof that the above-mentioned belief of Paul was shared by other early Christian teachers. Owing to the number and variety of these witnesses, their testimony would remain unshaken even if it were proved that some of their statements contradict each other or contradict reliable contemporary history. For their unanimity can be explained only by the truth of that in which they agree.

2. In our study of the Epistles to the Corinthians we will adopt the same method. We shall find equally valid for them the documentary evidence already quoted for the genuineness of the Epistle to the Romans and for the correctness of our copies. And our study of the Epistles now before us and comparison of them with that to the Romans will afford internal evidence removing to an infinite distance from all possibility of doubt the genuineness of all three Epistles.

3. At the close of the former volume I pointed to a line of argument which if followed would lead, I confidently believe, to a full conviction that the extant writings of Paul are a correct exposition of the actual teaching of Christ. But this I do not wish to assume in the present volume. For the Epistles to the Corinthians contain in themselves so strong a confirmation of the reality and the truth of the facts and the teaching of the Gospel that I prefer, in order to feel the strength of this confirmation, to study them for the present without reference to their apostolic authority. We have no need to bring to Holy Scripture any opinion about its divine authority. This we shall learn best from the Scriptures themselves.

SECTION II.

ARE THE EPISTLES GENUINE?

1. The facts and arguments adduced to prove the genuineness of the Epistle to the Romans are equally valid for those to the Corinthians.

2. Both Epistles are found in all Greek MSS. of Paul's Epistles; and in the Latin, Syriac, Egyptian, Gothic, Armenian, and Ethiopic Versions.

3. TERTULLIAN (*Against Heretics* ch. 33) says: "Paul in his 1st Epistle to the Corinthians speaks of those who deny or doubt the resurrection." So *On Modesty* ch. 13: "For they suppose that the Apostle Paul in the 2nd Epistle to the Corinthians forgave the same fornicator whom in the 1st Epistle he commanded to be given to Satan for destruction of the flesh;" and then quotes in full 2 Cor. ii. 5—11. In chs. 13—16 he quotes expressly as Paul's 1 Cor. i. 14, 15; ii. 2; iii. 16, 17; iv. 3, 4, 7, 8, 9, 13, 18, 21; v. 1, 2, 5, 6; vi. 8, 9—11, 13, 14, 15—18, 19, 20; vii. 1—3, 7—9, 26—28, 29, 31, 32—34, 40; viii. 2; ix. 1, 4, 5, 15; x. 12; xi. 16; xvi. 22: 2 Cor. ii. 6; iv. 1, 2; vi. 14—vii. 1, xii. 7, 9, 21. In his work *Against Marcion*, bk. v. 5—12, he quotes as admitted by Marcion, whose teaching was nevertheless utterly opposed to that of these Epistles, 1 Cor. i. 18—22, 25, 27—29, 31; ii. 6—8; iii. 10, 13, 16—22; iv. 5, 9; v. 1, 5, 7, 13; vi. 13—15, 20; vii. 10, 11, 29, 39; viii. 4—6; ix. 9, 10; x. 4, 11; xi. 3, 7, 10; xii. 8—10; xiv. 34; xv. 12, 21, 22, 25, 29, 35—57: 2 Cor. iii. 13—18; iv. 4, 7, 10, 16; v. 1—4, 8, 10, 17; vii. 1; xi. 4, 14; xii. 7—9. These quotations are complete proof, not merely that both by Tertullian and Marcion the Epistles were accepted as genuine, but that in the main they existed then in the form we now possess.

So CLEMENT of ALEXANDRIA, *Pædagogue* bk. i. 6: "Most clearly the blessed Paul has relieved us from the inquiry, writing in such a way as this in the 1st Epistle to the Corinthians, 'Brothers, be not children in understanding, etc.'" So elsewhere abundantly.

So IRENÆUS, in bk. iv. 27. 3: "That the Apostle showed this very clearly, saying in the Epistle to the Corinthians, 'I do not wish you to be ignorant, brothers, etc,'" quoting 1 Cor. x. 1—11. This seems to be a quotation from the teacher referred to on p. 6 of my *Romans*. In ch. 27 he also quotes, as written by the Apostle, 1 Cor. v. 6, 11; vi. 9, 10; and, in ch. 26, 1 Cor. xii. 28, 2 Cor. ii. 17, vii. 2.

Innumerable quotations make us quite certain that the above writers were unconscious of any doubt about the genuineness of these Epistles.

The FRAGMENT of MURATORI says: "The Epistles of Paul, from whatever place and for whatever cause they were drawn up,

themselves declare to those who wish to understand. First of all to the Corinthians forbidding the division of sect, etc."

In the Latin version which is all that remains of the latter part of POLYCARP'S letter to the Philippians (referred to in Irenæus bk. iii. 3. 4) we read, "Do you not know that the saints will judge the world, as Paul teaches?" IGNATIUS refers evidently, in ch. 2 of his Epistle to the Ephesians, to 1 Cor. i. 10; and, less clearly, in ch. 18 to 1 Cor. i. 20.

Still more valuable proof of the genuineness of Paul's 1st Epistle to the Corinthians is found in the letter of CLEMENT of ROME to the Corinthian church, of which I have given extracts in Appendix A. The express mention, in ch. 47, of the Epistle as Paul's, and the clear reference to its subject matter, prove conclusively that about A.D. 100 it was accepted by the churches of Rome and Corinth as written by Paul.

We find, therefore, that the Epistles to the Corinthians, like that to the Romans, were well known and were accepted without a shadow of doubt both by friends and foes before A.D. 200 in places so far apart as Carthage, Egypt, and Gaul; and that the First Epistle was referred to by three writers born before A.D. 100, and was appealed to within the lifetime probably of some who had seen the Apostle in a public letter from the church at Rome to that at Corinth as having been written to the latter church by Paul. We have thus external evidence for the Second Epistle equal to, for the First Epistle much stronger than, that adduced for the Epistle to the Romans.

4. For the genuineness of the Epistles to the Corinthians, we have moreover other evidence peculiar and irresistible. Their contents are such as no forger would dare to write; and such as would certainly prevent their acceptance by the church at Corinth except on evidence which forbad all doubt. Each letter abounds in severest condemnation. Self-conceited men (1 Cor. iv. 18) evidently resisted the Apostle: and (v. 2) the whole church, inflated with pride, tolerated a crime not found even among the heathen. Church-members insulted the church (vi. 1) by going to law against each other. Intercourse with harlots (vi. 18) needed to be seriously warned against; and connivance (x. 14ff) at idolatry. The Lord's Supper (xi. 21) was shamefully desecrated. And some church-members maintained a denial logically subversive of the whole Gospel. Bad men doing Satan's work (2 Cor. xi. 13ff) and bitterly hostile to the Apostle were tolerated (*v.* 20) by the church. In spite of reproof (xii.

21—xiii. 2) some church-members persisted in gross sensuality. And the Apostle was accused (i. 17) of vacillation and weakness. Even if we suppose these descriptions of the church to have been true, no contemporary forger would dare to record them in a letter for which he sought acceptance as written by Paul: nor would any church accept, without careful scrutiny, so public a monument of its degradation. If at a later date the forgery were made, reverence for the earliest Christians at Corinth and for the Apostle would at once suggest a scrutiny which could not fail to detect the imposture.

That we have two condemnatory letters, increases the unlikeliness of forgery. For two letters would attract more attention than one. And two forgeries must necessarily be more difficult than one.

5. The above evidence, conclusive as it is, is yet by no means the whole. Our study of these Epistles, as embodied in Dissertations I. and II., will assure us that the Epistles to the Corinthians and the Romans came from the same author, from a man of vast mental power, of intense earnestness, and of the highest moral grandeur. Now the contents of the Epistles to the Corinthians are such as must be either genuine or written with an intent to deceive. Can we conceive a man able to write such letters as these three perpetrating a forgery in order to hide his own name in oblivion? Nay more: no man could do it. For the tone of reality throughout these Epistles is too clear to be simulated. The living picture here presented can be no other than a genuine reflection of actual life. And, that it is such, will be strongly confirmed by our comparison of the Book of Acts. So abundant and unquestionable is this various evidence that in all ages these three Epistles and that to the Galatians have been accepted as genuine both by those who share, and those who trample under foot, the earnest faith of the great Apostle. As Renan says, (*Saint Paul*, Introd. p. v.,) they are "incontestable and uncontested."

SECTION III.

ARE OUR COPIES AND VERSIONS CORRECT?

1. The proofs given in my *Romans*, Introd. § 3, that our Authorised Version is, within narrow and specified limits, a correct reproduction of the words actually written by Paul are

equally valid for the Epistles to the Corinthians. And they are strengthened immensely by the Revised Version. For, after a searching scrutiny during many years, by men of different theological opinions, the New Testament is presented to us in a form practically the same as the Old Version. It now remains to us only to note the principal changes in the Greek Text which the Critical Editors agree to propose, the principal variations of Text still open to doubt, and the extent to which the assured results of Textual Criticism in the Greek Text of these Epistles are adopted by the Revisers; and the Revisers' rendering of this Text.

2. Out of 233 variations from the text underlying the Authorised Version of 1 Corinthians which Lachmann, Tischendorf, and Tregelles agree to propose, Westcott and Hort (see my *Romans*, Appendix A) accept without note 226: they place 4 more in their text with an alternative in the margin, and 3 more in their margin; and overlook none. In 2 Corinthians, out of 120 variations which the earlier editors agree to propose, Westcott and Hort accept 119, placing only one (2 Cor. i. 8) in their margin. The only changes worthy of note proposed by them and not mentioned by the other editors are;—

1 Cor. ii. 1: *mystery*, for *testimony* which is put in their margin.
„ xiii. 3: *that I may glory*, for *may be burned*.
„ xv. 54: *this corruptible shall put on incorruption* is removed to the margin.
2 Cor. i. 22: *who* marked as doubtful.

These Editors have carefully sifted for themselves the entire evidence on which rests the Text of the New Testament, using methods of research quite different from those of their predecessors. The remarkable agreement in results, noted above, is therefore a complete proof how solid is the basis of the Text which all recent Critical Editors agree to accept. And, by calling fresh attention to their reading of 1 Cor. ii. 1, Westcott and Hort have rendered special service.

3. Of readings (embodied or not embodied in the AV.) materially affecting the sense, which the Critical Editors confidently agree to accept in the Epistles to the Corinthians, the Revisers accept every one without note; except that in 2 Cor. i. 22 they omit one letter, questioned hitherto only by Westcott's brackets, and in 1 Cor. vii. 7, xi. 24 they put notes against changes from the AV. which are accepted without note by all the Editors.

Out of 254 changes in 1 Corinthians given by the Revisers without note, 213 are found without note in all the Critical Editions; 17 more with another reading in the margin of one or more Editions: and only in 24 cases given by the Revisers without note do the Critical Texts differ. In the Second Epistle, of 143 such changes, 111 are accepted also without note by all the Editors; 3 more are accepted with an alternative in the margin: and only in 29 cases do the Critical Texts differ. Consequently, unless we question the united judgment of the Editors and the Revisers, the area open to doubt is limited to the 24 + 29 places just mentioned, and the 16 + 12 textual marginal notes.

4. List of more important corrections agreed to by Editors and Revisers.

1. 1 Cor. i. 15: *you were baptized* for *I baptized.*
2. ,, ,, 22: *signs* ,, *a sign.*
3. ,, ,, 23: *Gentiles* ,, *Greeks.*
4. ,, ii. 4: *of wisdom* ,, *of man's wisdom.*
5. ,, ,, 13: *the Spirit* ,, *the Holy Spirit.*
6. ,, iii. 3: omit *and divisions.*
7. ,, ,, 4: *men* for *carnal.*
8. ,, iv. 6: omit *to think.*
9. ,, v. 1: ,, *named.*
10. ,, ,, 3: ,, *as.*
11, 12. ,, ,, 7: ,, *therefore* and *for us.*
13. ,, vii. 3: *that which is due* for *due benevolence.*
14. ,, ,, 5: omit *and fasting.*
15. ,, ,, 17: transpose *God* and *the Lord.*
16. ,, viii. 2: *not yet learnt* for *knows nothing yet.*
17. ,, ,, 4: *no god* for *no other God.*
18. ,, ,, 7: *habitual intercourse with* for *conscience of.*
19, 20. ,, ,, 11: *for* for *and*; and read *a brother for whom Christ died.*
21. ,, ix. 1: transpose *apostle* and *free*
22. ,, ,, 7: *the fruit* for *of the fruit.*
23. ,, ,, 10: read *he that thrashes, in hope of partaking.*
24. ,, ,, 15: ,, *or . . . . no one shall make void.*
25. ,, ,, 20: add *not being myself under law.*
26. ,, ,, 23: *all things* for *this.*
27. ,, x. 1: *for* ,, *moreover.*
28. ,, ,, 19: transpose *idol* and *idol-sacrifice.*
29. ,, ,, 23: omit *for me.*
30. ,, ,, 24: ,, *every man*

31. 1 Cor. x. 28: *sacred-sacrifice* for *idol-sacrifice*
32. ,, ,, ,, : omit *for the earth . . .* to end.
33. ,, xi. 11: transpose twice *man* and *woman*.
34. ,, ,, 24: omit *take, eat*.
35. ,, ,, 26: *the cup* for *this cup*.
36 ,, ,, 27: *the bread* for *this bread*.
37. ,, ,, 29: omit *unworthily* and *of the Lord*.
38. ,, xii. 31: *greater* for *better*. (AV. *best*.)
39. ,, xv. 55: transpose *victory* and *sting*.
40. ,, ,, ,, : *death* for *grave*.
41. 2 Cor. i. 12: *holiness* for *simplicity*.
42. ,, ,, 20: read *for which cause also through Him*.
43. ,, ii. 1: *in sorrow* following *again*.
44. ,, ,, 16: *from death, from life* for *of death, of life*.
45. ,, iii. 1: omit 2nd *commendation*.
46. ,, v. 12: ,, *for*.
47. ,, ,, 14: ,, *if*.
48. ,, ,, 17: *they* instead of *all things*.
49. ,, ,, 21: omit *for* at the beginning.
50. ,, vii. 13: *our* instead of *your;* and rearrange the clauses.
51. ,, viii. 4: omit *that we would receive*.
52. ,, ,, 19: *our readiness* for *your readiness*.
53. ,, ix. 5: *before-promised* for *before-announced*.
54. ,, ,, 10: *shall supply, shall multiply, shall increase*.
55. ,, x. 7: omit *Christ's* at end.
56. ,, xi. 6: *having made manifest* for *have been made manifest*.
57. ,, ,, 32: omit *desirous*.
58. ,, xii. 11: omit *in glorying*.
59. ,, ,, 19: *for a long time* for *again*.
60. ,, xiii. 2: omit *I write*.

The reading displaced in No. 18 is a very early and widespread error. In Nos. 24, 31, 39 the displaced reading is in the margin of Lachmann: a variation affecting a part of No. 57 is given in the margin of the RV. and of Westcott. All the other changes are given without note by the Revisers and by all the Editors: and all may be accepted with perfect confidence.

5. Of the 24 + 29 changes (see p. 7) accepted without note by the Revisers but about which the Critical Texts differ, the only cases worthy of mention are 1 Cor. ix. 22, 2 Cor. xii. 7, where I follow the Revised Version; 2 Cor. xi. 4, open to doubt; xii. 15,

which I reject; and 1 Cor. viii. 8, 2 Cor. i. 22, where see notes. All the others are unimportant.

Only two variations from the Authorised Version of any moment, given without note in any two Critical Editions, have the Revisers overlooked, viz.—

1 Cor. x. 20: *they* for (AV. and RV.) *the Gentiles.*
,, xiv. 18: *with a tongue* for (AV. and RV.) *with tongues.*

And the Revisers' reading is supported by evidence in the former case I think decidedly, in the latter slightly, preponderant.

6. Of the Revisers' Marginal Readings, the student will distinguish those said to be read by "many," and those by "some, ancient authorities." The former are:—

1. 1 Cor. i. 28: omit *and.*
2. ,, ii. 1: *testimony* for *mystery* in text.
3. ,, vii. 7: *for* instead of *yet.*
4. ,, ,, 15: *you* for *us.*
5. ,, ,, 33: general rearrangement.
6. ,, xi. 24: insert *broken.*
7. ,, xiii. 3: *that I may glory* for *to be burned.*
8. ,, xiv. 38: *he is not known* for *let him be ignorant.*
9. ,, xv. 49: *let us bear* for *we shall bear.*
10. ,, ,, 54: omit *this corruptible shall have put on incorruption, and*
11. 2 Cor. iii. 9: *to the ministration* for *the ministration.*
12. ,, xiii. 4: *with him* for *in him.*

Of these, in Nos. 3, 6 the RV. text is given without note by all Editors, on evidence so decisive that the marginal note seems needless. In No. 12 the RV. text is accepted by all Editors, on evidence slightly preponderant; with the other reading in the margin of all but Tischendorf who gives no marginal notes. In No. 10 the RV. text is accepted without note by the other Editors, on what seems to me sufficient evidence; and is put in the margin by Westcott, with the RV. margin in the text. In No. 7 the Revisers' margin is given without note by Westcott, and in Lachmann's smaller Edition: in all other Critical Editions the Revisers' text is given, without note. In No. 2 the Revisers' margin is given without note by the earlier Editors: the Revisers' text, which I accept, is given in the text of Westcott. No. 5 does not perceptibly affect the sense. In No. 8 the Revisers'

margin is given, with preponderant documentary evidence, by all Editors except Tregelles who puts it in the margin : and the Revisers' text is noted in Westcott's margin. It is a very difficult, and unimportant, variation. I prefer the Revisers' margin to their text in Nos. 1, 11 ; and especially in No. 9, which is given by all Editors, Westcott alone noting in his margin the Revisers' text.

Of marginal readings worthy of mention said to be found in "some ancient authorities," in every case the Revisers' text is preferred by all Editors ; except that in 1 Cor. ii. 10, xv. 14 ; 2 Cor. i. 15, ii. 1, 7, viii. 7 Westcott and Hort prefer the Revisers' margin. So far as I can judge, the Revisers' text has in each case preponderant evidence. Possibly true are the unimportant marginal readings in 1 Cor. i. 4, 14, especially the latter.

7. The above figures and lists prove that the assured results of modern Textual Criticism are embodied fairly and fully in the Revised Version. And they reveal how narrow, in the Epistles before us, is the area open to doubt. With the few and small exceptions noted above, the Revisers' Greek Text may be accepted with reasonable confidence as recording the exact words of the great Apostle. A few readings subject to doubt or of special interest, I have discussed in Appendix B.

8. Much more open to question than the Greek Text they have adopted, is the Revisers' Rendering of that Text into English. At this we need not wonder. For we can conceive a Greek Text presenting the exact words written by Paul ; and therefore absolutely perfect. But no translation can possibly reproduce exactly and fully the sense of the original. In every translation something is lost in accuracy and force and beauty. And opinions will differ as to which elements, in any given phrase, can be sacrificed with least loss on the whole. Moreover, the task of the Revision Committee was complicated by the fact that they were set, not to make a new Version, but to revise one made centuries ago. Archaic diction enshrined in the hearts of millions had its claims upon them. And they were frequently compelled to decide between these claims and those of the modern English reader wishing to know as clearly and fully as possible the sense intended by the Sacred Writers.

In Appendix C I have noted, as samples of numberless others, some of the more important improvements of rendering given in the New Version ; also some passages in which, as I think, unwisely the Revisers retain the old renderings ; and a few in which

I venture to think that they have needlessly or wrongly altered the Old Version.

9. It may seem strange that even after the appearance of the Revised Version I have ventured to give a new version of my own. I have done so because I was not able to accept in every case the readings and renderings of the Revisers as the actual words and true meaning of Paul; and because it seemed to me that independent value would attach to a translation made on the principles expounded in § iii. 17 of my Introduction to the Epistle to the Romans, principles very different from those which different circumstances prescribed for the Westminster Revisers. They were bound to preserve as far as possible the familiar speech of the Old Version, and to use classic English suitable for public worship. I was absolutely free. My aim has been simply to reproduce as accurately and fully as I could, even sometimes by inelegant or uncouth grammatical forms or clumsy arrangement, the sense and emphasis of Paul's Greek. My translation was completed before the Revised Version was published; but has been revised, and in some passages amended, by its welcome aid. A few points of importance in which I am unable to accept the Revisers' judgment are discussed in my exposition.

SECTION IV.

THE CITY OF CORINTH.

1. A moment's survey of the map tells us that Greece consists of two clearly marked divisions, a peninsula called the Peloponnese and now sometimes the Morea, and a part of the mainland of South-Eastern Europe. These divisions are united by an irregular bridge of land some 25 miles long, and averaging rather less than 10 miles across from sea to sea. The greater part of it is mountainous and difficult to traverse. But, as we approach the Morea, the mountains sink into a level stony plain ten miles long reaching to the mountains of the peninsula; and the sea encroaches on either side, leaving a low neck of land at one point only four miles across. This is the Isthmus of Corinth, the famous Isthmus which has given its name to similar necks of land all over the world. The ground is so nearly level that formerly along a path called the Diolcus or Pulling-through ships were dragged from sea to sea. As a low-lying isthmus

uniting a mountainous peninsula to a mountainous mainland, it may be compared to the almost level ground at Llandudno between the Great Orme's Head and the mainland of North Wales.

2. Looking now from the narrowest part of the isthmus towards the Peloponnese, we notice that the receding shores of the sea leave a widening plain, blocked in, except a strip of rich soil along the Northern coast, by a range of hills which closes the entrance by land to the peninsula. In front of these, rising to the height of 1886 feet, is a very conspicuous, abrupt, steep, rocky mountain, perhaps the most gigantic natural fortress in Europe, the Acrocorinthus, or Citadel of Corinth. For its abruptness it has been compared to the rock of Dumbarton, which is however less than one-third its height. In height, a closer comparison is found in Penmaenmawr, opposite Llandudno. At the Northern base and in front of this mountain, on a broad level rock some 200 feet above the plain, in full view of the isthmus and the hills beyond it, and of the two seas which seem to lie submissive at its feet and to refrain from mingling their waves that their separation may enrich the city, on the site now occupied by a small modern town which bears the ancient name, once stood (Florus, ii. 16) "Corinth, head of Achaia, ornament of Greece, between two seas, Ionian and Ægean, as if exposed for public view."

A mile and a half to the North, connected formerly with Corinth by walls, like the Piræus with Athens, is the ancient port of Lechæum on the gulf of Corinth, affording ready access to Italy and the West. Eight miles away east-south-east on the Saronic gulf is the port of Cenchreæ, affording access to Asia Minor, Syria, and Egypt. And eight miles east-north-east, near to the ancient port of Schœnus also on the Saronic gulf, are remains of the temple and enclosure of Poseidon, around which were celebrated during long centuries the famous Isthmian athletic Festivals. Also discernible, and forming part of the sacred enclosure of Poseidon, are remains of an ancient fortified wall which reached from the bay of Schœnus across the Isthmus.

3. The summit of the Acrocorinthus, a space some half-mile square, is enclosed by a wall, in part double; which contained sixty years ago a small town, destroyed during the war of liberation and now completely in ruins except a barracks for thirty soldiers. In the old days of Greek freedom, the fortifications of the city, ten miles long, embraced the Acrocorinthus; with the long walls to Lechæum making Corinth to be, as it was often called, the citadel of the Peloponnese and of Greece.

The view from the Acrocorinthus is one of the most beautiful and most interesting in the world. And it explains in a moment very much of the history of Corinth. At our feet lies the port of Lechæum on the bay of Corinth opening out into the gulf of Corinth which stretches before us like a great lake of surpassing beauty bounded by the endless mountain ranges of north-western Greece. Across the bay and across the low-lying isthmus rise in varied outline the Geranian mountains, terminating at the west in the promontory which separates the bay of Corinth from that of Alcyon, these bays together forming the eastern end of the gulf of Corinth. Beyond and above these mountains, at a distance of 25 miles, is seen the mountain range of Cithæron, famous in heroic story. Due north, across the bay of Corinth rises the still loftier range of Helicon. And to the north-west, 60 miles away, but distinctly visible, are the snowy heights (8186 ft.) of Parnassus. Looking now rather north of east, the port of Schœnus and the site of the Isthmian Festival seem close at hand. And, across the Saronic gulf and above Salamis, island of illustrious fame, at a distance of 45 miles, lit up by the rays of the setting sun and awakening a multitude of reminiscences, the Acropolis of Athens is clearly seen; guarded as it were on left and right by Mounts Pentelicus and Hymettus. And not unfrequently is seen also the whole southern coast-line of Attica as far as the famous and lovely promontory of Sunium, some 60 miles distant. To the south the view is limited by the mountains of Argolis. But to the south-west the landscape reaches across a great part of the Peloponnese. Thus from this Roman Capital was seen, spread out in gorgeous panorama, no small part of the Roman province of Achaia; including parts of the ancient states of Attica, Megaris, Bœotia, Phocis, Achaia, Arcadia, and Argolis. And this city of Corinth, commanding both geographically and socially a view of the whole province, was Paul's chosen centre from which to hold forth to the eyes of Greece the light of the Gospel of the glory of God.

The geographical position of Corinth determined in great part its historical relations. Unlike Athens, whose relations were chiefly with the East, Corinth, while keeping her hand upon the East through her port of Cenchreæ, turned her face towards the West, across the bay whose placid waters lay almost at her feet. Nearly all the early colonies of Corinth went westward: and doubtless its easier access from the West led the Romans to choose it as the metropolis through which to govern the province

which included nearly all the soil of ancient Greece. We may therefore suppose that during his residence at Corinth for eighteen months Paul came into contact with the West as he had never done before; and that to his residence there we may attribute in great part his deeply cherished desire to carry to the nations of the West the good news of the blood shed for the whole world.

4. Corinth was famous in every age of Greek history. In the stories which have come down from the so-called heroic times it is mentioned in connexion with Œdipus and with Jason. Homer (*Iliad* ii. 570: cp. xiii. 664) speaks of "wealthy Corinth." Thucydides (bk. i. 13) tells us that the Corinthians were said to have been the earliest to undertake seamanship in a way similar to that of his own day; that the earliest large ships were built at Corinth; that 300 years before his time (i.e. in B.C. 700) four ships were built there for the Samians; and that the earliest known sea-fight was between the Corinthians and their colonists the Corcyrians. He also says that "the Corinthians, inhabiting the city of the Isthmus, always had a market: for the Greeks of old, rather by land than by sea, both those within and those without the Peloponnese, had intercourse with each other through their country. And the people were of great wealth: as has been made clear by the old poets; for they called the city wealthy." Strabo (bk. viii. 6. 20) says it was called wealthy Corinth. He speaks of the wealth of the dynasty of the Bacchiadæ who ruled in Corinth and made profit by its merchandise for 200 years; and of Cypselus, who overthrew them in B.C. 655, whose wealth was attested by a large statue of beaten gold presented by him to the temple at Olympia. Under his son Periander, Corinth was the most wealthy and prosperous of the commercial cities of Greece. For this wealth Strabo accounts by the preference of the traders between Asia and Italy to carry their goods across the Isthmus rather than risk the great perils of sailing round the Peloponnese; and by the position of the Isthmus as the only route for merchandise between the peninsula and the mainland of Greece. The Corinthians thus commanded two streams of traffic, on both which they were able to impose toll: and their city was the best residence for the merchants who conducted the traffic. Strabo mentions also the Isthmian Festivals as a source of profit by bringing strangers to the city. See note under 1 Cor. ix. 27. As a proof, and means of increase, of the wealth of Corinth, he speaks of the temple of Aphrodité,

which was served by a thousand sacred courtezans. This is sad proof that in Corinth abundance of material good had produced its frequent result of self-indulgence and gross sin. Strabo says that Corinth was also the chief home of painting and sculpture. We notice, however, that the wealth of Corinth, so conducive to the development of art, did little for intellectual development. Among the many great writers of ancient Greece, no Corinthian is found.

Although ever prominent among the commonwealths of Greece, Corinth never held the first place till the last days of Greek freedom. Its political importance and wealth at that time are attested by the fact that the final blow which crushed the independence of Greece was the destruction of Corinth in B.C. 146, by the Roman general Mummius; and also by the splendour of the triumph, a splendour unknown before, which the spoils of Corinth enabled the conqueror to celebrate at Rome.

The ruin was complete. Except the public buildings, all was destroyed. And the city lay in ruins for a hundred years. In B.C. 46 it was rebuilt by Julius Cæsar, as a Roman colony; and became afterwards capital of the Roman province of Achaia, which was nearly co-extensive with the modern kingdom of Greece before its recent enlargement.

5. This New Corinth, the city known to Paul, was in many respects very different from, and in many points similar to, the ancient city. Its geographical position was the same: and to its position Old Corinth owed its concourse of strangers, its wealth, and its consequent gross immorality. All this the new city inherited as lineal descendant of the old one. But Strabo's use of the past tense when speaking of the thousand priestesses of Aphrodité, and his simple mention of a small temple to her on the Acrocorinthus without any hint of the continuance of this gigantic service of sin, warns us not to infer that it existed in his day. But, if not exactly in this form, in other forms the new city emulated the sensuality of its predecessor. Moreover, Corinth was still in the midst of Greece: and the Greeks retained, in spite of the loss of independence, many of their ancient characteristics.

But very much was changed. New Corinth was, what the old city had never been, the acknowledged political capital of all Greece. But Greece was now the Roman province of Achaia: and Corinth was its capital as residence of a Roman governor. Suetonius (*Claudius* § 25) tells us that the Emperor Claudius gave

up Achaia to the senate. This would involve its being governed by a proconsul: and, by an interesting coincidence, this is the exact title given in Acts xviii. 12 to the ruler of Achaia resident at Corinth. Suetonius also says, in agreement with Acts xviii. 2, that Claudius "expelled from Rome the Jews, who at the instigation of Chrestus were constantly in tumult."

Corinth was a Roman colony. This term denotes a sort of transplantation into other soil of a part of the city of Rome. By a decree of the senate, a number of Roman citizens went forth, under appointed leaders, with all the pomp of war, to plant in foreign soil an offshoot of the mother-city. The bounds of the new city were marked out with a plough: a territory was assigned to it: and a portion of land was given to each colonist. The colonists were ruled by their own magistrates, called prætors or generals; the title correctly given in Acts xvi. 20 to the magistrates of the colony of Philippi. Other Roman colonies were Antioch in Pisidia, and Troas.

We must therefore think of Corinth in Paul's day, risen a hundred years ago from its ruins, as no longer a Greek city, but rather a city of foreigners in the midst of Greece. So Pausanias (bk. ii. 1) says: "none of the original inhabitants live still at Corinth, but strangers sent by the Romans." And Strabo, bk. viii. 6. 23: "Corinth, having lain desert a long time was restored, because of its natural excellence, by the divine Cæsar; who sent strangers, for the most part of the class of freedmen." But doubtless, in the century which had elapsed since its restoration, the position of the city had attracted to it many of the inhabitants of the surrounding province. And we are not surprised to find, in so central and commercial a city, sufficient Jews to have a synagogue; nor to find (Acts xviii. 2) that some of the Jews banished from Rome took refuge at Corinth. Perhaps nowhere in the world was there a greater concourse and mixture of races than in this city. In short, in Corinth, a Roman colony and the capital of a Roman province, the political capital of Greece, having a Jewish synagogue, and seated on two seas as the centre of the commerce of the eastern Mediterranean, we have an epitome of the civilised world in the days of Paul.

6. The city of Corinth has lingered to our times, and is now rising; or rather is being rebuilt nearer to the coast. It suffered greatly during the war of liberation. In A.D. 1851 Mr. Lewin counted only fifty houses. It is now a straggling, uncouth, and rather unhealthy town of 8000 inhabitants.

The only remains now of the city known to Paul are seven massive Doric columns, each consisting of one gigantic stone some 21 ft. high and 6 ft. diameter, surmounted by portions of the architrave; which once formed the front, and part of the side, of a temple, and now present a strange contrast to the poor modern town. The architecture of these columns betrays their extreme age. On this massive temple, which even then had survived the changes of probably 700 years, the great Apostle must have often looked, a monument as old in his day as the oldest monuments in our own land now.

SECTION V.

PAUL AND THE CHURCH OF CORINTH.

1. All we know of the church at Corinth is gathered from these Epistles and the Book of Acts.

2. Paul claims (1 Cor. iii. 6, 10, iv. 15, 2 Cor. xii. 14) to be himself alone the founder of the church. With this accords the authority which in these Epistles (e.g. 1 Cor. v. 3f) he assumes. So also Acts xviii. 1ff, where we learn that while his companions Silas and Timothy were still in Macedonia Paul came apparently alone from Athens to Corinth, and where even his host Aquila is spoken of only as 'a Jew,' and nothing is said of any Christians found by Paul at Corinth.

3. From Corinth probably Paul wrote his letters to the Thessalonican church. For evidently they were written soon after the founding of that church; but not earlier (1 Th. iii. 1) than Paul's arrival at Athens and (ch. i. 1) his reunion with Silas and Timothy, who (Acts xviii. 5) rejoined him at Corinth. When he made his oration on Mars' Hill at Athens he was waiting (xvii. 16) for them there in compliance with his request. This request was, it would seem, for reasons unknown to us but easily conceivable, complied with only by Timothy; whom apparently Paul sent back from Athens to Thessalonica to allay by further tidings his anxiety (1 Th. iii. 1) about the church there. Paul was thus 'left at Athens alone.' That this intermediate journey of Timothy is not mentioned in the Book of Acts, is no presumption against it. And we may suppose that after sending Timothy northward Paul went to Corinth, where he was afterwards joined by Silas and Timothy, the latter bringing good news (1 Th. iii. 6)

about the Thessalonican church. This good news prompted Paul's first letter, in the beginning of which (1 Th. i. 1) he joins with himself Silas and Timothy, who had been his helpers in founding the church and now at Corinth were with him again. That Paul stayed at Corinth eighteen months and then went away almost direct to Syria, suggests that also from Corinth 2 Thessalonians was written. These Epistles cast little light on Paul's labours there or the state of the Corinthian church. But they will help us to understand (cp. 1 Cor. xv. 12ff) some of the questions raised at Corinth.

4. As usual, Paul began his work at Corinth in the Jews' synagogue, where each Sabbath he reasoned (Acts xviii. 4) with Jews and Greeks. When his companions from Macedonia arrived, he was specially occupied with Jews. But these soon, by their opposition, made it expedient for him to leave the synagogue. He found, however, a suitable place next door, in the house of Titius or Titus Justus, a Jewish proselyte. This does not imply that Paul left his first home (*v.* 3) at the house of Aquila, but rather that the house of Justus was the place in which he preached.

Paul had marked success. The family of Stephanas, afterwards (1 Cor. xvi. 15) most devoted to church work, were the first converts not only at Corinth but in the province of Achaia. Since this province included Athens, this family must have been converted earlier than were (Acts xvii. 34) Dionysius and Damaris. They may have heard Paul preach at Athens or elsewhere. But, when the First Epistle was written, they belonged to the church of Corinth: and they were an exception to Paul's assertion that he baptized none of his readers. Doubtless Aquila and Prisca were early converts. We may also suppose that the conversion of the ruler of the synagogue, Crispus, with his family, marked an era in the founding of the church: as did perhaps the conversion of Gaius, probably the same as Paul's host (Rom. xvi. 23) when writing to the Romans, at whose house room seems to have been found for the church assemblies. That these were special cases, is made likely by the exceptional fact (1 Cor. i. 14) of the baptism of them also at Paul's hands. A vision of Christ foretelling great success at Corinth moved Paul to stay there more than (Acts xviii. 11, 18) a year and a half. During the latter part of his sojourn, a united effort of the Jews brought him before the court of Gallio, proconsul of Achaia, on the charge that (Acts xviii. 13, 15) although a Jew he taught a religion contrary to the Jewish Law.

But this charge Gallio refused to consider; and did not prevent the mob, who were perhaps favourably disposed to Paul, from ill-treating even in the court of justice the leader of the Jews. After this incident Paul continued some time at Corinth; and then, apparently without external pressure, bid adieu to the church, and sailed with Aquila and Prisca to Ephesus and then alone to Cæsarea.

And now the curtain falls, hiding from our view for some years the church so auspiciously founded in the political metropolis of the most intelligent and enterprising nation of the ancient world; to be lifted only by the Epistles before us. From these, however, we shall gather some information about the state of the church in the interval. An unmentioned visit of Paul to Corinth, a lost letter, and the circumstances which prompted the existing letters, are discussed fully in the course of my Exposition and at the close of each Epistle. The results of this discussion are embodied in Dissertation IV. at the end of this volume.

To the Epistle to the Romans, the Epistles before us are a marked contrast; a contrast corresponding exactly to Paul's different thoughts at the moment of writing. To a church he had never seen but hoped soon to visit, he gives a connected view of his general teaching, i.e. of the Gospel and of its relation to the Old Covenant. To the Corinthians Paul wrote under the influence, in one case of news about them recently received, in the other of his own wonderful escape from peril and of the tidings just brought by Titus. Consequently, the one Epistle is the most complete and systematic exposition of the Gospel which the Bible contains: the others give, both singly and still more combined, the most graphic picture we have of an apostolic church in which we see the Gospel moulding the thought, and contending with the imperfections, of living men. And, since a man's principles of action and his entire disposition are most clearly revealed in his treatment of the various details of life, these Epistles are our best reflection of the heart and inner life of Paul, and of the Gospel as permeating and ennobling the entire self and life of a richly endowed man.

Not less marked is the mutual contrast of these Epistles. The former is essentially matter-of-fact; and takes up one by one, and discusses calmly, a variety of topics. The second letter is from beginning to end a torrent of intense emotion. But each Epistle reflects Paul's circumstances and feelings while writing it. The first was written from Ephesus at the close of a long period

of (1 Cor. xvi. 9) successful and promising labour, and in comparative security. The Second Epistle was written after an almost miraculous escape from what was perhaps the most deadly peril to which even Paul had been exposed, an escape from what seemed to be certain death. And the emotions aroused by his peril and by his deliverance, emotions most various, quiver in every line of the Epistle. Consequently, in no Epistle so much as in this do we feel the beating of the great heart of the Apostle.

To the delightful study of these living pictures of one of the noblest of men, and of one of the most famous of the churches he founded, we now betake ourselves.

EXPOSITION OF THE FIRST EPISTLE TO THE CORINTHIANS.

SECTION I.

PAUL'S GREETING TO, AND GRATITUDE FOR, THE CORINTHIAN CHRISTIANS.

CH. I. 1—9.

Paul, a called apostle of Jesus Christ through the will of God, and Sosthenes our brother, [2] *to the church of God which there is at Corinth, men sanctified in Christ Jesus, called saints, with all who call upon the name of our Lord Jesus Christ in every place belonging to them and to us.* [3] *Grace to you, and peace, from God our Father and the Lord Jesus Christ.*

[4] *I thank my God always about you, for the grace of God given to you in Christ Jesus,* [5] *that in everything you have been enriched in Him, in all utterance and all knowledge,* [6] *according as the testimony of the Christ took a firm place in you;* [7] *causing you not to fall short in any gift of grace,* at the same time *waiting for the revelation of the Lord Jesus Christ;* [8] *who will also make you firm until the end, unimpeachable in the day of our Lord Jesus Christ.* [9] *Faithful is God, through whom you were called to partnership with His Son, Jesus Christ our Lord.*

1. *Paul, called apostle, Christ Jesus:* Rom. i. 1. Paul belonged to Jesus of Nazareth, the Anointed One, as one sent by Him on a special mission to men and thus placed by Him in the first rank in His Church: Acts xxvi. 17f, 1 Cor. xii. 28. *Through the will of God:* 2 Cor. i. 1, Eph. i. 1, 2 Tim. i. 1; more fully, 1 Tim. i. 1. As usual, Paul rises from the Son to the Father,

whose will is the source of whatever Christ has done, and therefore of Paul's apostleship. Cp. Gal. i. 4. In this letter Paul will be compelled to use his apostolic authority. He therefore begins by reminding his readers that he received this authority by an express summons, and by the will of God. *Sosthenes:* joined with Paul as joint author of the Epistle, or rather as sanctioning its contents. So 'Timothy,' in 2 Cor., Phil., Col.; 'Timothy and Silvanus,' in 1 and 2 Thess.; 'all the saints,' in Galatians. The close connexion of Timothy and Silvanus with the churches addressed, moved Paul to join their names with his own. *Sosthenes*, however, is quite unknown to us. (The same name in Acts xviii. 17 is small proof or presumption of identity.) But he was evidently known to the Corinthians. And, doubtless, Paul had reasons for intimating in this way that he approved the contents of the Epistle. He may have been Paul's penman. But this would be no sufficient reason for his mention here; any more than Tertius, Rom. i. 1, xvi. 22. Nor is it proved by his mention here. For it is not likely that two penmen were needed for the Epistles to the Thessalonians: nor could that to the Galatians be written down by 'all the saints with' Paul.

2, 3. *The church:* see below. *Of God*: x. 32, xi. 16, 22, xv. 9. As church-members they stand in a special relation to God. Cp. 1 Th. i. 1, 2 Th. i. 1. *Which there is etc.:* emphatic assertion that *at Corinth* there is a *church of God*. *Sanctified in etc.:* made objectively holy; see Rom. i. 7. Subjectively, some of them were very unholy: iii. 3, 2 Cor. xii. 21. This reference to the objective holiness of the whole church, implies that *in Christ Jesus* refers to what took place objectively in the historic and personal body of Christ. By giving Him to die and raising Him from the grave and to heaven, and by proclaiming the Gospel through His lips, which Gospel they had accepted, God claimed these Corinthians for His own; and thus placed them in a new and solemn position, in which, even in spite of their unfaithfulness, they now stood. Cp. Heb. x. 10. *Called saints:* Rom. i. 7, viii. 28. After reminding them that they were members of *the church of God*, and that, in the historic facts of the death and resurrection of the Anointed Jesus, God had claimed them for His own, Paul reminds them that it was by a special summons that they had been brought into the solemn position in which God's claim placed them. This threefold description of their position is specially appropriate at the beginning of a letter written mainly to correct behaviour altogether inconsistent with their holy calling.

With all that etc.] To others besides the Corinthians, Paul writes. To *call upon Jesus* in prayer, was to confess that He is *Lord* and *Christ*, and was therefore a distinctive mark of a Christian. It also made prominent *the Name* of Him addressed. Hence the full emphatic title. Cp. Rom. x. 13. *Belonging to them*, i.e. to the Christians at Corinth; goes naturally with the preceding words *in every place*, giving to these a definite reference. Otherwise the Epistle is addressed to all Christians everywhere; which its contents makes very unlikely. The above simple reference is supported by the equivalent 'in all Achaia,' 2 Cor. i. 1. There were probably other churches in Achaia, e.g. Cenchreæ, (Rom. xvi. 1,) some founded perhaps by Paul himself during his sojourn at Corinth, and others by the efforts of the Corinthian Christians, which looked up to the metropolis of the province as their mother, and thus belonged spiritually to the Christians at Corinth. *To us;* reminds us that these daughter-churches belonged also to Paul and his colleagues, both as being within the divinely marked limits (2 Cor. x. 13-16) of their labour and as directly or indirectly the fruit of it. The added words remind us again of Paul's apostolic authority, which he will soon be compelled to use. *Us;* may include Paul's colleagues, Timothy, Silvanus, etc.; or, for reasons unknown to us, Sosthenes; or may be somewhat indefinite, as in Rom. i. 5. *Grace and peace:* Rom. i. 7.

4. *I thank:* Rom. i. 8. Although this letter was written, with many tears, (2 Cor. ii. 4,) to reprove and correct, Paul's first thought, as he begins it, is gratitude. For, in spite of the gross immorality (v. 1, 2 Cor. xii. 21) of some and the spiritual childishness (iii. 1 ff, v. 2) of the church generally, a great work had been done by God at Corinth. And this good work Paul thinks of and acknowledges before he begins to find fault. *My God:* Rom. i. 8. *Always:* 1 Th. i. 2, 2 Th. i. 3. Gratitude for the work done at Corinth and elsewhere was to Paul an abiding habit of mind. He cannot say 'about you all,' as in Rom. i. 8, 1 Th. i. 2. *Grace given to you:* cp. Rom. i. 5: not the general favour with which God smiles on all the justified, as in Eph. i. 3, but His special favour shown to the Corinthians in the gifts mentioned in *v.* 5. So Rom. xii. 3, xv. 15. Consequently, *in Christ* is also subjective, denoting that inward spiritual contact with Christ through which we personally receive God's favour and the various undeserved gifts it moves Him to bestow. This implies the objective sense found in *v.* 2; but is distinct from it. Through the death and

resurrection of the historic Jesus, and through personal contact with His Spirit, God's favour shines upon us.

5. *That in etc.;* specifies 'grace given.' *In everything:* 2 Cor. ix. 11: limited, like all universals, by the writer's mental horizon; (see under Rom. v. 18;) and here expounded by *all utterance and all knowledge*, which include all the spiritual capacities needed for church progress. *Enriched:* Rom. ii. 4, ix. 23, x. 12, xi. 12, 33; 2 Cor. vi. 10, viii. 2, 9, ix. 11, etc. *In Him;* repeats 'in Christ Jesus;' and thus lays stress upon the truth that all real wealth comes through spiritual contact with Him. *All knowledge:* mental comprehension of the truth in *all* its aspects. *All utterance:* ability to speak forth the truth in *all* the modes needful to convey it to the various sorts of men. These gifts seldom go together in one man. But he who possesses either of them is an enrichment to his church. And the church which possesses, in its various members, these gifts in a special degree is truly rich. *Utterance* is put first as the more conspicuous. [The RV. *were enriched* gives to the indefinite tense a definite reference which does not belong to it. In this case, the aorist is best rendered by the English perfect.]

6. *Testimony of the Christ:* 2 Tim. i. 8: probably Paul's witness about the Messiah. Cp. Acts i. 8, 'You shall be my witnesses.' For Paul thought, probably, of Christ more frequently as the great matter than as the preacher of the Gospel. That Paul's preaching is here called a *testimony*, agrees with the Epistle to the Romans, of which the argument rests on five unproved assertions which Paul accepted because they came from the lips of Christ. See my 'Romans,' Dissertation i. 3. *Took-a-firm-place:* same word in Rom. xv. 8; (cp. iv. 16;) there objectively, here subjectively. '*The testimony* was fully believed by you, and thus became an immovable conviction *in you.*' *According as etc.*] Their enrichment in utterance and knowledge was a result proportionate to their firm belief of the Gospel. For, a firm grasp of the great foundation truths enables us to make progress in all Christian knowledge, and to speak out suitably, clearly, and forcefully the word we have believed.

7. *So that etc:* result of their firm faith, and therefore a negative parallel to 'in everything you have been enriched.' *Fall-short:* Rom. iii. 23, 1 Cor. viii. 8, xii. 24, 2 Cor. xi. 5, 8, xii. 11: in view either of others who have more, or of our own need. Here, probably the latter. It is the exact opposite of enrichment. *Gift-of-grace;* Rom. i. 11, (see note,) xii. 6, 1 Cor. vii. 7, xii. 4;

includes all spiritual gifts wrought by the favour of God. All such are capacities for spiritual growth, and for usefulness to others; and are therefore spiritual wealth. No such capacity was lacking to the church at Corinth. And these gifts were a result of their firm faith. *Revelation of etc:* 1 Pet. i. 7, 13: the sudden uplifting, at the great day, of the veil which now hides our Master from our view. Spiritually, He is already (Gal. i. 16) unveiled to us. Since the appearance of Christ will be an outward objective fact, He is said (Col. iii. 4) to be 'manifested:' since He will be actually seen by all, His appearance is also a *revelation*. See under Rom. i. 17, 19. *Waiting for:* Rom. viii. 19, 23, 25. They already possessed spiritual gifts which were a proof of God's favour: while at the same time they were eagerly looking forward to that day when Jesus will visibly appear to bring in the final glory. These added words remind us that the Christian life is essentially a looking forward to future glory. All present enrichment is but an earnest of the better things which Christ, at His coming, will bring.

8. *Who also etc.:* another blessing which will follow. The spiritual wealth already received can be retained, and our expectations fulfilled, only by the stability which day by day Christ will give. Cp. Rom. xvi. 25, 2 Cor. i. 21. *Make-you-firm:* same word as in *v.* 6. They in whom the Gospel has a firm place, are themselves immovable. These words must be understood in harmony with Rom. xi. 20, etc., which teaches that continuance in the Christian life depends upon continued faith, and implies the possibility that faith may fail, even finally. But this does not prevent us from cherishing a firm confidence of the final salvation of ourselves and others. Cp. Ph. i. 6. *To the end;* of the present state of probation, whether ended by death or by the coming of Christ. So 2 Cor. i. 13, Heb. iii. 6, 14, vi. 11. *Unimpeachable in the Day etc.:* so that they will then (Ph. i. 10) lie open to no charge (Rom. viii. 33) such as will exclude them from the Kingdom. *The Day of our Lord Jesus Christ:* v. 5, 2 Cor. i. 14, Ph. i. 6, 10, ii. 16, 1 Th. v. 2, 2 Th. ii. 2. To the day of Christ's return the early Christians looked forward, as Israel did ages before to the 'Day of Jehovah,' (Joel i. 15, ii. 1, etc.,) i.e. to the day when Jehovah would rescue His people and punish the wicked. To stand *unimpeachable* (cp. Col. i. 22f) *in the Day of Christ,* is to obtain the glory which He will bring.

9. *Faithful* (iv. 17) *is God:* x. 13. Again, as in *v.* 1, Paul rises from the Son to the Father; and supports the assurance of

v. 8 by an appeal to the character of God. *Partnership:* x. 16. 18, 20: same word in Rom. xv. 26f. Already (Rom. viii. 16f) we are sharers of the sonship of Christ: and therefore those kept 'to the end' will share the Firstborn Son's inheritance of glory. For this, they were (Rom. viii. 29) predestined and called. Cp. Rev. iii. 21. Notice the emphatic and repeated title in *vv.* 7, 8, culminating in the fuller title here. *Through:* Rom. i. 2. The gospel *call* (*v.* 2) is not only always said to come from the Father as its source, but comes to us by His immediate activity, sending His Son to announce it and raising Him from the dead to prove that the call is divine. Cp. Gal. i. 1. 'All things are from Him and through Him,' Rom. xi. 36. This call, given to us by the agency of God Himself, implies that His faithfulness is a pledge that Christ will give us the stability needful to obtain that to which we are called.

Approaching the Corinthian Christians, in whom he has much to blame, Paul reminds them that by an express summons, by the will of God, he has been placed in the first rank of the servants of Christ. He thinks proper to add that in what he is about to say Sosthenes agrees with him. He remembers the dignity of his readers as members of the church of God; that, through the death and resurrection of Christ, they have been claimed by God to be His own; and that, like his own apostleship, this claim was conveyed to them by a divine summons. Nor does he forget that other churches around look up to that at Corinth as their mother; churches which belong to him as well as to them. To the mother and her daughters he sends greeting from the common Father and the common Master.

Although writing to them in tears for their unfaithfulness, it is ever in Paul's mind that he has at Corinth cause for gratitude to his God. The church there has evident marks of the favour of God. The Gospel they have firmly believed has made its members rich in knowledge of the Will of God and in ability to declare it. In no gift needful for spiritual progress are they behind. They are looking forward to the appearance of Christ. And Paul cherishes a hope resting on the faithfulness of God that Christ will keep them steadfast to the end.

Notice that Paul speaks first, in *v.* 2, of the objective holiness of the Corinthian church arising from the divine call which has gathered them together and made them a church, a holiness belonging to all Christians alike; and then, in *vv.* 4—7, of their own special subjective development in the Christian life.

The word *CHURCH* represents a common Greek word, *Ecclesia*, or 'calling out;' from which we have 'ecclesiastic,' etc, and the French 'église,' etc. The *ecclesia* was the assembly of the free citizens of a Greek city, summoned by herald to discuss and determine matters of public interest. The word was also used for any public assembly, whether regular as in Acts xix. 39 or occasional as in *vv.* 32, 41, where we have the same word. It is often used in the LXX. for the regular gatherings of Israel, in reference either to the event, or to the people gathered together. Cp. Dt. ix. 10, 'in the day of the assembly;' also Ps. xxii. 23 with Heb. ii. 12; 1 Kgs. viii. 65; Dt. xxiii. 1—3, 1 Chr. xxviii. 2, 8, Neh. xiii. 1, where we have 'church of the Lord,' 'of God;' and Judith vi. 16, xiv. 6, Sirach xv. 5, 1 Macc. iv. 59. Similarly, in Acts vii. 38 it denotes the nation of Israel assembled in the wilderness.

This name, familiar both to Greeks and Jews, but with different associations, was chosen by the followers of Jesus for their frequent gatherings for mutual edification and for joint-worship: cp. xi. 18, xiv. 19, 28, 34f. It then came easily to denote a company of believers in the habit of thus meeting together. This naturally included all professed Christians living in one city. But even small assemblies, parts of larger churches, and held in private houses, were called churches; as in xvi. 19, etc. The totality of believers in even the largest cities is spoken of as the one church of that city; but those living in different cities of one country, as (xvi. 1, 19) 'the churches of Galatia,' etc. The only exception is Acts ix. 31, 'the church throughout all Judea.' This local sense is that of three-fourths of the cases in which the word is found in the New Testament.

Paul assumes always that all church-members are justified, sons of God by faith, sealed by the Holy Spirit, vi. 11, xii. 13, Rom. v. 9, 11, Gal. iii. 26, iv. 6; and never urges them to obtain these blessings. This does not imply that there were no false or weak brethren; but certainly implies that these blessings are the present privilege of all followers of Christ.

In a few sublime passages, Eph. i. 22, iii. 10, 21, v. 23—32, Col. i. 18, 24, Heb. xii. 23, *the Church* denotes all those who are savingly united to Christ; and therefore includes, we may hope, many not in outward union with the professed people of God, and excludes some who are. Some of these passages include the church triumphant.

The word refers sometimes to a particular church as represent-

ing the conception of *the* universal *church*, x. 32, xi. 22, Acts xx. 28; in 1 Cor. xii. 28, to the whole community of believers, at whose head God placed the apostles, and whom (xv. 9, Gal. i. 13, Ph. iii. 6) Paul formerly persecuted.

To sum up. The word *church* denotes either the totality of professed followers of Christ living in one place, organised under its own officers and probably meeting together if practicable for edification and worship, or a smaller assembly included in the larger one and meeting for the same purposes; or the totality of the justified children of God, visible only to His eye, now in part on earth in part within the veil, but destined to be for ever the glorified bride of Christ. In a few cases it denotes a particular church as representing the whole community of believers; and once the community as a whole.

DIVISION I.

ABOUT THE CHURCH-PARTIES.

CHAPTERS I. 10—IV.

SECTION II.

HE HAS HEARD OF THEIR DIVISIONS.

CH. I. 10—17*a*.

But I exhort you, brothers, by the name of our Lord Jesus Christ, that you may all speak the same thing, and there may not be among you divisions, but you may be fully equipped in the same mind and in the same opinion. [11] *For it has been declared to me about you, my brothers, by them of Chloe, that there are strifes among you.* [12] *I mean* this, that each of you says, I am* a follower *of Paul; but I, of Apollos; but I, of Cephas; but I, of Christ.* [13] *Christ has been divided. Was Paul crucified on your behalf? Or, for the name of Paul were you baptized?* [14] *I thank God that not one of you I baptized, except Crispus*

* Or, *say*.

and Gaius; [15] *lest any one should say that for my name you were baptized.* [16] *And I baptized also the house of Stephanas. For the rest I do not know whether I baptized any other.* [17] *For Christ did not send me to baptize, but to announce good news.*

This Epistle is a reply to a letter from Corinth (vii. 1) asking advice on sundry matters. But other matters more serious than these and apparently not mentioned in the Corinthian letter, Paul has heard of, and must deal with, before he begins to answer these less important questions. Of these more serious matters, he mentions first and at great length the church-parties. This subject he introduces in § 2, by an exhortation to harmony, *v.* 10; tells them what he has heard, *vv.* 11, 12; shows its impropriety, *v.* 13; and expounds his own contrary conduct, *vv.* 14—17*a*.

10. *Brothers:* exact term used for sons of one human father. Paul supports his earnest and affectionate appeal (Rom. xv. 30, xvi. 17) by mentioning that one great *Name* (*v.* 2, cp. Rom. i. 5) which awakens in all Christians the deepest emotions of love and gratitude, which all Christians profess and seek to exalt among men, and which should be a bond of union to the universal church. *Speak the same thing:* opposite of 'each of you says etc.,' *v.* 12. *Divisions:* separations arising naturally from expressed differences of opinion. *Fully-equipped:* quite ready for use or service: akin to 'thoroughly-furnished,' 2 Tim. iii. 17. Same word in Rom. ix. 22, 'made-ready for destruction.' It is frequently used of that which has been damaged, and thus made unfit for use: e.g. Mt. iv. 21, 'mending their nets;' Ezra iv. 12, 'set up the walls.' It was used by the Greeks for the removal of faction in the state: e.g. Herodotus, bk. v. 28. *The same mind:* same mental faculty of looking through (Rom. i. 20) things seen to their inward essence, naturally leading to *the same opinion* (vii. 25, 40) in matters of detail. Only those churches and Christians who are filled with a spirit of harmony and who look at the various details of church life in the light of an earnest desire for the general good, are fully equipped for their work and conflict.

11, 12. Reason for the above exhortation. Paul introduces his charge by an expression of affection, *my brothers,* even warmer than that of *v.* 10. Both Chloé and the relationship to her of *them of Chloé,* are quite unknown. Paul's mention of them implies that they were willing for it to be known that they had given this information. This was no small test of their good faith. *Strifes:*

natural result of 'divisions.' *Each of you.* The fault was universal. *Apollos:* Acts xviii. 24—xix. 1. His complete personal concord with Paul, 1 Cor. xvi. 12 reveals. *Cephas:* an Aramaic name denoting 'Rock' or 'stone,' given (Jno. i. 43) by Jesus to Simon. 'Petra' is its Greek equivalent, and is so used (LXX.) in Jer. iv. 29, Job xxx. 6, where we have a Hebrew form of the same Aramaic word. But, since 'Petra' is feminine, the less exact masculine equivalent 'Petros' (Peter) is used as the Greek name of the Apostle. The meaning of this name gives force to Mt. xvi. 18, 'Thou art Rock: and on this Rock I will build my church.' This sense is reproduced, though not accurately, in the French version 'Tu es Pierre, et sur cette pierre etc.' In Paul's epistles the name Peter is found twice, Gal. ii. 7, 8; Cephas, eight times, Gal. i. 18, ii. 9, 11, 14, 1 Cor. i. 12, iii. 22, ix. 5, xv. 5. That a party in Corinth, a Greek city, called itself by an Aramaic name, suggests that its members were chiefly Jews, and that probably they prided themselves in the name so solemnly given and expounded by Christ.

This verse refers to a matter well known to the Corinthian Christians; but known to us only by difficult and uncertain inference from 1 Cor. i. 10—iv. 8, and from a few scattered and doubtful references elsewhere. As we come to each reference we will examine the evidence it affords. This evidence we will gather together at the end of DIV. I.; and try to obtain thus a view, necessarily imperfect, of these church-parties.

From this verse we learn that at Corinth there were four parties, calling themselves by these four names; and that to one or other of these parties all the church members belonged. That Paul puts all the parties side by side, proves that all were to blame, even the last. That Paul is mentioned first, then Apollos, suggests perhaps that the parties arose in the order here given. That *Cephas* was a party name, is no proof that Peter, any more than *Christ*, had actually preached at Corinth. The Aramaic name suggests that the party was founded by Jews who appealed to the authority of Peter. Possibly something Peter had said or done (cp. Gal. ii. 11) may have been misconstrued for their own purposes by unscrupulous partizans. One party had dared to inscribe on its banner, in token doubtless of assumed superiority, the name of *Christ*.

13. *Christ* has been and *is divided*. suggested by 'of Christ,' but applicable to all the parties; and showing their sad result. All the parties, even that which prided itself in His Name, had

been practically tearing to pieces the Master they professed to serve; and continued to do so. Christ shows Himself, and speaks, to men, and works out His purpose of mercy, through the lives and lips of His people, who are His body, (xii. 27,) and His representatives. The practical influence of Christ upon the world is proportionate to their oneness of aim and effort: for this oneness is evidently not human but divine. Consequently, whatever divides Christians lessens Christ's influence upon the world; by presenting to men a practically mutilated, and therefore comparatively ineffective, Saviour. The practical identity of Christ and His people will often meet us. Cp. xii. 12, 'So also is Christ.'

With good taste *Paul* chooses his own name as an example of the impropriety of making men heads of church-parties. The evident surprise of this question betrays the infinite difference, in his view, between Christ's death for men and the deadly peril to which Paul constantly exposed himself for the salvation of men. This difference can be explained only by the great Doctrine of Rom. iii. 24—26. *On your behalf:* Rom. v. 6. *Crucified, baptized:* the greatest events in the history of the church, and of the individual; (cp. Rom. vi. 3;) and most closely connected..

14. *I baptized none of you:* a beautiful trait of Paul's character. Most preachers delight to take a prominent part in the public reception of their converts. But Paul saw the danger of this, as tending to exalt the preacher in men's eyes. He therefore purposely (*v.* 15) and systematically placed himself on such occasions in the background. Cp. Acts x. 48. This he could well afford to do because of the greater honour, given to him, of preaching the Gospel and thus leading men to Christ. He wished men to think, not of the successful preacher, but of Him whose professed servants the baptized ones were. How different was the aim of those who wrote Paul's name on the banner of their party! Paul *thanks God* for his own conduct. For every good action is prompted by God, and enriches the actor. *Crispus:* Acts xviii. 6—8. The conversion of the ruler of the synagogue with his whole family was doubtless an era in the founding of the church at Corinth. *Gaius:* Rom. xvi. 23. That he was 'host of the whole church,' suggests that he, like Crispus, was a man of importance. And, though souls are of equal worth to God, yet the accession of these men was so important in its influence upon others that Paul thought fit to make them an

exception to his usual custom, and himself baptize them. For, like all wise men, he was prepared, when special circumstances made it expedient, to deviate even from a good custom.

15. Purpose of Paul's abstinence from baptizing, viz. to prevent the supposition that the baptized ones stood henceforth in some special relation to himself, i.e. to prevent what had actually happened at Corinth. *Any one:* within or without the church. *Should say:* in contrast to '*each of you says*,' *v.* 12. It is possible that Paul had noticed at Corinth a tendency to hero-worship, and to guard against it had been specially careful to keep himself in the background.

16. Another exception to Paul's custom. *House:* Mt. x. 13, xii. 25: the household, including wife, children, and servants. The family of *Stephanas*, as of Crispus, (Acts xviii. 8,) joined its head in accepting the Gospel: 1 Cor. xvi. 15. Perhaps even before Paul came they were like Cornelius (Acts x. 2) who 'feared God with all his house.' The importance of the conversion of this family, which was the beginning (1 Cor. xvi. 15) of the church in Achaia, moved Paul to baptize it personally, and perhaps all together. *Stephanas* seems to have been (xvi. 17) one of the bearers of the letter to which this Epistle was a reply. How little we know the interesting memories awakened in Paul's mind by the names of Crispus, Gaius, and Stephanas!

That Paul is said to have baptized the three households of Lydia and the gaoler (Acts xvi. 15, 33) and Stephanas, has been appealed to in proof that he baptized infants; on the ground that these three families probably contained infants, and that when Paul baptized the household he must have baptized the infants. But that these three persons, one a woman in business of whose husband nothing is said, had infant children, is far from certain; and is a very unsafe basis for argument. Nor does the phrase, *baptized the house*, make it certain that the infants, if there were any, were baptized. For we are told (Jno. iv. 54) that the courtier of Capernaum 'believed, himself and his whole house:' so did (Acts xviii. 8) Crispus and probably (xvi. 34) the gaoler: Cornelius (x. 2) 'feared God with all his house:' the house of Stephanas was (1 Cor. xvi. 15) a firstfruit of Achaia. But this by no means implies that in these five homes there were no infants, or that the infants believed the Gospel or feared God; but simply that those capable of understanding the Gospel believed it. Just so in reference to baptism. Paul's readers knew whether he was accustomed to baptize infants. If he was, they would infer that

in these cases he baptized the infants, if there were any. If he was not, they would interpret his words to mean that he baptized all who were of suitable age. We are told expressly that three entire households, one (Jno. iv. 53) probably containing servants, believed the Gospel. Even now it sometimes happens that a whole family seeks admission to the church. And such cases must have been far more frequent when the Gospel was first preached. No doubt other families besides that of Cornelius were groping their way towards the light, and were ready to hail its appearance. Consequently, these passages render no aid to determine whether the apostles baptized infants.

The earliest certain trace of Infant Baptism is in a treatise *On Baptism* by Tertullian, written probably at the beginning of the third century. He tries to dissuade from the practice, not as unwarranted, but as inexpedient. His argument reveals its prevalence in his day. Ultimately it became universal.

The baptism of infants was probably suggested by the circumcision of infants. For the truth thus set forth, viz. that the children of godly parents stand in special relation to the God of their fathers, is equally valid for baptized infants. And the circumcision of Isaac differs as much from that of Abraham as does the baptism of an infant from that of a believer.

The words of institution recorded in Mt. xxviii. 19 neither exclude nor include infants. The interpretation of this command was left to the wisdom of the Church. And it seems to me that the Church has correctly interpreted it by baptizing infants. See further in my *Treatise on Christian Baptism.*

I do not know etc.; implies that Paul's practice had not been so strict as to exclude the possibility of other exceptions. His uncertainty is not inconsistent with the divine authority of the New Testament. The Holy Spirit did not think fit to quicken his memory in this matter to the point of certainty. But this uncertainty, which Paul acknowledges, does not imply uncertainty or error in matters of which he speaks with confidence.

17*a*, Justifies Paul in not baptizing his converts, by saying that his not doing so was no failure to do the work for which Christ sent him. *Not to baptize;* does not mean that Christ forbad him to baptize, but that this was not the purpose for which Christ appeared to him and sent him. *Good-news:* Rom. i. 1: literally, 'not to baptize but to evangelize.' This agrees exactly with Acts ix. 15, xxii. 14, xxvi. 16. It does not imply a mission different from Mt. xxviii. 19: for there baptism is subordinate to

making disciples. This verse embodies the great truth that even the most solemn outward forms are secondary to inward spiritual life. But even a second place in the kingdom of God may be of great importance.

Paul has now stated the first of the matters which moved him to write to the Corinthians, viz. a report of a serious and universal evil in the church. He has given them his authority, told them the terrible practical consequence of their conduct, and reminded them how contrary it is to the spirit which animated his own ministry among them. To avoid the appearance of gathering disciples for himself, he abstained from baptizing his converts. This was no neglect of his apostolic mission. For, the announcement of good news, not the formal reception of church-members, was the work for which he was sent by Christ.

SECTION III.

HIS OWN PREACHING AT CORINTH LAID NO CLAIM TO HUMAN WISDOM.

CH. I. 17*b*—II. 5.

For Christ sent me . . . . to announce good news; not with wisdom of word, lest the cross of Christ be made an empty thing. [18]*For the word of the cross, to those indeed who are perishing, is foolishness: but to those who are being saved, to us, it is a power of God.* [19]*For it is written, "I will destroy the wisdom of the wise ones: and the understanding of the understanding ones I will set aside."* (Isa. xxix. 14.) [20]*Where* is the *wise man? where* the *scribe? where* the *disputant of this age? Has not God made foolish the wisdom of the world?* [21]*For, since amid the wisdom of God the world did not by means of the wisdom know God, it pleased God by means of the foolishness of the proclamation to save those who believe.* [22]*Since both Jews ask for signs and Greeks seek wisdom:* [23]*but as for us, we proclaim Christ crucified, to Jews indeed a snare, and to Gentiles foolishness;* [24]*but, to the called ones themselves, Christ, God's power and God's wisdom.* [25]*Because the foolish thing of God is wiser than men: and the weak thing of God is stronger than men.* [26]*For, look at your calling, brothers, that not many* are *wise*

according to flesh, not many powerful, not many well-born.
[27]*But the foolish things of the world God has chosen, that He may put to shame the wise ones: and the weak things of the world God has chosen, that He may put to shame the strong things:* [28]*and the low-born things of the world and the despised things God has chosen, the things which are not; that He may bring to nought* the things which are:* [29]*in order that no flesh may exult before God.* [30]*And from Him you are in Christ Jesus, who has become wisdom to us from God, both righteousness and sanctification, and redemption;* [31]*that, according as it is written, "He that exults, let him exult in the Lord."* (Jer. ix. 24.)

[1]*And for my part, when I came to you, brothers, I came not according to superiority of word or wisdom announcing to you the mystery of God.* [2]*For I did not judge fit to know anything among you except Jesus Christ and Him crucified.* [3]*And I, in weakness and in fear and in much trembling I was with you.* [4]*And my word and my proclamation were not with persuasive words of wisdom, but with proof of the Spirit and of power;* [5]*that your faith may not be in men's wisdom but in God's power.*

At this point Paul seems to turn away from the matter of the factions, which he has touched only for a moment, to discuss the powerlessness of human wisdom and the divine power of the Gospel. But we shall soon see that throughout DIV. I. he has the factions in view; and that he now rises from them to discuss great principles, in order to bring these principles to bear upon this detail of church life. For a similar mode of argument, but on a smaller scale, see Rom. xiv. 13—21. He thus makes a transitory matter at Corinth a pattern for similar matters in all ages. The application of the argument of § 3 to the factions at Corinth is to us partly obscured by our ignorance of their exact cause and circumstances. It will, however, become clear to us that their real cause was an overestimate of human wisdom, an error common to at least the parties of Paul and Apollos; and that by proving the powerlessness of human wisdom Paul strikes at the root of the whole evil.

In justifying himself for baptizing so few, Paul has appealed to his commission by Christ. He now makes this commission a starting point for dealing with the relation of the Gospel to

* Or *make of no effect.*

human wisdom; a matter which he discusses in §§ 3, 4. At the end of § 4 he brings the results of his discussion to bear upon the matter of the factions.

17*b*. *Wisdom of word*, or (same word in *v.* 5) *of utterance:* a skilful way of putting a matter, so as best to attain the speaker's purpose. Cp. ii. 4, 13. The good news which Christ sent Paul to announce was not clothed in skilful speech. *An empty thing:* barren of results. Had the Gospel been set forth with clever reasoning, its results might have been attributed to the skill of the preacher. If so, the superhuman power, which through the death of Christ operates on men, would have been overlooked. And, if so, it would have been shorn of results: for the blood of Christ saves in proportion as its saving power is recognised. Therefore, in order that His own death might not become a mere incident in the story of the past, like that of Socrates, but might be crowned with results, Christ committed to Paul a message not clothed in skilful speech.

18, Explains and justifies, in outline, the motive just given. Of this outline, *vv.* 19—30 are a filling up. *Word of the cross:* the announcement, as good news, that Christ has died. *Them that are perishing:* same words in 2 Cor. ii. 15, iv. 3, 2 Th. ii. 10. See note under Rom. ii. 24. The destruction of those who reject Christ has already begun, and daily goes on. For, in them, spiritual forces are already at work which, unless arrested by God, will inevitably bring them to eternal death. Since they are now beyond human help, they are said in Mt. x. 6, Eph. ii. 1, Rom. vii. 9, to be 'lost' and 'dead.' But, since they are still within reach of Christ's salvation but daily going further from it, Paul prefers to speak of them here, not as 'lost,' but as *losing themselves* or *perishing*. *Foolishness:* unfit, from an intellectual point of view, to attain any good result. Such is the Gospel, to the thoughts of, and in its practical effect upon, those whose faces are turned towards eternal ruin. *Being saved:* same contrast in 2 Cor. ii. 15: experiencing day by day a present deliverance from spiritual evil, and thus daily approaching final salvation. See Rom. v. 9. *Power of God:* Rom. i. 16. The announcement that Christ died for us is, to God's people, the strong hand of God stretched out to save them, and daily saving them. Thus our own thoughts about the story of the cross will tell us to which of these classes we belong. Notice Paul's love of contrast, as in Rom. viii. 12, 15, etc.

Verse 18 expounds the motive contained in 'lest the cross etc.,'

by telling us the fulness of which 'the cross of Christ' might be 'emptied' if announced with skilful speech. The death of Christ owes its results, not to anything which commends itself to human wisdom as suitable to attain its end, but purely to God's power operating upon men through Christ's death. And the cross is effective in proportion as this power is recognised. Now whatever might seem to aid the cross would claim a share of its victory, and thus obscure the unique and divine power to which alone the whole victory is due. Therefore, acting under the direction of Him who 'sent' him, Paul refuses the aid even of human eloquence.

Since the Gospel is *a power of God*, it must needs appear *foolishness* to those who do not experience its power. For the power of God is beyond our comprehension: and all means beyond our comprehension seem to us unfit to attain any good result; for we cannot see the connexion between the means and end. Consequently, superior wisdom has often, at first sight, the appearance of folly.

19, Begins a defence and proof of *v.* 18, by quoting almost word for word (LXX.) Isa. xxix. 14, which refers probably to the invasion of Sennacherib, ch. xxxvi. 1. The statesmen of Judah had sought to protect their country by an alliance with Egypt. And, but for the covenant of God, which made it an act of rebellion against Him, such alliance would have been their best defence, and therefore a mark of political *wisdom*. But God made this *wisdom* practically worthless, and in this sense *destroyed* it, by bringing against Judah the armies of Sennacherib and thus placing the nation in a position in which all political wisdom was powerless to save. And, as Paul's readers knew, by His own power God wrought salvation in a way most unlikely. Now, in *v.* 18, Paul said that the Gospel, which to many seemed utterly unfit to do any good, was nevertheless a power of God to save It might be asked, How can this be? The story of Sennacherib tells us, and thus removes the improbability of *v.* 18. And the constancy of the principles of God's administration, and the fact that every divine deliverance is a pattern of the great deliverance, make the words of Isaiah a prophecy of the gospel salvation. But the chief force of this quotation lies in *vv.* 20—24, which prove that in the Gospel this ancient prophecy has been actually fulfilled, on a far larger scale than in the days of Sennacherib. *Understanding:* Rom. i. 21: the faculty of putting together, and reading the meaning of, facts and phenomena around.

Wisdom: see note below: the noblest kind of knowledge, used as a guide in action.

20. *Where is Wise-man? where is Scribe? where is Disputant?* triumphant questions (cp. xv. 55, Rom. iii. 27) suggested in form perhaps by Isa. xix. 12, xxxiii. 18; but prompted by the complete failure of human wisdom to bring salvation. *Scribe:* literally 'man of letters,' 'Scripture-man:' a class of Jews devoted to the study of the Scriptures, 2 Sam. viii. 17, 2 Chr. xxxiv. 13, Ezra vii. 6, 11, 2 Macc. vi. 18, Mt. vii. 29, xvii. 10. Cp. Mt. xxiii. 34, 'prophets and wise men and scribes;' xiii. 52. Also, among the Greeks, an officer of the state, Acts xix. 35, 'town clerk;' Thucydides, bk. vii. 10, iv. 118. It is used here probably in its common Bible sense of 'student of the Jewish Scriptures.' *Disputant;* refers probably to Greek men of learning, among whom discussion had a large place. If so, *wise-man* includes the Jewish *scribe* and Gentile *disputant. This age:* see Rom. xii. 2: the complex realm of things around us except so far as it submits to Christ, looked upon as existing in time, and for a time. The unsaved are 'sons of this age,' Lk. xvi. 8, xx. 34: for all they have and are belongs to this present life. Contrast 'the coming age,' Lk. xviii. 30, Eph. ii. 7, Heb. vi. 5. *The world:* see v. 10: the complex total of things around us, looked upon as now existing in space. *The wisdom of the world:* the best knowledge possessed by those who belong to the world around, looked upon as a practical guide of life. *Has not God etc.;* answers, by a question recalling a matter of fact, the previous questions; and justifies their triumphant tone. It introduces *v.* 21, which proves that the prophecy of *v.* 19 has been fulfilled in the Gospel and that the assertion of *v.* 18, to support which the prophecy was quoted, is true. *Made foolish:* equivalent to 'destroy the wisdom,' *v.* 19. How God did this, is explained in *v.* 21.

21. *Since the world knew not God:* a fact which moved *God to save by . . . the proclamation. Amid the wisdom of God:* surrounded by the works of creation, all which, from the little flowers under our feet to the great orbs of heaven, are embodiments and witnesses of *the wisdom of God.* And before many of Paul's readers (for *the world* includes Jews, *v.* 22) lay open the pages of the Old Testament on which God had written His wisdom in still plainer characters. Paul has no need to say whether *by means of the wisdom* refers to the wisdom of God or of man. For to *know God by means of wisdom* is to lay hold by

the human faculty of wisdom of the divine Wisdom revealed in Nature, in social life, and in the Scriptures; and thus to make wisdom the avenue of approach to God. *Did not know God:* contrast Rom. i. 21. They knew Him (1 Cor. viii. 2) as existing and powerful; but not 'as one must needs know' in order (Jno. xvii. 25, 3) to have 'eternal life.' They did not know the love which is the very essence of His nature. For this is known only (Mt. xi. 27, Rom. v. 5, Eph. iii. 18f) by Christ's revelation. And, not to know that God loves us, is not to *know God*. Notice the marked contrast, *in the wisdom of God* and *not by means of the wisdom*. God's wisdom was all around them; but was not to them a channel of knowledge of Himself. *It pleased God;* suggests that the choice of the instrument was prompted only by the kindness of God. *The proclamation*, of the heralds of salvation: see Rom. ii. 21. This, taken by itself, as a mere spoken word, is utterly unable to save. Therefore, looked upon as an instrument of salvation, it is an embodiment of *foolishness*. And God chose it that the very insufficiency of the instrument might show forth the might of Him who by a mere word spoken by human lips could rescue believers from the grasp of sin and death. Just so Samson's weapon (Judges xv. 15) proclaimed by its ludicrous insufficiency the infinite power of the Spirit of God. Notice the double failure of human wisdom. It was unable to read God's name as written in Nature, and pronounced that to be foolishness which He chose as the instrument of salvation.

This verse proves the assertion implied in the question of *v.* 20*b*. By saving men after man had failed to obtain through the avenue of wisdom that knowledge of God which brings salvation, by saving them with an instrument which to man's best wisdom seemed utterly inadequate, God made man's wisdom worthless as a means of salvation; and thus 'made it foolish,' and 'destroyed' it.

22—24, Develops, and thus confirms, *v.* 21: *v.* 22 develops 'the world knew not God;' *v.* 23, 'the foolishness of the proclamation;' *v.* 24, 'to save those who believe.' *Ask for etc.;* in their disputations with Christians. *For signs;* agrees with Jno. iv. 48, Mt. xvi. 4. *Signs:* evidently something different from, and yet as the same word (2 Cor. xii. 12, Rom. xv. 19) implies similar to, the miracles actually wrought by Paul. They probably asked for a visible appearance of Christ in glory and power, such as would dispel all doubt about His Messiahship. *Wisdom:* see note below. *Seek wisdom:* constant habit of their nation

and specially prominent in their treatment of the Gospel. They demanded, as proof that Christ was worthy to be their teacher, that He should expound the mysteries of being and reveal the great principles underlying the phenomena around. *Proclaim:* as heralds. *Snare:* see Rom. xi. 9. That He who claimed to be the *Anointed One* actually died a criminal's death, was a trap in which the Jews were caught: i.e. they rejected Jesus because He was *crucified*. Cp. Rom. ix. 33, Gal. v. 11, Mt. xi. 6, xiii. 57, 1 Pet. ii. 8. *Foolishness:* as, from the point of view of human intelligence, utterly unsuited to attain any good result. The announcement, as a means of salvation, of that which was to the Jews a reason for rejecting Jesus and to the Greeks seemed altogether unfitted to do any good, was the 'foolishness of the proclamation.' *The called ones:* they in whom the proclamation rejected by others has proved itself to be a summons from God. See under Rom. viii. 28. Cp. Clement of Alexandria, *Stromata* i. 18: "While all men have been called, they who were minded to obey received the name of 'called ones.'" *Christ* is *God's power* because through the objective and historic birth and death of Jesus, and through inward subjective spiritual union with Him, God stretched out and stretches out His mighty arm to rescue those who obey the divine summons. Similarly, 'the word of the cross is the power of God,' *v.* 18, Rom. i. 16: for through the word the power operates. Christ is *God's wisdom* because through Him, objectively and subjectively, God reveals the eternal realities underlying the present life and world, and His own eternal purpose in which with infinite skill the best means are chosen for the best ends. Cp. ii. 7, Col. ii. 2.

The facts and teaching of *vv.* 22—24, Paul's readers admitted. These prove the concise statement of *v.* 21, and justify the triumphant statement in *v.* 20 that the prophecy quoted in *v.* 19 has been fulfilled in the Gospel. Thus, from the facts of his own day, read in the light of an ancient prophecy, Paul has proved the statement of *v.* 18, and justified the motive given in *v.* 17*b*.

25. After proving the facts of *v.* 18, Paul now accounts for them by comparing *God* and *men*. *The foolish-thing of God:* that which belongs to *God*, but which to men seems *foolish*. Whatever comes from God is guided by infinite wisdom, and is therefore *wiser*, i.e. better fitted to attain a good end, than are *men*, with all their skill, to attain their ends. Now the means chosen by one wiser than ourselves often appear to us foolish,

simply because our ignorance prevents us from seeing their suitability. Therefore, if we admit God's superior wisdom we shall not be surprised that He uses means which to us seem foolish. Nor need we be surprised that His instruments seem to us, and in themselves are, *weak*. For, in the hands of the Almighty, the weakest instruments are capable of producing results far surpassing all that man can do.

26—29. Apart from proof, the assertion of *v.* 25 commends itself at once as indisputable. But Paul thinks fit to support it by another fact in addition to those of *vv.* 21—24. He thus gives a second proof from matters of acknowledged fact of the chief teaching of § 3, viz., that the Gospel is not an appeal to human wisdom. This he has already proved by pointing to the impression and effect of the Gospel on different kinds of men, believers and unbelievers. He will now prove it by pointing to the class of men which most readily accepts the Gospel. *Your calling:* the gospel call, looked upon as actively operating. Since it comes from God, it is 'His calling,' Eph. i. 18: but, as the means of our salvation and the ground of our hope, it is 'our calling,' Eph. iv. 1, 4. 'Contemplate in its operation the gospel call in which you have heard the voice of God.' With characteristic good taste Paul does not say '*not many* of you,' which is sufficiently indicated by *your calling*. These words imply that some of the early Christians were men of education and influence; an interesting coincidence with Rom. xvi. 23, Acts xviii. 8, xiii. 12, xxii. 3. *Wise according to flesh;* i.e. in reference to the needs and pleasures of the present life, which are determined by the constitution of the human body. See note under Rom. viii. 11. It is the 'wisdom of the world,' *v.* 20; 'of this age,' ii. 6. *Powerful:* men with influence arising from office, wealth, or natural talent.

27, 28. A contrast to 'not many wise,' and a description of those in whom chiefly the call had been effective. The Greek neuter, *foolish things*, suggested here by similar words in *v.* 25, looks at the objects without considering whether or not they are personal. It refers frequently to what are in fact persons. So Lk. i. 35, 'the Holy Thing;' Gal. iii. 22, Jno. vi. 37. The persons referred to here are looked upon simply as objects of God's choice, and as coming under the general principle of *v.* 25. *The foolish things of the world:* uneducated men, who before they believed the Gospel belonged to the world. *Chosen:* see note under Rom. ix. 13. The reception of the Gospel chiefly by

the lower classes (*v.* 26) arose from its very nature. It is good news of a deliverer; and would be acceptable only as men felt their need of a deliverer. But every kind of earthly good tends to make us unconscious of our need, and independent of divine help. Intellect, education, rank, and wealth, so precious when laid on the altar of God, yet, by promising to supply of themselves our need, tend to keep men from accepting the Gospel. Cp. Rom. xi. 9. On the other hand, misfortune and want have led many to cry to God for help. In full view of this, God chose an instrument of salvation which He foresaw would appeal with greatest force to men in humble positions. Now the early converts to Christianity were God's agents for spreading it through the world. Therefore, by choosing as the instrument of salvation a message which He knew would commend itself chiefly to the uneducated, the obscure, and the low-born, God chose these for Himself to be His representatives to the world and His agents for setting up His kingdom. Cp. Jas. ii. 5. *That He may put to shame etc.* That for the more part God selected as His agents unlearned men, was a stern rebuke to those who trusted in learning; and was designed to be such. *The weak things, the strong things,* recall 'not many powerful.' *Chosen:* three times, emphatically asserting that the social position of the early converts was by God's deliberate choice. *Put-to-shame,* (twice,) and *bring-to-nought,* lay stress upon the further purpose of this choice. *Things which are not:* a climax, things practically the same as though they had no existence. *Bring-to-nought:* ii. 6, vi. 13, xiii. 8, 10f, xv. 24, 26, 2 Cor. iii. 7, 11, 13f, Lk. xiii. 7: same as *make-of-no-effect;* see Rom. iii. 3. *Things which are:* whose existence seems to be a power, and therefore a reality. By choosing as His instruments things reckoned to be nothing, and passing by things reckoned to be much, God made the latter to be practically nothing. The neuter forms are maintained throughout *vv.* 27, 28, perhaps because the principle asserted is true both of men and things.

A broad general statement of God's purpose in putting the Gospel in a form which would appeal chiefly to men in humble position. Cp. Eph. ii. 9. *No flesh:* see Rom. iii. 20. *Exult,* or *boast:* a favourite word almost peculiar in the New Testament to Paul, and very common in these two epistles, also Rom. ii. 17, 23, v. 2f, 11, Gal. vi. 13f, Phil. iii. 3, 2 Th. i. 4; Jas. i. 9, iv. 16. It denotes a rising or gladness of spirit which has always in view the object, external or internal, which called it forth, and which

is ever ready to express itself in words. It thus combines the meanings of *rejoice*, *exult*, and *boast*. *Before God:* who watches perishing flesh and blood lifting itself up because of something man thinks he can do.

Argument of 23—29. Evidently the Gospel has been successful chiefly among the humbler ranks. And the reason is that the possession of earthly good makes men less anxious for the heavenly gifts offered in the Gospel. All this God foresaw, and took up into His plan, in choosing the Gospel to be His instrument of drawing men to Himself. It is therefore correct to say that He deliberately chose for Himself these men of humble rank. For He might have put the Gospel in a form which would have attracted chiefly the learned; as did the teaching of Plato. Now the uneducated and obscure men were, as agents for the spread of Christianity, both foolish and weak. Consequently, that God chose them and gave them success, proves that even foolish and weak things, in the hand of God, are able to achieve results altogether beyond the utmost power of man. It also proves that the Gospel and its results must not be measured by the standard of human wisdom.

30, Stands in a relation to *vv.* 26—29 similar to that of *v.* 24 to *vv.* 21—23, declaring what Christ actually is to His people. Verses 27, 28 say what God did that men may not (*v.* 29) exult in themselves: *v.* 30 says what God has done in Paul's readers that they may (*v.* 31) exult in Him. *You are etc.:* cp. vi. 11. *In Christ:* see Rom. vi. 11. 'Christ is the element in which you live and from which you draw your life.' *From Him:* from God, the source of all inward union with Christ. For, salvation and all that pertains to it has its origin in the Father. *Who has become etc.*] In those who dwell *in Christ*, Christ dwells; and in proportion as His presence fills and rules them are they full of divine *Wisdom*. Having Him they have a key which unlocks the mysteries of God's eternal purpose of mercy, and of the present life: and, knowing this eternal purpose and the eternal realities, they are able to choose aright their steps in life. *From God:* emphatic repetition of *From Him*. He who gave Christ to be the element of our life also gave Him to be in us as our *wisdom*. These references to wisdom prepare the way for § 4. *Righteousness:* as in Rom. i. 17. *Sanctification:* the impartation of objective and subjective holiness. See notes, Rom. i. 7, vi. 19. Since Christ died that we (Rom. iii. 26) may be justified, and (vi. 10, 11) may live by spiritual contact with the risen Saviour a

life devoted to God, and since this purpose is realised in those who abide in Christ, He is to us *both righteousness and sanctification*. *Redemption:* liberation on payment of a price: see Rom. iii. 24, viii. 23. The bondage or evil, from which the redeemed are set free, must in each case be determined by the context. The general statement here suggests deliverance from the material and moral evils and powers around us, from death, and from the grave. So Lk. xxi. 28, Eph. iv. 30. In Christ *redemption* is already ours. For we are now free in spirit from the powers which once held us in bondage: and the rescue of our body is only a matter of time. And, only in proportion as Christ is the element of our life, are we free. Thus Christ crucified is (*v.* 24) to us the power and wisdom of God.

31, Supports the teaching of the whole section by recalling Jer. ix. 23f: 'Thus has Jehovah said, Let there not boast a wise man in his wisdom, and let there not boast the strong man in his strength, let there not boast a rich man in his riches: only in this shall there boast he that boasts, to understand and know me, that I Jehovah am doing favour, judgment, and righteousness, in the earth.' That these old words may be now fulfilled, God gave Christ to be the element of our life, and by His presence in us a source to us of righteousness, sanctification, and redemption. *Lord:* see under Rom. ix. 29. Its precise reference here is uncertain and unimportant. For, to boast in the Son is to boast in the Father: cp. Rom. v. 11. Perhaps it is better to retain the common New Testament use; and to suppose that Paul refers to our exultation in Him 'who has become to us wisdom.' The exact reproduction of these words in 2 Cor. x. 17, suggests that they were often used by Paul, as a concise reference to Jer. ix. 23.

II. 1—5. Paul has now proved his statement in i. 18 that the Gospel does not commend itself to human wisdom but is nevertheless a vehicle of God's power, a statement explaining and justifying Christ's motive in committing to him a Gospel not clothed in such language as human wisdom would have chosen. He then goes on to show that his own conduct among his readers was in exact agreement with Christ's commission.

Not according to etc.] He was not moved to preach, nor was his mode of preaching determined, by any supposed superiority of speech, or superior acquaintance with the unseen causes of things around. *Mystery of God:* a forerunner of the important teaching of *v.* 6ff. Cp. Rom. vi. 14 with ch. vii., and v. 5 with

ch. viii. The reading is quite uncertain. See Appendix B. Verse 2 accounts for *v.* 1. *Not . . . to know among you:* not to be influenced in my intercourse with you by knowledge of anything else. For only in this sense could he resolve to know or not to know among men. *Judge-fit:* or *judge:* same word in v. 3, 2 Cor. ii. 1; see Rom. xiv. 13. Paul presented himself to the Corinthians as a man who knew something: but what he professed to know was only that Jesus was the Messiah, and that the Messiah had been crucified. And this was his deliberate purpose when coming to them. Consequently, his preaching to them was not prompted or directed by supposed *superiority of word or wisdom.* For, to human wisdom, a crucified saviour (i. 23) was ridiculous.

3—5. *And I;* again directs attention to the writer. *Fear and trembling:* Ps. ii. 11, 2 Cor. vii. 15, Ph. ii. 12, Eph. vi. 5: strong eastern hyperbole, for anxious care to do right in something difficult and serious. *Weakness:* any kind of inability, including bodily weakness caused by sickness. This latter sense is very common, and is suggested in Gal. iv. 13. But there is no hint of it here. Notice the slowly rising climax. In his intercourse with the Corinthians Paul was conscious of his own utter powerlessness to do the work he had in hand: this moved him to fear lest he should fail: and his fear became so great that he trembled while he preached. Verse 4 gives further particulars about his preaching. *Word;* any kind of verbal intercourse: *proclamation;* the formal announcement of the Gospel. *Persuasive words of wisdom:* cp. i. 17: words such as human wisdom would select as likely to persuade. *Of the Spirit:* the Holy Spirit, as in Rom. ii. 29, xv. 19. Paul's proclamation was accompanied by *proof* afforded by the Holy *Spirit* and by manifested *power.* And this *proof* compensated for the lack of *persuasive words of wisdom. In men's wisdom:* that you may believe the good news not because of the preacher's skill but because of the manifested power of God proving the message to be from God. This proof made persuasion needless.

What was the proof afforded by the Spirit and power of God? Not the effect of the Gospel in the heart and life. For this can be appreciated only by those who experience it, i.e. by those who have already accepted the Gospel. It therefore cannot be the ground of their first acceptance of it. The effect of the Gospel in earlier converts may influence us: cp. ix. 2. But this would not affect the founding of a church like that at Corinth. In Rom.

xv. 19 Paul speaks of the 'power of signs and wonders, power of the Spirit of God,' with which Christ wrought through his agency for the obedience of Gentiles. In 2 Cor. xii. 12, he speaks of 'signs and wonders and powers' wrought among the Corinthians as signs of his apostleship. And the *proof* appealed to here can be no other than the miracles wrought by the *power* of God through the agency of the Holy *Spirit* in proof that Paul's *proclamation* is true. Such proof would, as his words imply, supersede all persuasion.

Our ignorance of details prevents us from distinguishing exactly between the signs which Paul actually wrought and those which the Jews (*v.* 22) vainly asked for. But this difficulty is, by its close coincidence with Mt. xii. 38, xvi. 1, Jno. iv. 48, a mark of genuineness. And these passages remove any objection, based on i. 22, to my exposition of ii. 4. For Christ, while refusing the signs asked for by the Jews, wrought miracles in proof of His words: Jno. v. 36, x. 25.

Notice that ii. 4 and 2 Cor. xii. 12 confirm Rom. xv. 19. For Paul appeals in these passages to miracles wrought among those to whom he writes, and from whose midst he writes to the Romans, in proof of his teaching. His appeal is confirmed by the independent authority of Acts xiv. 3, 10, xix. 11; iii. 7, iv. 16, etc; and by the Gospels which attribute to Christ similar miracles with the same purpose.

We do not wonder now that Paul abstained carefully from all appearance of rhetorical art. The visible proofs of the power and presence of God made persuasion needless. An attempt to persuade would rather obscure the sufficiency of the divine credentials.

Although the underlying principles of this section are valid for all ages, the absence of miracles now warns us to be careful in applying to our own day Paul's words to the Corinthians.

Paul's appeal to God's power in proof of his teaching, and his description of it (certainly in i. 6) as a testimony, agree remarkably with his assumption, without any proof, of the five great foundation doctrines of the Epistle to the Romans. See my *Romans*, Dissertation i. 3. In 1 Cor. i. 21*b* we have Doctrine 1: and the prominence given to the cross of Christ in i. 17f, 23, ii. 2 as the matter of Paul's preaching, finds its only explanation in Doctrine 2. And, that the success of the Gospel chiefly among the humbler ranks was by God's deliberate choice, accords exactly with the doctrine of election taught in Rom. ix. 12. Thus on the

threshold of this Epistle we recognise the voice of the author of the Epistle to the Romans.

SECTION 3 is throughout a proof that mere human wisdom is powerless to save. The good news was not clothed in such forms as human wisdom would select, lest the clothing should obscure and thus impede the divine power which operates through the death of Christ and through its announcement to men. This agrees with an ancient prophecy touching the statesmen of Judah at the time of Sennacherib's invasion and the deliverance then wrought by God. And it is confirmed by the facts of Paul's own day. For it is evident that all the wisdom of the world has not revealed to men a saving knowledge of God; while, by an announcement which the wisdom of the world condemned as foolish and which actually led many Jews to reject Christ, God's people have experienced the power, and have looked into the mind, of God. This is also confirmed, not only by the different effect of the Gospel on different men, but also by the kind of men whom by the Gospel God has drawn to Himself: for these are such as seem least likely to do His great work. These unlikely agents He has joined to Christ, who has become to them all they need.

With this method of God's procedure Paul's conduct at Corinth was in exact agreement. The human wisdom which God refused to employ, Paul also refused. As a preacher he was a monument of weakness: but his word was accompanied by manifestations of divine power, in order that on the manifested power of God the faith of his converts might rest securely.

The word *WISDOM* denotes sometimes an artist's skill: e.g. Ex. xxviii. 3, 'All that are wise of heart, whom I have filled with a spirit of wisdom: and they shall make Aaron's garments;' xxxv. 25—35, xxxvi. 1—8. Such skill was looked upon (xxxi. 3, 6) as a result of intelligence and knowledge; just as we say 'He knows how to do it.' In this sense the *wise* man is one who knows what others do not know, and who can therefore do special work. Similarly, men who have had a special training are called *wise*, Gen. xli. 8, Ex. vii. 11. For it was supposed that they knew what others did not, and that their knowledge was of practical use. Men able to direct well matters of practical life were called *wise*, Gen. xli. 33, 39, 2 Sam. xx. 16, 22, Ezek. xxviii. 3—5. In 2 Sam. xiii. 3 the word *wise* (AV. 'subtle') denotes mere cleverness in selecting means without thought of the quality of the aim. But it was early seen that right choice of an aim is

even more important than choice of the means to attain it, and needs a still deeper knowledge. Consequently, the word *wisdom* denotes also that knowledge which enables men to choose rightly both objects of pursuit and the path to reach them. And, since all sin injures the sinner, all pursuit of sinful objects is folly, arising from ignorance of the objects pursued. Consequently, the highest wisdom includes a moral element. Cp. Dt. iv. 6, xxxii. 6, 29, Prov. i. 2, 20ff, ii. 2, 6, 7.

King Solomon was an embodiment of human wisdom, in its unity and in its variety: 1 Kgs. iii. 9—28, iv. 29—34. His wisdom included a wide acquaintance with natural objects, the practical counsel embodied in his 3000 proverbs, the poetry of his 5000 songs, and a discernment of men's characters which fitted him to be a king and judge. The noblest element of the wisdom of Solomon and his followers is permanently embodied in the *Book of Proverbs* and in the Apocryphal *Wisdom of Solomon* and *Wisdom of the son of Sirach*. It is a knowledge of that which is most worth knowing, a knowledge which fits men to choose the best aims and means in life.

The wisdom of God is the attribute manifested in His eternal choice of His purposes and of the means to attain them. It is specially seen in the various works of Creation: Ps. civ. 24, Prov. iii. 19, viii. 22ff, Job ix. 4, xii. 13, 16, xxviii. 20, Wisdom ix. 9f.

The common Greek conception of wisdom was similar to that of the Jews. In Plato's *Apology*, pp. 21—23, Socrates speaks of the wisdom of statesmen, poets, and artisans; and considers himself wiser than they because they knew not the limits of their own wisdom. He says truly (*Apology* p. 23*a*) that "Human wisdom is worth little or nothing;" and (*Phædrus* 278*d*) that "God only is fitly called wise." See quotation under 2 Cor. iv. 2. Aristotle speaks (*Ethics* bk. vi. 7) of wise stonecutters and sculptors; and of some men as wise, not in some speciality, but generally. He denies, however, that the statesman's prudence is *wisdom*; and defines the word to mean an acquaintance with first principles, a kind of knowledge which he declares to be profitless for matters of common life. In this he is supported by the *Definitions* which go under Plato's name, which define wisdom to be "An understanding of the things which exist always; a contemplative understanding of the causes of existing things." Cicero (*De Officiis* bk. ii. 2) says: "Wisdom, as it has been defined by old philosophers, is a knowledge of things divine and human and of

the causes by which these things are held together." Cp. 4 Macc. i. 16 "Wisdom then is a knowledge of divine and human matters and of the causes of these." But the common Greek use of the word differs little from the lower use of its Hebrew equivalent. Jews and Greeks alike conceived of wisdom as a knowledge of something worth knowing, and especially of that which is most worth knowing. But the Greeks valued most a knowledge of the underlying and eternal realities, as being the most worthy matter of human knowledge and as most fully satisfying the intelligence; whereas the Jews ever remembered that knowledge is of real worth only so far as it enables a man to choose the best steps in life. And these collateral ideas were more or less embodied in the Greek and in the Hebrew conceptions of wisdom. Thus, their use of this one word reflected in no small measure the distinctive genius of the two nations.

The New Testament conception of *wisdom* agrees exactly with, and develops, that of the Old Testament. We have 'a wise builder,' 1 Cor. iii. 10. The 'wisdom of the Egyptians' (Acts vii. 22) was whatever knowledge the nation had of things not generally known. So Rom. i. 14. 'The wisdom of the world' (1 Cor. i. 20) is a knowledge embracing only things around, whether it be looked upon as satisfying the intelligence or as guiding the life. A life thus guided has necessarily to do (Jas. iii. 15) only with things of this world; and is closely associated (1 Cor. iii. 19) with craftiness. 'The wisdom of God' is the attribute by which He selects purposes suited to His Nature, and the best means of attaining them. It is manifested (i. 21) in creation; and more wonderfully (*v.* 24) in redemption. Since the means chosen are various, it is 'the manifold wisdom of God,' Eph. iii. 10. Since the purpose, and the means, of salvation were matters of divine forethought, we are told (1 Cor. ii. 7) that this 'wisdom of God was foreordained before' time began. These divine purposes and the means for their accomplishment are made known to us (Eph. i. 17) by the 'Spirit of wisdom and revelation,' that thus they may become in ever increasing degree objects of human intelligence and the guide of human life. Cp. Jas. iii. 17.

In this divinely-given wisdom are realised whatever conceptions of wisdom were formed by Jews or Greeks. The believer possesses, by God's gift, a knowledge of that which is most worth knowing, even of God Himself and His purposes, a knowledge which satisfies the highest human intelligence, reveals the eternal realities, and explains to some extent the mysteries of

life. But this knowledge, instead of being, like that of Anaxagoras and Thales, (Aristotle, *Ethics* vi. 7,) merely speculative and of no practical use, enables its possessor to choose the best aim in life and the best means of attaining it. Thus is Christ 'to us wisdom from God.'

On *The wisdom of the Hebrews*, see excellent papers in the *Expositor* vol. xi. p. 321, vol. xii. pp. 381, 436 by Dr. A. B. Davidson.

SECTION IV.

PAUL PREACHES WISDOM TO MATURE CHRISTIANS: BUT HIS READERS ARE NOT SUCH.

CH. II. 6—III. 4.

*Wisdom, however, we do speak, among them that are full grown; but wisdom not of this age, nor of the rulers of this age, who are coming to nought.** [7] *But we speak God's wisdom, in a mystery, the hidden* wisdom, *which God foreordained before the ages for our glory;* [8] *which not one of the rulers of this age knows, (for, if they had known it, not the Lord of the glory would they have crucified,)* [9] *but, according as it is written, "Things which Eye has not seen and Ear has not heard and into man's heart have not gone up, so many things as God has prepared for those that love Him."* (Isa. lxiv. 4.) [10] *But to us God has revealed them through the Spirit. For the Spirit searches all things, even the deep things of God.* [11] *For who knows, of men, the things of the man except the spirit of the man which is in him? In this way also the things of God no one knows except the Spirit of God.* [12] *But we, not the spirit of the world did we receive but the Spirit which is from God, that we may know the things which by God have been graciously given to us.* [13] *Which things we also speak, not in taught words of human wisdom, but in taught* words *of the Spirit; to spiritual things joining spiritual things.*

[14] *But a soul-governed man does not receive the things of the Spirit of God: for they are foolishness to him; and he cannot know them, because they are spiritually discerned.*† [15] *But the spiritual man discerns*† *all things: but himself is by no one*

* Or, *being made of no effect.* † Or, *examined, examines.*

*discerned.** [16] *For who has learnt* the *mind of* the *Lord, and will instruct Him? And, as for us, we have the mind of Christ.*

[1] *And I, brothers, I could not† speak to you as to spiritual men, but as to men of flesh, as to babes in Christ.* [2] *Milk I gave you to drink, not solid food: for not yet were you strong enough. No, not yet even now are you strong enough.* [3] *For you are still fleshly. For where there is among you emulation and strife, are you not fleshly and walk as men?* [4] *For when one says, I am* a follower *of Paul, another, I of Apollos, are you not men?*

Although the Gospel does not claim acceptance because it imparts wisdom, yet, to mature Christians, it imparts the highest wisdom, *vv.* 6—9; a wisdom revealed to Paul and his colleagues by the Spirit, *vv.* 10—13; and therefore incomprehensible to men possessing only natural intelligence, *vv.* 14—16; to men such as the conduct of Paul's readers proves them to be, iii. 1—4.

6. The change from 'my word' (*v.* 4) to *we speak*, is frequent in these epistles to mark a transition from Paul's personal matters to the Gospel and its preachers generally. Cp. 2 Cor. ii. 13, 14. *Wisdom:* higher knowledge, satisfying the intelligence and directing purpose and action. See note above. *Full grown*, or *mature:* that which has reached its full development or goal: common in classic Greek for a full grown man in contrast to a child. Cp. iii. 1. Same word in xiii. 10, xiv. 20, Eph. iv. 13, Heb. v. 14; Ph. iii. 15, Col. i. 28, iv. 12, Rom. xii. 2. The rendering 'perfect' is less accurate; and is very liable to be misunderstood. That Paul speaks of himself in Ph. iii. 15 as one of the mature ones, after saying (*v.* 12) that he is not yet 'matured,' implies that the word was not a technical term for a definite stage of spiritual growth. As in bodily, so in spiritual, life we cannot mark exactly the moment of maturity. But the use of the word implies a stage of growth higher than justification and sufficiently definite to be an object of thought. They who enjoy the full salvation proclaimed in Rom. vi. 11 have a maturity compared with which their earlier state was childhood. Once their spiritual life was dependent on human helpers. Now they find that God is Himself sufficient to maintain them in full vigour by His own presence under all circumstances with or without human helpers. And, than this, there is no surer mark of Chris-

* Or, *examined, examines.* † Or, *have not been able to speak.*

tian maturity. *Full grown;* refers, not to knowledge merely, but to the entire Christian life. For Paul, while admitting (i. 5) the knowledge of the Corinthian Christians, appeals (iii. 1) to their contentions in proof that they were still 'babes in Christ,' and therefore incapable of higher teaching. And to this he evidently refers here. Only mature Christians can understand the higher knowledge: and therefore, only when surrounded by such, does Paul teach it.

Not of this age: not such wisdom as is possessed by men 'of this age;' not 'the wisdom of the world,' i. 20. *Rulers of this age;* whose policy pertains only to the present world-period. They are a conspicuous example of the *wisdom of this age*. *Who are coming to nought:* their power is passing away. See under i. 28. Their power belongs to, and will cease with, the present age. Therefore, as this age is each moment *passing away*, so is their power.

7, 8. *God's wisdom:* the eternal purpose of salvation, embracing the noblest ends and means, satisfying the intelligence of God and of those to whom it is revealed, the guide of God's own action and the only worthy guide of human action. This purpose, announced in the Gospel, Paul and his colleagues *speak in* the form of *a mystery*, (see note below,) i.e. in words which contain (under a guise which the world calls foolishness) a secret of infinite worth known only to those to whom God reveals it, viz. to mature Christians. *Hidden wisdom;* keeps before us the chief thought of *mystery*, thus preparing the way for *vv.* 11, 14. Cp. Eph. iii. 9, Col. i. 26. The *wisdom of God* assumed concrete form in His purpose of salvation, which He *marked-out-beforehand* (or *foreordained:* see Rom. viii. 29) in His own mind *before the ages* of time began, with a view to *our glory*, i.e. to cover us with eternal splendour. Cp. Rom. viii. 30. That this purpose was earlier than the ages, proves it to be superior to the 'wisdom of this age.'

Which not one etc: stately contrast to *which God etc.* *For if etc.:* proof that they did not know it. *The Lord of the glory:* Jas. ii. 1; cp. Eph. i. 17, Acts vii. 2: the Master, of whom the well-known splendour is a marked characteristic. Before this glory, all the glitter of earthly rulers pales. And it is a pledge of *our glory*. That the rulers *crucified* Jesus, proves that they saw not the splendour of His rank, and knew not the purpose of eternal wisdom which He came to accomplish. Since the murderers of Christ acted on principles common to all who belong

only to the present life, their action is given in proof that *not one of the rulers of this age knows the wisdom of God.*

9. *But* we speak *according as it is written etc.:* parallel with 'but we speak' in *v.* 7, and marking a contrast to *v.* 8. This verse has no exact counterpart in the Old Testament. But Paul's favourite phrase, *as it is written*, is found elsewhere only with Old Testament quotations. Origen thought that Paul was quoting some apocryphal work. Jerome found here a reference to Isa. lxiv. 4. And this is confirmed by the Epistle of Clement of Rome, in ch. 34, where we read: "For He says, Eye has not seen and ear has not heard and into man's heart it has not gone up, how many things God has prepared for those who wait for Him." This quotation is so similar that either it must have been taken from this Epistle or both from the same source. And its last words, "wait for Him," point still more clearly than does the passage before us to Isa. lxiv. 4. In i. 31 we found Paul quoting in his own words the true sense of the Old Testament: and probably he does so here.

In prophetic view of a trodden down sanctuary, Isaiah cries to God for an unexpected and tremendous deliverance. 'O that Thou hadst rent heavens, hadst come down, that from Thy face mountains had trembled; like fire kindling bushes, fire makes water to boil, to make known Thy name to Thy enemies: from Thy face nations shall be thrown into confusion; when Thou dost terrible things we expect not.' The prophet grounds his hope and prayer upon the fact that 'From of old men have not heard, have not listened to, eye has not seen, a God besides thee; He will act for him that waits for Him.' He teaches plainly that in saving His people God surpasses their expectation, and does for them things unheard before. And this is concisely expressed by Paul in the words before us. *For those that love Him*, (Rom. viii. 28,) rather than 'that wait for Him,' was prompted, perhaps, by loving gratitude for benefits so inconceivable. This verse refers probably to the final 'glory' (*v.* 7) of God's people, the ultimate aim of the eternal purpose hidden from the world, revealed to Paul and others, and spoken by him among mature Christians. It is already revealed (Eph. i. 17f) as an object of hope; and will soon (Rom. viii. 18) be revealed as our actual possession. These words find also a fulfilment on earth. For our present spiritual blessedness is a a foretaste of our eternal joy.

10. *To us:* (like 'we speak,' *v.* 6:) in contrast to 'the rulers

of this age.' *Revealed:* see Rom. i. 17: always actual and supernatural impartation of knowledge. Only *through* the agency of *the Spirit* of God are the truths of the Gospel made known. This agrees with Rom. v. 5: cp. Eph. i. 17, iii. 5. *For the Spirit etc.:* reason of this, viz. because only the Spirit knows the secrets of God. *Searches:* vivid picture of the active intelligence of the Spirit. *The deep things*, or *depths:* the underlying Purposes and Nature *of God.* Cp. Rom. xi. 33: contrast Rev. ii. 24.

11, Proves the assertion of *v.* 10*b*, by the analogy of man's *spirit.* This implies, as indeed the name *Spirit* does, that the Holy Spirit bears to the Father a relation in some points similar to that of our spirits to ourselves. In so mysterious a matter we must be careful not to press the analogy beyond the point for which Paul uses it. We may conceive of a man as distinct from his own spirit, as abstract personality, as a point without dimensions; and as looking out from this abstract point upon his own spirit, the animating principle which gives him life and consciousness. See note, Rom. viii. 17. Now *the spirit of the man*, the principle of life *which is in him*, and of created spirits it only, looks from within upon all the man's thoughts and purposes. *In this way also the Spirit of God* is within the essence of God, and from within looks through and investigates the entire contents of the mind of God. And, of intelligent spirits, He alone does this. Notice carefully that exclusive assertions about the Spirit never exclude the Son: and conversely. For the Son and the Spirit move in different planes, so to say, the one as God before our eyes, the other as God within our hearts; and are alike divine, and therefore unlimited.

12, From a general principle Paul now turns to himself and colleagues. *The spirit of the world:* the one animating principle of the men of the world. It is 'the spirit which now works in the sons of disobedience,' Eph. ii. 2; 'the spirit of error,' 1 Jno. iv. 6: an intelligent spiritual power acting in obedience to (Eph. ii. 2) its ruler, 'the ruler of this world,' Jno. xii. 31. Thus they who disobey God are acting under the direction of His enemy. Cp. Rom. vi. 16. *The Spirit* of God is also *from God:* for, the Spirit which breathes in the breast of God and permeates His entire consciousness, He sends forth to be the animating principle of His people's life. Cp. Rev. i. 4, v. 6. *Graciously-given:* cognate to 'gift-of-grace,' i. 7, Rom. i. 11. It refers probably to the future glory, (*v.* 7,) passing human

thought, (*v.* 9,) which, in the purpose and by the undeserved favour of God, is already (to our faith and hope) our inheritance and possession. But these words are true also of present spiritual gifts. Just as God breathed into Adam's body a human spirit, that he might become conscious of the material good which God had given to him, so God has breathed into us the breath of His own life that we may become conscious of His richer and eternal and altogether undeserved gifts to us in Christ. *That we may know etc.;* completes the explanation of *v.* 10*a*.

That the Spirit who 'searches all the deep things of God' is an actively intelligent Person distinct from the Father, (cp. xii. 11, 'according as He pleases,') is implied in Jno. xvi. 13, 'He will not speak of His own accord, but as many things as He hears He will speak,' where Christ teaches that the Spirit is so distinct personally from the Father as to listen to, and repeat, the Father's words. And that the Spirit knows everything in the mind of the Father, as a man's spirit knows all the man knows, proves Him to be divine. Since, sent by the Father, He dwells in us, He is 'given' and 'received.' Just as the Son, a Divine Person, is given for us, that He may be our Lord, so the Spirit is given to us, to be in us as the animating principle of our new life. The names of the Three Divine Persons of the One Trinity are found side by side in xii. 4—6, 2 Cor. xiii. 13, Mt. xxviii. 19, Rev. i. 4, 5.

13. *Which things we also speak;* takes up 'we speak,' *vv.* 6, 7, after the explanation in *vv.* 10*b*—12 of the statement of *v.* 10*a*. In *vv.* 10—12 we learn the source of the matter of Paul's preaching: we now learn that his manner has the same source. This completes the discussion, begun in i. 17, of the relation of the Gospel to *wisdom*. *Taught words of human wisdom:* such words as human knowledge and skill would choose. Cp. i. 17*b*, ii. 4. Just as scholastic training, without dictating words and without destroying the individuality of the speaker, nevertheless enables him to clothe his thoughts in words better than he could otherwise have chosen, so the Holy Spirit enabled Paul to give appropriate utterance to the truths already revealed to him by the Spirit. But the analogy of *human wisdom* forbids us to infer that he received words by mechanical dictation. And this is disproved by the literary variety of the Bible. Many strings touched by one Divine Harpist give forth notes answering to the nature and tension of each. And thus the sacred chorus is harmony, not unison. *Spiritual things:* 'the things of the

Spirit of God,' (*v.* 14,) i.e. truths taught by the Spirit. So Rom. i. 11, vii. 14, xv. 27. *Joining spiritual things:* a mode of speech prompted by the Spirit. These words suggest the incongruity of trusting to human learning or skill in setting forth divine truth.

14—16. Paul will now show, paving the way to an application of the foregoing teaching to the church-parties at Corinth, that this teaching places the wisdom revealed in the Gospel beyond the reach of men not animated by the Spirit. *Soul-governed man:* one whose inward and outward life is directed by the soul, the lower side of his immaterial being, by the side nearest to the body and the outer world, i.e. by his appetites and emotions; but not necessarily sensual appetites and emotions, for others besides these are evoked by things around us. Of this character, selfishness is a constant mark. For all unselfish instincts are from above, and appeal to that in us which is noblest. To these influences from the world around, *the Spirit* is ever opposed. Same word in xv. 44, 46; Jas. iii. 15, 'this wisdom is earthly, soul-governed, demon-like;' Jude 19, 'soul-governed, not having the Spirit.' See note, xv. 54. In such men, the animal element, which is controlled by the body and by the material world, controls the actions, purposes, and even in part the intelligence. They are therefore 'men of flesh,' iii. 1, Rom. vii. 14; and their wisdom is 'fleshly,' 2 Cor. i. 12. But Paul prefers to give them here the highest title they can claim, viz. 'men governed by the lower side of their immaterial nature.' He thinks probably of men altogether without the Spirit, which (Rom. viii. 9) all the justified possess. And of them only these words are true in their full compass. But this verse is also true, in its measure, of all who, like the Corinthian Christians, yield themselves to emotions awakened by the world around. It thus prepares the way for iii. 1—4. *Things of the Spirit of God:* 'spiritual things,' *v.* 13: those with which the Spirit has to do. *Does not accept:* a simple matter of fact. *For they are etc.:* reason of it. The excellence of the aims, and the suitability of the means, chosen by the Spirit are not seen by the man taught only by the lower side of human nature: and therefore, to him, these aims and means seem to be an embodiment (cp. i. 18) of *foolishness*, i.e. worthless from an intellectual point of view. *And he* not only does not accept, but *cannot know, them*, i.e. so understand their nature as to wish to have them. *Because etc.:* reason why *they are foolishness to him*, and why he has not ability to *know them*. *Discern:* to

examine, and by examination detect the real nature of a thing. Same word in iv. 3, 4, ix. 3, x. 25, 27, xiv. 24; Lk. xxiii. 14, Acts iv. 9, xii. 19, xvii. 11, xxiv. 8, xxviii. 18. The process of discovering the divine wisdom revealed by the Spirit to the apostles and spoken by them in words suggested by the Spirit goes on only under the influence of the Spirit. Consequently, those destitute of the Spirit cannot know the truth taught by Him: for they have not the spiritual life essential to spiritual vision.

15. *The spiritual man:* iii. 1, Gal. vi. 1: whose inner and outer life is ruled by the Spirit of God, in contrast to one ruled by his animal nature. *All things:* men and things; see i. 27. So far as we are under the influence of the Spirit of God do we sift the men and things around us and discover their real moral worth. Thus the Spirit within us casts a light on objects around us. So 1 Jno. ii. 20. *By no one;* i.e. destitute of the Spirit. While the spiritual man, from his higher point of view, looks through and understands the purposes and motives of worldly men, his own purposes and motives are to them an insoluble mystery. And this in proportion as he is guided by the Spirit.

16. Reason for this; a quotation from Isa. xl. 13, quoted also in Rom. xi. 34. *Of the Lord:* see Rom. ix. 29, x. 13. The contrast of *Christ* suggests that Paul retains Isaiah's reference to the Father. *Mind of* the *Lord:* word for word from the LXX., instead of 'Spirit of Jehovah.' It is the seat of the intelligence and the wisdom of God. Since the Spirit carries out into accomplishment the purposes of God, the change is unimportant. And, as it suits Paul's argument, he adopts it. *Who will instruct Him:* one who, understanding fully the circumstances and purposes of another, can give him advice. But the thought of giving *instruction* to God reveals how infinitely far is the wisest man from comprehending the mind of God. *We have;* includes all 'spiritual' men. *Mind of Christ:* personally distinct from, but practically the same as, the 'mind of the Lord.' For the Son is one with the Father. And whatever knowledge, purposes, and methods, lie in the mind of the Father, are fully understood and approved and appropriated by the intelligence of the Son. Moreover, by actual contact with Christ through the agency of His Spirit, the contents of the *mind of Christ,* i.e. His knowledge and purposes, are in part given to us and appropriated by us; so that so far as we 'are led by the Spirit of God' the wisdom of Christ is the directing principle of our life. The name *Christ* reminds us of His specific work.

Hence the change of expression. And the context in Isaiah reminds us that the *mind of Christ* contains the infinite wisdom revealed in Creation. All this explains *v.* 15. The spiritual man understands all men and is understood by none: for in him dwells, and he is guided by, the wisdom of the Creator, who understands all things and whose purposes and methods none can understand.

Notice the tone of triumph here. In Rom. xi. 33 we heard a similar triumph as Paul contemplated the wisdom of God using national prejudices and obstinacy to work out His universal purpose of mercy. And we now learn, with still greater wonder, that the same infinite wisdom which directs the affairs of nations to the attainment of His own purposes also directs the steps of even the least of those who yield themselves to the guidance of His Spirit. And, if so, his steps, though they tread the lowliest path, are guided by a wisdom which the wisest worldly man can never understand.

In **III. 1—4**, Paul applies to himself and the Corinthian Christians the general principles of ii. 6—16: as in ii. 1—5, the principles of i. 17—31. The Gospel does not commend itself to human wisdom: therefore his preaching to them laid no claim to such wisdom. Yet the Gospel proclaims wisdom, a wisdom revealed by the Spirit and understood only by the spiritual: it was therefore useless to preach it to them.

1. *And I . . . to you;* as in ii. 1, turns suddenly from a general principle to a personal matter. *Brothers;* suitably introduces a brother's reproof. So i. 10. *Speak;* takes up ii. 6, 13. *Spiritual:* as in ii. 15. It admits of degrees, in proportion as a man's purposes and life are controlled by the Spirit. All the justified (Rom. viii. 9) have the Spirit. But the contrast with *babes in Christ* shows that Paul refers here to some fulness (Eph. v. 18) of the Spirit. Only of such is the statement of ii. 15 conspicuously true. *Men-of-flesh:* same word in Rom. vii. 14. Paul is compelled *to speak* to them *as to* men consisting only of the material side of human nature, i.e. to teach them the rudiments of the Gospel (Heb. v. 12) as though still unsaved. *Babes in Christ:* in contrast to 'full grown,' ii. 6. So xiv. 20, Eph. iv. 13f, Heb. v. 13f; cp. Rom. ii. 20. It rather softens the foregoing words. He does not look at them as altogether destitute of the Spirit, but as men whose spiritual life is as yet undeveloped.

2, 3*a*. *Milk:* explained in Heb. v. 12. *Solid food:* the 'wisdom' of ii. 6. These words, which must refer chiefly to

Paul's personal teaching at Corinth, suggest a long sojourn in their midst; and thus confirm Acts xviii. 11. *Not yet were you:* when last he taught them. *Not yet even now;* opens the way to their present state, which is Paul's special business now. *Fleshly:* men whose conduct is more or less controlled by the material side of human nature. Not quite so strong as 'men-of-flesh.'

3*b*, 4. Proof that they are still fleshly, and therefore unable to digest strong food. That *emulation* (see under xii. 31) *and strife* are given as complete proof of a *fleshly* disposition, proves that these arise always from a life in pursuit of the things needful or pleasant to the body. Cp. Gal. v. 19. This arises from the essential selfishness of such a life, which puts us in opposition to our fellows. See note, Rom. viii. 11. Not that the body is essentially evil; (for it is a creature of God;) but sin, ever a principle of separation and discord, sets the body in opposition to the man's highest nature, that thus eventually the whole man may be corrupted. *Walk:* vii. 17, 2 Cor. iv. 2, v. 7, x. 2f, xii. 18, Rom. vi. 4, viii. 4: an Old Testament word (Gen. v. 24, Lev. xviii. 4, xxvi. 40, 1 Kgs. ii. 4, etc.) favourite with Paul and John to describe the outer side, and the direction, of human life. *As men:* under the influence of ordinary unsaved human nature. *For when etc.:* proof from acknowledged fact that in the Corinthian church there is *emulation and strife*, and that therefore its members are *fleshly*. *Are you not men?* implies that the Christian life is superhuman. Cp. Rom. iii. 5. *Where* (*v.* 3) and *when* (*v.* 4) point conspicuously to Corinth and to the present time. All this explains Paul's inability to 'speak wisdom' at Corinth.

SECTION 4 teaches that, to those who accept it fully, the Gospel conveys wisdom, i.e. a knowledge of that which is most worth knowing, and of that which they most need to know. It tells them what they are, what God is, how they may come to God and become like God. Amid much ignorance of details, they look up, through the various forces around, to the Great Source and Ruler of all. They understand in some measure, and approve, and appropriate, the eternal purposes of God. These purposes, and the method of their attainment, satisfy their highest intelligence and explain to them, in some measure, the mysteries of life and of suffering; and become the guide of their actions. Thus their mind is filled, and their steps directed, by the wisdom of Him who made the world. Compared with this wisdom, all

merely human wisdom is folly. For it fails to explain the mystery of our being, and to put before us the true object of life and the best means of attaining it. Of the folly of human wisdom, the world's treatment of Jesus was a conspicuous example.

We also learn that this divine wisdom is conveyed to us by the agency of the indwelling Spirit of God, who alone looks into and through the mind of God. Consequently, only in proportion as we are under His influence is this wisdom understood by us. It is, however, embodied in words spoken by human lips. But these words are a mystery. Only as the Spirit opens our eyes do we understand their hidden meaning. Now the Spirit seeks to direct our steps as well as to enlighten our mind: and He ever leads men to Christian unity. And He does the one only so far as He does the other. Consequently, jealousy and strife are sure marks of absence of that fulness of the Spirit without which we cannot understand the higher teaching of the Gospel. Where these are, such teaching is useless. Thus does Paul rebuke the pride of knowledge which lay at the root of the church-parties at Corinth.

We cannot mark out particular doctrines as belonging to this higher wisdom. It is that nearer and clearer vision of God, which in all ages has been the privilege of those who dwell in His nearer presence, which they have read in the pages of Holy Scripture, which to unsaved men is incomprehensible or ridiculous, but which guides the steps of those who possess it along a path in which they find their highest happiness and usefulness.

Notice that, just as § 3 assumes the first fundamental Doctrine of the Epistle to the Romans, so here Paul assumes and develops the fifth Doctrine. See Rom. v. 5, viii. 3—16; where we learnt that the Spirit reveals to us God's love, moves us to call Him Father, and directs our steps in life. Of this teaching, § 4 is but a practical application.

MYSTERY: An English form, and the constant rendering, of an important Greek word. A cognate word is found in Ph. iv. 12. From the same root are 'mystic' and 'mysticism.'

The mysteries of ancient Greece were secret religious rites and teaching, forming the chief part of festivals celebrated at regular intervals in certain places. The most famous were those held annually, with great pomp, for nine days, at Eleusis, twelve miles from Athens on the way to Corinth. After six days of

public ceremonies, those who had previously undergone a preliminary initiation, and were now called in Greek 'mystai,' were led, under the darkness of the night, bound by strict vows of secrecy, into the sanctuary of the goddess Demeter, where they saw and heard things forbidden to all others. So well was the secret kept that we can now only guess what then took place. But scattered references of classic writers imply that in these mysteries religious teaching was imparted, the noblest teaching perhaps of the heathen world. So Plato, *Phædo* p. 81*a*: "Whither having come, it is given to the soul to be happy, being made free from error and folly and fears and coarse passions and the other human evils, as they say about the initiated (same word as Ph. iv. 12) in the mysteries, in truth spending the rest of their time with the gods." And Cicero, himself initiated, in his *Laws* bk. ii. 14: "Though Athens seems to me to have produced and brought into the life of men many excellent and divine things, yet nothing better than those mysteries by which from a boorish and wild life we are trained to humanity and are softened, and just as they are called initiations so in truth we have learnt the first-principles of life: and not only have we received a way of living with joy, but also of dying with a better hope."

See the excellent remarks on p. 198 of Mahaffy's *Rambles in Greece*, quoted in vol. v. p. 471 of the *Expositor*.

In accordance with classic use, the word *mystery* in the Bible denotes always a secret known only to the initiated, i.e. those to whom it has been specially revealed. It is used in the Apocrypha for any confided secret; e.g. Sirach xxvii. 16f, "he who reveals mysteries has destroyed confidence;" Tobit xii. 7, Judith ii. 2: and in Daniel (LXX.) for an outward form under which lay unknown truth; ii. 18f, 'in a vision of the night the mystery was revealed;' *v.* 28, iv. 9. Cp. Wisdom viii. 4, "wisdom is an initiated one (mystis) of the understanding of God."

In still closer accord with classic use, the truths underlying the parables of Christ are called (Mt. xiii. 11, Mk. iv. 11, Lk. viii. 10) *mysteries* known only by those to whom 'it is given.' Cp. Mt. xi. 25. And the teaching here attributed to Christ took firm hold of the mind of Paul, and frequently reappears variously developed in his writings. The many-sided purpose of redemption is called (Rom. xvi. 25, Eph. i. 9, iii. 3, vi. 19, Col. i. 26f, ii. 2, iv. 3) a mystery kept in silence (even from angels, Mk. xiii. 32, 1 Pet. i. 12, Eph. iii. 10) during eternal times, but now made known. To proclaim this mystery to all, was the life work of Paul, Eph. iii. 9,

VI. 19, Col. iv. 3; who was thus a steward of the mysteries of God, 1 Cor. iv. 1. Of a purpose of God still kept secret, we never read. Yet God's eternal and universal purpose of mercy is none the less (Col. ii. 3) hidden in Christ. For, though proclaimed everywhere, it is understood only by those whom God leads into the secret chamber of His presence, whose eyes and ears He opens by His Spirit to the heavenly light and the heavenly voice: 1 Cor. ii. 10, Eph. iii. 5. Consequently, Paul spoke 'in a mystery' words understood only by the initiated, i.e. by mature Christians. He had himself (Ph. iv. 12) been 'initiated' into the secret of life, and therefore knew how 'to be humbled and to abound.' Thus the word *mystery* is itself an embodiment of the chief teaching of this section.

In a more general sense the same word is used sometimes of any truth revealed specially by God, e.g. Rom. xi. 25, 1 Cor. xv. 51; and for a secret of which the key has not yet been given, 2 Th. ii. 7. In Rev. i. 20, xvii. 5, 7, the truths underlying the visible symbols are called mysteries. Rev. x. 7 approaches the teaching of this section.

SECTION V.

APOLLOS AND PAUL ARE BUT SERVANTS DOING THE WORK OF ONE MASTER.

Ch. III. 5—IV. 5.

What then is Apollos? and what is Paul? Ministers through whom you believed; and as to each one the Lord gave.
6 I planted, Apollos watered; but God gave the growth.
7 So that neither he that plants is anything, nor he that waters; but God who gives the growth. *8 And he that plants and he that waters are one: and each will receive his own reward according to his own labour.* *9 For God's fellow-workers we are: God's field, God's building, you are.*
10 According to the grace of God given to me, as a wise master-builder, I laid a foundation: and another builds up. But let each one see how he builds up. *11 For, another foundation no one can lay, beside that which is laid, which is Jesus Christ.* *12 And if anyone builds up on the foundation, a piece of gold, a piece of silver, costly stones, pieces of wood, hay,*

straw, [13] *each one's work will become manifest. For the day will declare it: because in fire it is revealed; and each one's work, of what kind it is the fire itself will prove.* [14] *If any one's work shall remain which he built up, he will receive reward.* [15] *If any one's work shall be burnt up, he will suffer loss. But he himself will be saved; but in this way, as through fire.*

[16] *Do you not know that you are God's temple, and the Spirit of God dwells in you?* [17] *If any one injures the temple of God, him God will injure: for the temple of God is holy, which you are.*

[18] *Let no one deceive himself. If any one thinks himself to be wise among you in this age, let him become foolish, that he may become wise.* [19] *For the wisdom of this world is foolishness with God. For it is written,* "*He that lays hold of the wise ones in their craftiness.*" (Job v. 18.) [20] *And again,* "*The Lord knows the reasonings of the wise ones, that they are vain.*" (Ps. xciv. 11.) [21] *So then let no one exult in men. For all things are yours,* [22] *whether Paul or Apollos or Cephas, or the world, or life or death, or things present or things coming; all things* are *yours: and you* are *Christ's: and Christ* is *God's.*

[1] *In this way let a man reckon us, as helpers of Christ and stewards of mysteries of God.* [2] *This being so, moreover, search is made about stewards, that a man may be found faithful.* [3] *But to me it has become a very little thing that by you I may be examined, or by a human day* of assize. *No, I do not even examine myself.* [4] *For of nothing am I conscious to myself. But not in this am I justified. But He who examines me is the Lord.* [5] *So then, do not before the right time judge anything, until the Lord come, who will also bring to light the hidden things of the darkness, and will make manifest the counsels of the hearts. And then the* due *praise will be given to each one from God.*

5. *What then etc.:* a wider question than 'who then?' Since they call themselves followers of Paul or Apollos, Paul asks what these men are, i.e. what are their position, powers, and achievements. He thus, armed with the great principles developed in §§ 3, 4, approaches the specific matter kept in view throughout DIV. I. *Ministers:* see Rom. xii. 7. *Through whom:* Rom. i. 2; cp. Jno. i. 7, 1 Pet. i. 21. *You believed:* were led to believe

the Gospel: see Rom. xiii. 11. From this we learn that the ministry of Apollos, not only (Acts xviii. 27) benefited the Corinthian believers, but increased their number. *And as etc.;* adds another important truth. *The Lord:* probably Christ, the One *Master* whose work Paul and Apollos were doing. So viii. 6, xii. 5, Eph. iv. 5. *Gave:* for the converts' faith was Christ's work in them: cp. Rom. xii. 3, i. 8; Jno. vi. 44, 65. Therefore, since converts will be (cp. Ph. iv. 1, 1 Th. iii. 19) the preacher's eternal enrichment and joy, they are Christ's gift to each one. Yet each man's faith is his own mental act, his own self-surrender (which he might have refused) to divine influences which came to him before he believed, and led him to faith. And the preacher's success is usually in proportion to his energy and skill. But the full truth of Paul's words is felt by all who have had the joy of turning a sinner from the error of his ways.

6—9. A beautiful metaphor, illustrating *v.* 5. *I planted etc.;* expounds 'through whom etc.:' *but God gave etc.*, expounds 'as to each one etc.' The hearts of the men at Corinth were the soil: the preached word was the *planted* cutting: (or seed sown, Mk. iv. 14:) the faith with which the word was received and the life of faith, or the church at Corinth which was a visible embodiment of this faith, were the growing plant. The nourishment brought by Apollos developed the existing branches, and caused them (*v.* 5) to put forth fresh twigs. But that the cutting took root and grew into a tree, was the work, not of the gardeners who *planted* and *watered* it, *but* entirely of *God*. As usual, Paul rises from the Son to the Father. The Son, as Master of the house and as Administrator of salvation, allots success to His servants: but all spiritual life and growth have their original source in the Father. Cp. xii. 5f. 7. Since we are only garden labourers who plant and sow, of whom any number may be had, we are practically of no importance whatever. *But God etc.;* is everything.

8, 9. *Are one;* literally, *one thing:* they are practically the same, xi. 5. Just so in the vineyard the man who plants is in a position neither better nor worse than the man who waters. These words, cautiously used, will cast light on Jno. x. 30, xvii. 11, 21. *But each man etc.;* points both to the oneness, and the individuality, of the servants of God. Because they stand in exactly the same relation to the Master, each will receive according to his labour. *Reward;* suggests their humble position as men paid for their work. *Labour:* not according to

results, but according to the quantity and quality of his toil. *His own reward*, and *his own labour*, exactly correspond. Verse 9*a* proves *v.* 8*b*. *Fellow-workers:* Rom. xvi. 3, 9, 21, 2 Cor. i. 24, viii. 23, 3 Jno. 8: a favourite word with Paul. Men are permitted to join with God in the work of salvation. And their reward will be in proportion to their toil. For God's work will be successful: and its success will be an eternal joy to all who have laboured for it. And the joy of success is always proportionate to the toil with which it has been attained. *Field:* cultivated land, including the soil and the growing produce. Since the Corinthian church is a *field* belonging to *God*, those who *labour* in it are *God's fellow-workers*. *God's building;* opens the way to another metaphor.

The question of *v.* 5*a* is answered; and its answer reveals the folly of making Paul and Apollos heads of church-parties. They are but labourers in a vineyard, all standing in the same relation to the owner as hired servants each to be paid according to his labour.

The frequency of the foregoing metaphor proves plainly that it rests upon a far-reaching harmony of things natural and spiritual. Cp. Rom. xi. 16—24, Ps. i. 1—3, Isa. v. 1—7, Mt. xiii. 3—30, Lk. xiii. 6—9, Jno. xv. 1—6. All agriculture is man working together with God. For every pious farmer feels that his harvest is a result and reward proportionate to his own toil and skill, and yet altogether God's gift to him. Just so, the preacher places the word of God in its appropriate soil, the human heart. And, from the preached word, in virtue of its hidden life, there springs up the beautiful and fruitful plant of a Christian believer and Christian life.

10—15. To show how humble is the position of himself and Apollos, Paul said in *v.* 8 that each will receive pay according to his labour. This truth he now uses as a warning to some of his readers. As a basis for the warning, he introduced in *v.* 9*b* a second metaphor, which he now develops.

Before using words which seem to imply superiority, Paul acknowledges that whatever he has done he owes to the undeserved *favour of God*. This also reminds us that in laying the foundation he acted by divine authority. *Wise:* in its earliest sense of 'skilful;' see note, ii. 5. The teaching of § 4 makes the word very appropriate here. *I laid:* parallel with 'I planted,' *v.* 6. In face of some who depreciated his ability, (2 Cor. x. 10,) Paul claims to have skilfully founded the

church of Corinth. Cp. iv. 15. *Builds-up:* carries upward the building already begun. Same word, repeated for emphasis, in *vv.* 12, 14. *Another:* Apollos or any other teacher. Hence the present tense, though (xvi. 12) Apollos had left Corinth; and the words *let each one see how etc.* This warning, *vv.* 10—15 develop. The different modes of continuing Paul's work warn *each one* to *look how he builds.*

11, Justifies *v.* 10*b*, which confines our attention to the manner of continuing Paul's work, by declaring that there can be no other foundation than that which he has already laid. Christ is the foundation of the church, objectively; inasmuch as upon His death and resurrection rest His people's faith and hope. He is so subjectively, by His presence in them. The rock on which we stand is both beneath our feet and within our hearts. This foundation, laid objectively for the whole church in the Great Facts, was laid subjectively in the hearts of the Christians at Corinth as the firm ground of their personal hopes, by Paul. Consequently, all other Christian work done at Corinth will be a continuation of that which he began. This, of course, leaves out of sight the almost impossible case of the extinction of the church: in which case the work would need to be begun again.

12—15. After justifying in *v.* 11 the limitation implied in *v.* 10*b*, Paul now takes up and develops his warning. He tells us that he refers to the materials used; and mentions two classes, one destructible and the other indestructible, each class containing different kinds of different value. The real nature of the results produced by *each one will become manifest*, i.e. set publicly before the eyes of all. *For the day etc.:* proof of this. *The day;* of judgment, i. 8, Rom. ii. 16. That Paul calls it simply *the day*, reveals the large and definite place it had in his thought. Cp. 2 Th. i. 10, 2 Tim. i. 12, 18, iv. 8. *Will declare:* the great day is personified. *Because in fire . . . . will prove:* two facts showing how *the day will declare it. Revealed:* see under Rom. i. 17, 19. The present tense is used, as often, for that which will indisputably come and is therefore already present in the mind of the believer. *Fire:* the surest and severest test of the hidden nature of objects subjected to it. There will be no need for the judge to declare what men have done. For the Day itself, as its light floods the intelligence of men, will declare all. For the light of that day is a fire searching out the inmost quality of every man's work.

14, 15. Result of the testing. *Built-up;* keeps before us the

foundation, *v.* 11. *Burnt-up:* if the great day put an end to the results attained in this life. *Suffer loss:* viz. of the reward he would have had if his work had survived the test. *Will be saved:* for Paul speaks of believers building on the one foundation. Even the 'babes in Christ' (*v.* 1) have spiritual life and are members of the family of God. *In this way:* with his work destroyed. *As through fire;* explains *in this way.* The picture may be thus conceived. Two workmen are building on one foundation, one with imperishable, the other with perishable, materials. The building is wrapped in flames. One man's work survives the fire: and he receives pay for it. The other's work is burnt up: and he rushes out through the flame, leaving behind the ruins of his own work. And for his work, which the fire proved to be worthless, he receives no pay.

What are the materials and who are the builders in this picture? Since it was by preaching and teaching that Paul laid the foundation of the church of Corinth, the builders must be different kinds of teachers. Since the matter taught is the material the teacher uses, this must be the gold, silver, wood, straw, etc. The results produced by the teacher in the hearts and lives of his hearers are the building he erects. He may produce good results which will last for ever and be to him an eternal joy and glory. Since these results are altogether the work of God, and are revealed in their real grandeur only in the great day, they are a 'reward' given by God in that day for work done on earth. But a teacher may also produce results which now appear great and substantial, but which will then be found utterly worthless. He may gather around him a large number of hearers, may interest them, and teach them much that is elegant and for this life useful; and yet fail to produce in or through them results which will abide for ever. If so, the great day will destroy his work and thus proclaim its worthlessness. But he may be said to build upon the one foundation, Jesus Christ. For he is a professed Christian teacher: and people go to hear him as such. He may be a sincere, though mistaken, Christian believer; and therefore be himself saved. But his work, as a teacher, is a failure. Now the permanence of a teacher's work depends upon the matter taught. The soul-saving truths of the Gospel enter into men's hearts and lives, and produce abiding results. All other teaching will produce only temporary results. We understand, therefore, by the wood and straw whatever teaching does not impart or nourish spiritual life. The three terms suggest the various kinds

of such teaching. It may be clever or foolish, new or old, true or false; but not subversive of the 'foundation,' or it would come under the severer censure of *v.* 16f. The frequency of such teaching is proved by 1 Tim. i. 4, iv. 7, vi. 4, 2 Tim. ii. 14, 23, iv. 4, Tit. i. 14, iii. 9. We have perhaps a Jewish example of it in very much that was written by Paul's earlier contemporary Philo: and we have Christian examples in many of the speculative and trifling discussions which have been frequent in all ages. We also learn that even of the teaching which produces abiding results there are different degrees of worth; in proportion, no doubt, to the fulness and purity with which the teaching of Christ is reproduced. In both cases, the buildings erected are the results, lasting or transitory, produced in the hearers' hearts by the use of these materials; results which are in some sense a standing embodiment of the teaching.

Under iv. 21 we shall see that in this solemn warning Paul strikes at the root of the church-parties at Corinth. Cp. 2 Tim. ii. 23.

Verses 8, 14 reveal different degrees of future blessedness. Conversely, Rom. ii. 5. For we have here a man who 'will be saved,' but will not obtain the reward which others will have and which he might have had.

The excellent Roman Catholic commentator, Estius, says properly that 'reward' implies merit, i.e. appropriateness for reward, in the action rewarded. But he has not observed that the reward here said to be given for work done on earth is not eternal life, (cp. Rom. vi. 23,) but a higher degree of blessedness. Notice carefully that, since our good works are wrought in us by God, both the actions rewarded (as Estius admits) and the reward are altogether gifts of the undeserved favour and mercy of God.

At the council of Florence, A.D. 1439, the Latin fathers appealed to *v.* 15 in proof of the doctrine of purgatory. But the fire here mentioned belongs, not to the interval between death and judgment, but to the judgment day. Estius, whose exposition in the main I agree with, raises a difficulty about the bodies of the saved, which must be incapable of pain, passing through fire; and supposes that the teachers referred to passed through the fire in the moment before their resurrection, and were thus cleansed from sins till then unforgiven. But Paul does not say that the fire inflicts pain or cleanses from sin, but only that it destroys the teachers' work and reward. How the consciousness of past failure and unfaithfulness will be reconciled with the unalloyed joy of

heaven, is a mystery we cannot solve. But it is not lessened by the suggestion of Estius. For this consciousness of failure will certainly continue after the resurrection. It will perhaps be neutralised by joy that so unworthy a worker is permitted to enter the Master's presence.

The metaphor of the building, found also in Mt. vii. 24ff, xvi. 18, Eph. ii. 21, 1 Pet. ii. 5, and in the word 'edification,' may be profitably compared with that of the field or garden in *vv.* 6—9. The latter comparison teaches that the growth of a church is a development of life, such as only God can give; and shows how subordinate is the position of a Christian teacher. It therefore reveals the folly of making Paul and Apollos heads of parties. The other metaphor presents the human side of Christian work; and teaches that its permanence depends upon the materials used, materials brought together from various places according to the builder's judgment and resources. It was therefore a suitable warning, to those who were continuing Paul's work at Corinth, to put into the minds of their hearers such teaching as would produce enduring results. And it was the more appropriate because, as *vv.* 18—20 suggest, a love for mere human wisdom was a chief source of the evils which Paul now attempts to remove.

16, 17. *Do you not know:* common phrase of Paul: v. 6, vi. 2f, 9, 15f, ix. 13, 24; Rom. vi. 16, xi. 2. Its frequency in this Epistle was a rebuke, probably undesigned, of the boasted wisdom of the Corinthian Christians. The suddenness and evident astonishment of this question suggest that *v.* 15 had reminded Paul of something at Corinth which implied forgetfulness of the solemn teaching of this verse. The searching test to which all Christian work will be subjected recalls to his mind some who were not building at all, but were pulling down or defacing the good work of others. And, that Paul appeals to his readers generally, suggests that the church as a whole tolerated them. Cp. v. 2. He clothes his appeal in a metaphor suggested by the preceding one. The injury these men are inflicting reminds Paul of the dread solemnity, and the solemn relation to God, of the building which he and others are erecting. He asks whether his readers are ignorant of this: and his question implies that they have no excuse for ignorance.

Temple; represents in the Auth. Version two entirely different Greek words, viz. the 'sanctuary,' or sacred enclosure, open (cp. Lev. xii. 4) to all Jews, 1 Cor. ix. 13, Acts ii. 46, iii. 1ff, 8,

v. 25, 42, etc.; and the *temple* proper, the sacred house into which (Heb. ix. 6) only the priests went and containing the holy and the most holy place, 1 Cor. iii. 16f, vi. 19, 2 Cor. vi. 16, Eph. ii. 21, 2 Th. ii. 4, Lk. i. 9, 21f, Acts xix. 24 AV. and RV. 'shrines.' Same distinction among pagan writers: e.g. Herodotus, bk. i. 183, "There is belonging to the sanctuary in Babylon another temple below; where there is a great statue of Zeus." The corresponding Hebrew and Aramaic word is rendered (AV.) 'palace' in 1 Kgs. xxi. 1, Dan. i. 4, iv. 1, v. 5, vi. 18. *Temple of God:* not temples. So vi. 19, 2 Cor. vi. 16, Eph. ii. 21. Cp. Philo, *On Monarchy* bk. ii. 1: "Since there is one God, there must be only one sanctuary." Just as in the Old Covenant there was but one temple, the place which (Dt. xii. 5ff) God chose, where alone (Lev. xvii. 8f) sacrifice could be offered, so now there is but one temple, of which the one church throughout the world is the holy place and the church within the veil the holy of holies. Of this one church, each visible community of Christians is a miniature representative. And each separate building (Eph. ii. 21) on the one foundation is growing up into, and when completed in glory will form, one holy temple.

[The above distinction of ἱερόν and ναός is marked in the RV. by the note "Or, *sanctuary*," wherever the latter is found; except that in the Book of Revelation, by unpardonable parsimony, one marginal note is made to suffice for sixteen places. But, whatever be its origin, the rendering 'temple' suggests now the sacred house; and therefore ought not to be used for the sacred enclosure. Moreover, the distinction should have been made in the text. Much better and everywhere available (even in Acts xix. 24, which should be 'temples') is my rendering 'sanctuary' and *temple*. The RV. 'a temple' is a serious error. For it suggests other temples; an idea utterly opposed to the whole Mosaic Covenant. The anarthrous substantive (cp. vi. 9, 1 Th. v. 2) looks at the one temple not as a single definite object of thought but in its abstract quality.]

The Spirit of God etc.: a restatement of Doctrine 5, (see under Rom. viii. 4,) viz. that God's purpose that we be holy is realised by the agency of the Holy Spirit dwelling in us. Now, if this doctrine be true, as Paul confidently assumes, believers are the *temple of God*. For the central idea of a temple was, to Jews and heathens, a dwelling place of God. Cp. Ex. xxv. 8, xxix. 45f, **1 Kgs. viii. 27, 2 Cor. vi. 16.** Just as under Moses

God erected a building of earthly materials by the hands (Ex. xxxi. 3) of men filled with the Spirit of God, that it might be His one dwelling place on earth, the one spot of earth nearest to heaven, and in which He might show forth His glory; so in the New Covenant, by giving His One Spirit to dwell in the hearts of His people, He unites them into one, raises them above the earth, and makes them His one dwelling place on earth, that He may fill them with His presence, cover them with His glory, and in them show forth His glory to the world. Cp. vi. 19, 2 Cor. vi. 16, Eph. ii. 21. *The Spirit of God* (as bearer of the presence of God, Rom. viii. 10) *dwells:* rather than 'God dwells,' (as in the Old Testament,) because in us God is present as an animating *Spirit*, the source of divine life and activity. Not as such can He dwell in a temple made with hands.

17. *If any one etc.;* evidently introduces the matter which caused the astonishment of *v.* 16. From this we infer that at Corinth there were men actually injuring the church. *The temple of God:* a general term including the temple made with hands and the living temple. *Injures:* by pulling down (Rom. xiv. 20) or defacing. The context suggests that Paul refers to those who prompted the church-parties, and to the injury they thus did to the church. *Will injure;* includes the loss, damage, and destruction, bodily and spiritual, present and future, which comes by the just punishment of *God* to all who pull down or deface what He has set up. Paul then gives the reason why *God will injure etc.*, viz. because *the temple of God* stands in special relation to Him, as erected for His purposes and glory. See note on holiness, Rom. i. 7. Therefore, to injure the temple, is to rob and insult God. *Which you are:* viz. *holy*. In other words, the foregoing general principle applies to Paul's readers.

Verses 16, 17 appeal to ideas almost universal in the ancient world, but vanished now. Both Greeks and Jews believed that the place which God had chosen to reveal Himself to men, belonged to Him in a very special sense, and was guarded by Him with infinite jealousy; and that damage or insult to the holy place would be followed by divine vengeance. Paul reminds his readers that the very name, 'saint,' or 'holy person,' by which they designated themselves, implies that the sacredness of the temple belongs to the church; and rightly so, for in its members, by His Spirit, God dwells. Therefore, whatever injury is done to the church will be avenged by its Great Inhabitant.

This warning contains a metaphor well worthy of study. If, as all admitted, the Spirit of God dwells in His people, His presence makes them a temple, erected by human hands, but of materials more precious than gold or costly marble. The builders may therefore tremble lest, even without design, they injure the building they profess and endeavour to be erecting.

18. *Let no one, if any one:* an appeal, not to the whole church as in *v.* 16, but to the men of *v.* 17. Not only were they ignorant of the sacredness of the church, but were in error in their estimate of themselves. Cp. vi. 9, xv. 33. *If any one thinks:* viii. 2, xiv. 37. As compared with other church-members *among* whom he moves, he *thinks* himself well acquainted with the things of *this* present passing *age*. So i. 20. To *become foolish*, is the only way to *become wise*. Once we were *wise*, in our own estimate. But when we find out that we cannot by our own mental power or effort learn that which we most need to know, viz. such knowledge as will enable us to choose the objects most worthy of pursuit and the best means of attaining them; and that we can learn this only as each moment God reveals it to us; we then become, in our own correct estimate of ourselves and in view of the difficult path we have to tread, utterly *foolish*, i.e. destitute of the wisdom we need. Then we *become* truly *wise*. For we know what we are: and we ask and receive the Spirit of wisdom, (Eph. i. 17,) who by His presence in us reveals to us that which we most need to know and guides our steps along the best path. We may therefore test the worth of our wisdom by asking whether we have ever become foolish.

19, 20. Proof that we can become wise only by first becoming foolish, viz. because, in the sight of God who judges rightly, that which *this world* (see under v. 10) calls *wisdom* is *foolishness*. This has been proved in i. 20ff, of which these words sum up the results and apply them to the matter under discussion. Verses 19*b*, 20 support *v.* 19*a* by quoting Job v. 13, Ps. xciv. 11. *The wise men:* those who know things not generally known, and are therefore better able to choose their ends and means. *Craftiness:* a disposition to do anything, right or wrong, to attain one's ends. Into this, worldly wisdom often degenerates. *Lays hold of:* while pursuing their own ends in their own way, the hand of God falls upon them and stops them. That *the wisdom of the world* is prevented by the hand of God from attaining its ends, proves it to be *foolishness in the presence of God*. For *the world* leaves the hand of God out of account. *The wise*

men: not in Ps. xciv. 11, but evidently implied. *Vain:* Rom. i. 21: barren of good results. *Wise men* cannot by their own *reasonings* attain any good result. To know this, is the first step in real knowledge. Therefore, to become truly wise, we must first be shorn of our own wisdom.

The abrupt transition of *v.* 18, like that of i. 17, seems to imply that an overestimate of their own wisdom was a chief source of the injury done by the men warned in *v.* 17, who were no doubt those who fomented the church-parties.

The above quotation from the Book of Job presents a difficulty, in that it gives, apparently as Scripture, the reported words of Eliphaz; although no writer is responsible for sentiments he reports, and God Himself declares (xlii. 7) that the friends did not speak rightly. Some would charge the Apostle with a moment's forgetfulness. But the complete harmony of these words with the whole book of Job and with the entire Old Testament, shows plainly that the writer here puts his own sentiments into the lips of Eliphaz. We cannot dispute the truth of the quoted words without disputing the whole moral teaching of the great Poem. Indeed the friends erred not so much in the moral principles they assert as in their application of them to Job.

21*a*. Desired result of the foregoing. After warning us, by quotations from Scripture, not to think (*v.* 18) ourselves wise, Paul now says that the same quotations are a reason for not looking upon others as wise and making them heads of parties. *Exult:* i. 29: let no one be lifted up because of anything men are or can do. Paul refers evidently to the boasted superiority (iv. 6) of certain teachers, which gave rise to the church-parties. All such boasting in men is shut out by the powerlessness of all human wisdom.

21*b*—23. Another reason for not boasting in men. *All things:* in the widest sense, all the men and things (cp. i. 27) with which we have to do. All these were made by God and were by Him permitted to assume their present form that they may work out, and they are now (Rom. viii. 28) working out, His purposes of mercy toward us, which are also (so far as we understand them) our own purposes. *All things* are, therefore, ours; in the sense in which a father's house belongs to his whole family. *Whether Paul etc.:* details included in *all things*. Whatever powers, acquirements, or spiritual life, *Paul* possessed, were an enrichment to the whole church. For whatever Paul had, he used for

the good of all. Therefore we cannot exult in one to the depreciation of others. For all exist for our good. That *Cephas* is not mentioned in *vv.* 4, 5, iv. 6, suggests that the partizans who adopted his name and that of Christ were so few that Paul could leave them out of sight in his general treatment of the matter. His mention here of *Cephas*, was a courteous acknowledgment that he was an enrichment to the whole church, even to Gentile believers.

The world: i. 20. A sudden leap from individual men to the entire world. All men and things around us are working out our good. *Life or death:* cp. Rom. viii. 38. The various events of *life* come that they may develop our spiritual strength and give us opportunities of working for God and thus obtaining eternal reward. And the angel of *death* is our servant waiting to lead us into the presence of Christ. The infinite variety of circumstances surrounding us to-day, and the unknown and perhaps quite unexpected events of to-morrow, are God's gift, working out our good. *All things are yours:* triumphant summing up. We look out into the world around and into the unknown future, and say, All these belong to me: for they were created, and are now directed and controlled, by my Father, for my good.

23. As lords of the world we belong to One infinitely greater than ourselves. Only so far as we exist for *Christ* do all things exist for us. Cp. vi. 19, xv. 23, Rom. xiv. 8. *And Christ is God's:* rising, as usual, from the Son to the Father. So i. 9, iii. 7, iv. 1, Rom. ix. 5, xv. 5, 13, xvi. 20, 25. We have here the great truth that the Son is essentially subordinate to the Father, not as a creature, but as the Son, of God; a truth absolutely essential for a correct view of the unity of the divine Trinity. We belong to Christ, and exist to work out His purposes. And in this subordination our divine Master is our pattern. For the Eternal Son receives His being (Jno. v. 26) from, and therefore belongs to, and bows to, the Eternal Father, and exists to work out the Father's purposes. Cp. xv. 28. See my *Romans* Dissertation i. 7. Christ's absolute devotion to the service of the One Father should deter men from inscribing even His name, as did (i. 12) some at Corinth, on the banner of a party. Whether Paul had this in view in writing these words, we do not know: for the truth here taught was naturally suggested by the foregoing words.

IV. 1. *In this way:* as belonging to you, you to Christ, and Christ to God. This completes Paul's answer to the question of

ch. iii. 5, an answer to be obtained by deliberately reasoning out the foregoing teaching. *Us;* Paul, Apollos, etc. *As helpers etc.;* expounds *in this way*, and sums up Paul's teaching about himself and Apollos. *Helpers:* common Greek word for sailors, and for any kind of assistant in private or public business. It therefore recalls ch. iii. 8. *Stewards:* Lk. xvi. 1—8: men, sometimes slaves, who managed a household or business. *Mysteries of God;* recalls ii. 7. Cp. Eph. iii. 2, 9, 'what is the stewardship of the mystery;' Tit. i. 7, 1 Pet. iv. 10. God had set these men in authority in His household on earth, and had committed to them the hidden truths of the Gospel to be distributed, as spiritual food, to His children. If we look at all Christian teachers in this light, we shall not render them such homage as will be a barrier between us and other Christians. Our desire will be to obtain from each the spiritual food committed to him for us. Notice that Paul, as a wise steward, gives milk (iii. 2) to babes and solid food (ii. 6) to full-grown men.

Some have thought that *mysteries* refers expressly to the sacraments: and in Eph. v. 32 the same word is so translated in the Latin vulgate. But Estius properly points to ch. i. 17, which teaches that to administer these was not Paul's chief work. This great commentator's loyalty to the exact meaning of Scripture, and his refusal to draw from Scripture an unfair argument for the doctrines of his church, deserve the highest praise. And every Protestant will thank God that a work so full of evangelical truth is published under the express sanction of the Roman Catholic Church.

2—4. Another point involved in the teaching of *v.* 1 and bearing upon the church-parties. Like all stewards, Paul must (*v.* 2) give an account of his stewardship: but, as (*vv.* 3, 4) God's steward, he owes this account to God, and to Him only. The steward expects *inquiry:* and the master makes it, and the steward submits to it, *in order that* the latter *may be found faithful*. But, to Paul, the prospect of the Master's inquiry has made it *a very little thing* whether or not his conduct be sifted, and its true worth discovered, by men. Like 'the' great 'Day' in iii. 13, a *human day* of assize is personified; as though the day itself sifted conduct. So far from caring about the sentence of others, not even upon himself does Paul sit in judgment. This does not contradict 2 Cor. xiii. 5: for it refers only to examination with a view to sentence, i.e. of due reward or punishment. This, Paul does not attempt. He does not

calculate the merit of his own conduct. For this, *v.* 4 gives a reason. In his conscience, that inner chamber (Rom. ii. 15) in which he contemplates his inner self, there is nothing which condemns him. Yet not *in this* fact does Paul find a sentence of approval from his great Judge. (This he finds only in the Gospel of Christ.) And, because his consciousness of God's favour does not depend on his own verdict about his own faithfulness, he does not sit in judgment upon himself. That Paul, who knew the secrets of his own heart, forbore to pronounce judgment about himself, was a warning to others not to do so. Notice Paul's fully developed Christian character, xv. 10, 2 Cor. i. 12; and that even this was to him no ground for assurance of God's favour.

He that examines etc.: who sifts my conduct in order to pronounce sentence upon it. *The Lord:* Christ, soon to come, *v.* 5. As a steward, Paul's conduct must be investigated: but he cares not for man's examination; and does not even judicially examine himself. His judge is the Master.

5. Practical result of the foregoing. The metaphor of *light*, compared with 'fire' in iii. 13, suggests the ease and suddenness and completeness with which the great Day will make all things known; just as the daylight reveals things unknown in the night. *The hidden things;* suggests how much that is needful for a correct estimate of men's conduct now lies under an impenetrable veil. *The counsels etc.:* the purposes, now hidden in men's *hearts*, which move them to activity and which will determine their reward. A solemn warning to many at Corinth. All judgments on Christian workers before *the Lord comes* are *before the right-time:* (same word as *season;* see vii. 5:) for not till then will all the facts be known. *From God:* rising as usual from the Son, whose coming will bring to light all the facts of the case, to the Father, who is the original source of *the praise* which, through the lips of Christ, will be given *to each* faithful servant.

From iii. 21—iv. 7 we infer that the church-parties at Corinth were occasioned and nourished by the various estimates of various persons about Paul and Apollos. But these teachers, and all others, were alike helpers of Christ, distributing the hidden wealth of God. Each of them was thus an enrichment to the whole church. Moreover, upon them and all His servants, the Master will Himself pronounce sentence; and will justify His sentence by bringing to light all the facts of the case. Since

these facts are not yet fully known, the Corinthians cannot pronounce a correct sentence on the merits of their teachers; and therefore ought not to attach themselves to one or other of them as his special disciples.

SECTION 5 deals specifically with the church-parties at Corinth. It is in part a reply to the question of iii. 5*a*, a question suggested by the reference in iii. 4 to the church-parties; and in part a warning against evils which were their real source. Our ignorance of details obscures Paul's reference to these evils, and lessens the force, which his readers would feel at once, of the sudden transitions of *vv.* 16 and 18. But it is evident that the Christians at Corinth overestimated mere human knowledge, and that some prided themselves on their superior learning. We can well conceive that some of these taught human learning rather than 'the word of the cross;' and that some, by claiming undue recognition of their own learning, were actually injuring the church. Also, that the same spirit moved the church-members generally or universally to pronounce sentence on the comparative learning or eloquence of Paul and his colleagues; and that their differing estimates caused the divisions in the church.

To correct this complication of evils and errors, Paul says that both Apollos and himself were but garden labourers, doing the same kind of work and paid for their work, *vv.* 5—9; that the work of all their teachers, which is but a continuation of work already begun, will be tested in the great day, *vv.* 10—15; that they who injure the work already done will receive tremendous punishment, *vv.* 16, 17; that the truly wise man is he who has learnt that all human wisdom is of itself utterly worthless, *vv.* 18—20; that for this reason, and because all things belong to God's people, no one ought to boast about men, *vv.* 21—23; and that Paul and Apollos are but helpers and stewards, who will be judged by Christ, and whom no man is capable of judging aright, iv. 1—5.

SECTION VI.—THE DIVISIONS HAVE ARISEN FROM THE SELF-CONCEIT OF THE CORINTHIANS, WHO HAVE FORGOTTEN PAUL'S CONTRARY EXAMPLE. HE HAS SENT TIMOTHY TO REMIND THEM OF IT.

CH. IV. 6—21.

These things, brothers, I have transferred to myself and Apollos because of you, that in us you may learn not to go *beyond the things which are written, that you may not be puffed up one on behalf of the one against the other.* [7] *For who makes thee to differ? And what hast thou which thou didst not receive? But if thou didst receive it, why dost thou exult as though not having received it?*

[8] *Already made full you are: already you have become rich: apart from us you have become kings. And, at any rate, would that you had become kings, that also we may become kings with you.* [9] *For I think God has exhibited us, the apostles, in the last place, as men condemned to death; because we have become a spectacle to the world, and to angels and to men.* [10] *We* are *foolish because of Christ; but you* are *prudent in Christ: we* are *weak; but you* are *strong: you* are *well-thought-of; but we* are *dishonoured.* [11] *Until the present hour we both are hungry and are thirsty, and are without sufficient clothing, and are smitten, and are homeless,* [12] *and labour, working with our own hands. When reviled, we bless; when persecuted, we bear it;* [13] *when evil spoken of, we entreat. As offscourings of the world we have become, a refuse of all men, until now.*

[14] *Not putting you to shame do I write these things; but as admonishing beloved children of mine.* [15] *For if you have ten thousand guardians in Christ, yet not many fathers. For, in Christ Jesus, by means of the Gospel,* it was *I* that *begot you.* [16] *I exhort you then, become imitators of me.* [17] *Because of this I have sent to you Timothy, who is a child of mine, beloved and faithful, in the Lord, who will recall to your memory my ways in Christ, according as everywhere, in every church, I teach.* [18] *Supposing that I am not coming to you, some have been puffed up.* [19] *But I shall come quickly to you, if the Lord will. And I shall know, not the word of those that are puffed up, but the power.* [20] *For not in word* is *the kingdom of God, but*

in power. [21] *What do you wish? With a rod am I to come to you? or in love, and* the *Spirit of meekness?*

6. *These things:* from iii. 5 onwards, where, as here, Paul speaks only of the parties of *Apollos* and himself. *Brothers:* an appeal to the whole church. *Transferred:* put into another shape. Same word in 2 Cor. xi. 13, 14, 15, Ph. iii. 21. The teaching of § 5, about Christian teachers, Paul applied specially *to himself and Apollos*. He now says that in doing so he put his teaching into a shape different from that which it would naturally have assumed; and that he did this for his readers' good, that they might learn etc. *Things which are written:* in the Old Testament, according to Paul's constant and frequent use of this phrase. These words remind the readers that a careful study of the Scriptures would have corrected these errors. An interesting coincidence with Paul's habit of referring to the Old Testament. *Not to go beyond etc.:* not to exceed, in their estimate of themselves and others, the descriptions of human nature given in the Old Testament. Of these descriptions we have specimens in iii. 19f. *That in us you may learn etc.:* i.e. by considering Paul's description of the position of himself and Apollos, as garden labourers, paid for their work, house stewards, etc. *That you be not etc.:* further purpose, a result of that foregoing. *On behalf of the one against the other:* graphic description of party-spirit. *Puffed up:* become large in your own esteem. This word is a marked feature of Paul's description of the Corinthian Christians: *vv.* 18, 19, v. 2, viii. 1, xiii. 4; Col. ii. 18. Its use here implies that their self-conceit was the source of their party-spirit. They set themselves on the side of one man and against another because of something in the one which seemed to flatter, and something in the other which did not flatter, their vanity.

The word *transferred* casts light upon the factions at Corinth. It tells us that, while speaking of himself and Apollos, Paul was really referring to others. These must have been those who were the real leaders or abettors of the parties. For Paul and Apollos were not such: though we are told plainly in i. 12, iii. 4 that the factions actually bore their names. We infer, therefore, that there were men who, under cover of professed devotion to Paul or to Apollos, fomented the factions, in order thus to exalt themselves and increase their influence. These were the real party leaders. And they found a following through the extravagant

estimate of their own powers and acquirements cherished by the Corinthian Christians. We can easily conceive that some man of learning began to be looked up to by some who prided themselves in their love of learning; and that he strengthened his influence over them by pointing to the learning and mental power of Paul. Another man, of fluent speech, was perhaps looked up to by some who had formerly listened with delight to Apollos. Now it is evident that Paul's whole teaching in § 5 about Apollos and himself applies, with far greater force, and with solemn warning, to these men. They needed to beware with what materials they were building; and lest, while seeming to build, they were really pulling down, the temple of God. They needed, to save them from self-deception, to be reminded that the Scriptures taught that mere human wisdom is but folly in disguise; and that the light of the great day will reveal even the secret purposes of the heart.

7. A direct appeal against this inflated self-estimate, which Paul has just shown to be the real source of the factions. *For who etc?* reason for not being 'puffed up.' *Thee:* any one of the church-members whose self-conceit had drawn him after a party leader. *Who makes thee to differ?* No one, except thy own imagination. *And what hast thou etc.:* solemn and wide question, suggesting an answer to the foregoing question. *Exult:* see under i. 29. Superior mental or material possessions led some to think that themselves were superior. This question reminds us that whatever we have was *received*, and is therefore no part of ourselves, or ground for self-gratulation.

8. Having uncovered and rebuked the real root of the factions, Paul reveals its utter unseemliness by a bitter contrast of the conceit of his readers with the actual circumstances of himself and his colleagues. *You are:* to the church collectively, in contrast to the individual (cp. 'one on behalf of the other,' *v.* 6) singled out in *v.* 7. *Already*, conspicuously placed and repeated, shows that the point of Paul's irony is that their enrichment had come so early. And this suggests that he refers here to the fulness, wealth, and royalty, of God's people in the world to come. Cp. Ph. iv. 19, Rom. viii. 17f, 2 Tim. ii. 12, Rev. v. 10; Mt. v. 6, 2 Cor. viii. 9. They thought, spoke, and acted, as though they had already obtained the glory for which others were waiting, as though even now, before they have gone down into the grave or Christ has appeared, all their needs and yearnings had been satisfied, as though they had already received their share of the

wealth of the City of God and had sat down upon the throne beside Christ. *Apart from us:* without our aid or participation. Although Paul had been the means of their spiritual life, he did not possess and therefore could not convey, such things as they boasted of. *And would that etc.:* sudden waking up from this dream of self-conceit. 'Would that your dreams were true, that *also we* might share the royalty you seem to fancy you have already obtained!' In other words, if their self-estimate be true, they are much more fortunate than their teachers.

9. An abundant reason for the wish just expressed, viz. Paul's present position. *I think:* Paul's view of himself in contrast to his readers' self-estimate. *Us the apostles;* (see Rom. i. 1, and 2 Cor. viii. 23;) seems to imply that other apostles endured hardships similar, though probably not equal, to those of Paul. But it does not imply that Apollos was an apostle. For Paul is now dealing, not with the factions, but with self-conceit generally. And this he puts to shame by the hardships of those who hold the first rank in the church. He conceives God as *exhibiting* to the universe a public *spectacle*, in which *the apostles* were brought out *last*, the astonishing climax of all, just *as men condemned to death* were thrown to wild beasts in the amphitheatre. *Because etc.:* proof of this, from matters of fact. *The world:* or, universe, consisting of *both angels and men.* Since the word *angels* is used in the New Testament, as with us, without further explanation, for good angels, it is best so to understand it here. The holy angels watch, with wonder and sympathy, the endurance of the apostles. And men watch them, with various feelings.

10, Interrupts the description of the spectacle to remind us of its purpose, viz. to show the contrast between the apostles and Paul's readers. *Foolish:* exact opposite of 'wise,' in all senses: 'one who knows less than others.' *We are foolish:* in a double sense. The better to serve Christ, Paul refrained from making acquirement of knowledge his chief aim. And many others have renounced a path which might have led to literary eminence in order to devote their entire energies to evangelical work. Again, by abstaining from teaching mere human learning and by preaching a Gospel which in the eyes of men was folly, Paul became, and felt himself to be, in their view, a foolish man. In other words, because of his loyalty to Christ he passed among men as one destitute of wisdom. Cp. ii. 2. *Prudent in Christ:* also in a double sense, either (cp. i. 5) as actually having, by

union with Christ, practical spiritual intelligence, or as having it in their vain self-estimate. Both senses probably were present to Paul's mind. If his readers had spiritual wisdom, it was because for their sakes he had laid aside human wisdom: if they prided themselves in fancied Christian wisdom, their pride was an utter contrast to his self-humiliation. *Weak:* powerless and helpless amid trials, hardships, and perils. *Strong:* with real or supposed spiritual strength. *Well-thought-of:* by others, by each other, or by themselves. *Dishonoured:* a technical term for deprival of the rights of a free citizen. See xv. 43. The order of the last pair is changed, that the word *dishonoured* may be the keynote of *vv.* 11—13. The contrast in this verse is between the position which, in loyalty to Christ, Paul accepted and felt that he occupied, and the position, real or feigned, which the Corinthians occupied.

11—13. Development of 'dishonoured,' *v.* 10; and justification of the metaphor of *v.* 9. *Until the present hour* and *until now* lay emphasis on the ceaselessness of these hardships, and remind the readers of Paul's position at the moment of writing. *Hungry, thirsty, etc.:* 2 Cor. xi. 23—27. *Without-sufficient-clothing:* "we shiver in the cold," Stanley: literally, *naked*, denoting in Greek without clothing, or lightly or insufficiently clad; Mt. xxv. 36, Jno. xxi. 7, Jas. ii. 15. Cp. Seneca, *On Benefits* v.13: "He that has seen a man badly clothed and ragged, says that he saw him naked." *Smitten:* see 2 Cor. xii. 7. *Homeless:* or, 'driven about from place to place.' *Working with our own hands:* so ix. 6ff, 1 Th. ii. 9, 2 Th. iii. 8ff; and, an important coincidence, Acts xviii. 3, xx. 34. That Barnabas also did this, we learn from ix. 6. In the eyes of men around, this was a further mark of degradation. For Paul seemed to be so little valued by his disciples that they refused to maintain him. *We bless:* speak smoothly, as in Rom. xvi. 18. See Rom. i. 25. *We endure it;* not repelling the attack of our enemies. *We entreat,* or *exhort*, as in i. 10: stronger than *we bless*. 'We beg a favour from those who speak hurtfully of us, as though utterly at their mercy.' To return smooth words for rough ones, to submit to, instead of resisting, the attacks of enemies, to ask favours from, instead of spurning, those who revile us, arises usually from the absolute helplessness of men who dare not defend themselves. And Paul's forbearance would be thus interpreted. It was, therefore, a mark of the humiliation of his position. *Offscourings, refuse:* that which, for the sake of cleanliness, must be

removed. Cp. Acts xxii. 22. Paul was treated as one who must be cast out, as defiling, not merely from his nation, but from *the world*, from *all* contact with *men*. Such was the position cheerfully accepted by those who held the first rank in the church. They were incessantly exposed to hunger, thirst, cold, and personal violence: they wandered about like men without a home: they had to depend for maintenance upon the labour of their hands: they had no angry words, or resistance, for those who reproached and attacked them: nay, they actually sought favour from those who defamed their character. In a word, they were looked upon as the world's refuse, unworthy to be even trampled under foot, which must be removed from the presence of men.

Notice the modesty with which, by using the words *we* and *us*, Paul implies that his own hardships were not a solitary case among the apostles. What a vista this opens of early Christian endurance unknown to us!

Notice also how severely this description rebukes the self-conceit of the Corinthians. In the presence of such tremendous earnestness and such forgetfulness of self, they could not but feel how utterly contemptible was all thought of their own learning or skill. And in these days, amid much that tends to foster an extravagant self-estimate, we need ever to feel the purifying influence of the example of the martyrs.

14—16. Paul has now completed his discussion of the church-parties, by uncovering their source, viz. an inflated self-estimate; and this he has sought to annihilate by the example of his own self-forgetfulness. So severe is the contrast thus presented that Paul's courteous tact and tender heart move him to soften it. 'To *put you to shame*, is not my purpose; and therefore not the real meaning of my words.' *Admonish:* Rom. xv. 14, Col. i. 28: reproof with a view to improvement. Paul looks upon them *as children*, even his own children, and exercises towards them the discipline of intelligent paternal love. This assumption of paternal authority, *v.* 15 justifies. *Ten thousand etc.:* hyperbolic supposition, indicating the readiness of the Corinthian Christians to assume the office of teacher. *Guardians:* Gal. iii. 24f: men, nearly always slaves, who in wealthy Greek families took care of the sons under seven years old, but did not teach them. The would-be teachers at Corinth were but guardian slaves as compared with the father of the family, i.e. in a position quite different from that of the human author of the spiritual life of the whole church. *I begat you:* cp. Gal. iv. 19, Philem. 10: an approach

to the doctrine of the new birth; Jno. iii. 3, 1 Jno. iii. 9, v. 1, etc., 1 Pet. i. 23, Jas. i. 18. To this doctrine, Paul's only direct reference is Tit. iii. 5. *Through the Gospel:* instrument by which Paul, *in* virtue of his life-giving union with *Christ Jesus*, gave them a new life and brought them into a new world. So Jas. i. 18, 1 Pet. i. 23. Notice that, though Apollos and others had led (iii. 5) individuals to faith and thus given to them spiritual life, yet Paul, by preaching the Gospel first and making the first converts at Corinth, had been directly or indirectly the instrument of the spiritual life of the whole church; and that therefore his relation to the church was quite different from that of any one else. Cp. iii. 10ff, ix. 1, 2. He has therefore a right to treat them as his children. *Imitators of me:* xi. 1, 1 Th. i. 6: not necessarily in his sufferings, (*vv.* 9—13,) but in the spirit Paul manifested therein. Happy are the teachers who can say this to their hearers.

17. *Because of this:* that you may become imitators of me. From xvi. 10 we learn that Paul did not expect *TIMOTHY* (see 2 Cor. i. 1) to arrive at Corinth till after this letter, and that his coming was uncertain. Consequently, he was not the bearer of the letter, but left Ephesus earlier than it, or at the same time. This agrees exactly with Acts xix. 22, which says that some time before Paul left Asia he sent Timothy from Ephesus to Macedonia, which lay (cp. 1 Cor. xvi. 5) on the road to Corinth. We may suppose that, when sending Timothy to Macedonia, Paul instructed him to go on to Corinth; but had some doubt whether he would be able to do so. The change from *who will recall etc.*, to the uncertainty revealed in 'if he come' in xvi. 10, is easily accounted for by the fluctuation of human expectation, or possibly by some change of circumstances while writing this long letter. *My child;* 1 Tim. i. 2, 18, 2 Tim. i. 1, ii. 1; seems to imply that Timothy was converted by Paul. (Cp. Philem. 10.) And, if so, during the time of Acts xiv. 6—23: for, in xvi. 1, he was already a believer. *Faithful:* either believing, as in Gal. iii. 9, 1 Tim. iv. 10, 12, v. 16, vi. 2; or trustworthy, as 1 Cor. i. 9, iv. 2, vii. 25, x. 13. Timothy's mission suggests the latter sense. The father sends to his children at Corinth another child, an object of his love and worthy of their confidence. *In the Lord:* parallel to 'in faith,' 1 Tim. i. 2. The relationship between Paul and Timothy existed in virtue of their spiritual contact with the Master, Christ.

Who also; expounds *because of this*. *In Christ:* added

in consciousness that his conduct as a teacher was an outflow of spiritual life in union with Christ. How deeply a remembrance of this was woven into the entire thought of Paul, we learn from the frequency of these words. *My ways:* cp. 2 Cor. xii. 18, 'we walked by the same steps;' iv. 2, x. 2f, v. 7. These *ways* are further described, in addition to *vv.* 11—13, in 1 Th. i. 5, ii. 7—12. Paul wishes his readers to join the Thessalonican Christians (1 Th. i. 6, ii. 14) in imitating his self-sacrificing spirit. *Everywhere in every church:* very emphatic. *As I teach:* as I conduct myself as a teacher. Timothy's description of Paul's conduct will correspond with Paul's actual behaviour as a teacher, which he declares emphatically to be the same everywhere. Notice the consciousness of the Christian uprightness of his whole conduct (cp. 2 Cor. i. 12) which breathes throughout Paul's letters and emboldens him to point to himself as a pattern.

18—21. Not only has he sent Timothy to remind them of his conduct but he will himself come shortly. *Supposing etc.:* perhaps because Paul did not fulfil his purpose (2 Cor. i. 15) to go first to Corinth and then to Macedonia. *Some* of the Corinthians interpreted this to mean that Paul dared not face them: and thus his change of purpose gave them an inflated notion of their own importance. The real reason of the change, Paul tells us in 2 Cor. i. 23. *If the Lord will:* Jas. iv. 15. That Paul speaks always and frequently of the will of God, never unless here of the will of Christ, suggests that here as in the LXX. *the Lord* denotes the Father. But Paul's constant use of this word as the distinctive title of the Son outweighs this, and warrants us in accepting this passage as a solitary reference to the will of Christ as the Master whose work Paul was doing. *Power:* ability, given by God, to produce spiritual results in the hearts of men by means of the Gospel. Cp. i. 18, Rom. i. 16. When Paul comes, he *will know*, not what they say, but what they can do to advance the kingdom of God among men. *Kingdom of God:* Rom. xiv. 17: the eternal kingdom to be set up in full splendour at the coming of Christ, of which believers are already citizens, and which is therefore already spreading on earth as day by day men are enrolled as citizens. Its progress depends, not on man's talk, but on the putting forth, through men, of God's power. Therefore *not word* but *power* is the element *in* which it is being set up. And Paul cares, not what the inflated ones say, but for the degree of power which attends them. We have here the only true standard for self-measurement.

21. *With a rod:* which belongs to a father. With what terrible power Paul could use it, we learn from ch. v. 5. Cp. 2 Cor. xiii. 2—10. We are not told to what kind of discipline he here refers. *Or with love:* i.e. giving vent to his love for them. In either case, love to them will be the animating principle of Paul's conduct. But whether he comes to them armed *with a rod*, or manifesting his *love*, depends on themselves. *Meekness:* see under 2 Cor. x. 1; Eph. iv. 2, Col. iii. 12, 1 Tim. vi. 11, 2 Tim. ii. 25, Tit. iii. 2, Jas. i. 21, iii. 13, 1 Pet. iii. 4, 5: absence of self-assertion, a disposition moving us to forego our supposed rights and to refrain from putting forth our powers in defence of them. By inflicting punishment, Paul would assert his authority and manifest his power. His usual conduct (1 Th. ii. 7) was the opposite of this. *Spirit of meekness:* the Holy *Spirit*, of whose activity *meekness* (cp. Gal. v. 23) is a characteristic. Cp. Isa. xi. 2, Rom. viii. 15, 2 Cor. iv. 13, Eph. i. 17, 2 Tim. i. 7. For to Him much more frequently than to the human *spirit* does the word refer. It points here to the divine source of that Christian *meekness* which Paul wishes to display at Corinth.

From *v.* 18 we learn that, though the factious spirit was universal (i. 12) at Corinth, certain men were especially guilty of self-inflated opposition to Paul. This suggests that he has here in view the two classes of special offenders mentioned in 2 Cor. xi. 13ff and in xii. 21ff. Of these, the former would certainly foster the partizanship just condemned; and the latter would tolerate the crime mentioned in the next chapter.

After expounding in § 5 the principles which ought to regulate his readers' view of himself and Apollos, Paul begins § 6 by reminding them that there are others besides himself to whom these principles apply, and points to inflated self-esteem as the root of the church-parties: *v.* 6. Against this, he appeals directly in *vv.* 7, 8; and supports his appeal by the contrasted career of himself and his colleagues, *vv.* 9—13. This contrast he depicts, not to put them to shame, but to correct them, as their father in Christ: *vv.* 14—16. That they may imitate him, he has sent to them his trustworthy son Timothy, who will remind them of his example: *v.* 17. And, in spite of the self-flattering predictions of some, he will himself come soon, and test the real worth of those who think so much of themselves: *vv.* 18—20. Upon themselves it depends whether his visit be marked by severity or by kindness.

The CHURCH PARTIES at Corinth are known to us only from the foregoing chapters and from uncertain allusions in the Second Epistle.

The whole church (i. 12) was divided into four parties calling themselves by the names of Paul, Apollos, Cephas, and Christ. That Paul passes at once from the church-parties to discuss in §§ 3, 4 the practical worth of human wisdom and then returns to the parties called by the names of himself and Apollos, his sudden reference in iii. 18 to wisdom, and his warning in iii. 21 not to boast in such men as himself and Apollos, suggest that these parties had their real source in an overestimate of human knowledge or skill. And, that they arose from an inflated self-estimate in the church-members generally, we are in iv. 6 told expressly. The same verse implies that behind the names inscribed on the banners were other men who were the real leaders of the parties. And this was so, probably, in all the parties.

The Aramaic name Cephas suggests that the party which bore it was of Jewish nationality. And, if so, the parties of Paul and of Apollos were probably in the main Greek. This agrees with i. 22, which tells us that a search for wisdom was a mark of Greek, as distinguished from Jewish, nationality. From 2 Cor. xi. 22 we learn that there were at Corinth bad men, apparently (xi. 4) foreigners, and openly hostile (x. 10) to Paul, who boasted that they were Jews, and whom, like their fellow-countrymen in Galatia, Paul distinguishes (cp. 2 Cor. x. 2—6, xi. 4, 12—15, 20, 22) from the native Christians. Of these men and their followers the Cephas party probably consisted.

That the Christ party is classed with the others, places it under the common condemnation. Indeed the mention of it moves Paul to say that Christ Himself has been divided. The words of 2 Cor. x. 7 are in any case so easily accounted for that we cannot be sure that they refer expressly to this party. But they unveil a spirit which would easily assume form in a party using as its special or exclusive right, and therefore for party purposes, the Great Name which all Christians confess.

That only the parties of Paul and Apollos are mentioned in iii. 4, 5, iv. 6, suggests that the other parties were comparatively small in numbers or influence. And this agrees with the indications that the Cephas party was of Jewish nationality. The order of names in i. 12 is retained in iii. 4, iv. 6, the only other clear references to the parties. This suggests that the order in

i. 12 may be throughout the order of the origin of the parties. All else is mere conjecture.

We can well conceive that the fervent eloquence (Acts xviii. 24f) of Apollos, contrasted with the simplicity of speech which prompted the taunt of 2 Cor. x. 10 against Paul, would evoke the special enthusiasm of some hearers; and would call forth from others special expressions of loyalty to the great Apostle who seemed to be for the moment forgotten amid the popularity of Apollos. The pride of culture would lead many to set up themselves as judges of the relative merits of their great teachers. And unscrupulous men might make use of the various estimates thus formed to increase their own influence by avowing themselves followers of Paul or of Apollos that thus they might, by flattering the vanity of others, gain a following for themselves. The party spirit, so accordant with Greek character, evoked in some such way as this, soon infected the whole church.

Amid all this, Jewish enemies of Paul and of Christ crept into the Corinthian church, as into others, (cp. Gal. ii. 4,) under the guise of a false Christian profession. Such men would fan the flame of dissension; and in opposition to both existing parties would proclaim themselves disciples of the great Apostle to whom had been given by Christ the keys of the kingdom of heaven. The solemn warnings of 2 Cor. x.—xii. confirm 1 Cor. i. 12 by proving that these foreign intruders found a following at Corinth.

In view of these three parties calling themselves by the names of men, we wonder not that other men claimed independence of men and avowed themselves disciples of Christ, and claimed to be such specially and exclusively, thus separating themselves from their fellow-Christians and forming practically a fourth party. Like some in our own day they used as their own special name the One Name which belongs equally to the whole family of God. But, equally with the others at Corinth, they are condemned by the Apostle as partizans.

The foregoing suggestion accounts for all the known facts of the case. And, till better informed, we accept it as a probable explanation of the rise of the church-parties at Corinth.

The mention of the factions in ch. 47 of Clement's Epistle to the Corinthians (see Appendix) is only a reference to this Epistle, and gives no further facts. It is, however, very interesting as proof of the genuineness of the Epistle before us, and as showing how deeply seated in the Corinthians was the spirit of faction

REVIEW OF DIVISION I. The Corinthian church had written to Paul for instruction on various matters. But other matters had come to his ears, of which they had said nothing, but which demanded prior attention. Of these, the church-parties occupied the first and largest place. For this evil was universal at Corinth; and is utterly inconsistent (cp. Jno. xvii. 21) with the aim of Christianity. Paul reminds his readers that he had, in their midst, purposely avoided everything tending to make himself the head of a party. Since the real source of their divisions was an overestimate of human wisdom, he shows that the Gospel reveals the powerlessness of such wisdom, and that, both in itself and as preached by him, it did not claim acceptance on the ground of the wisdom it displayed. Yet none the less Paul teaches wisdom, a wisdom quite different from that esteemed by men, revealed by the Spirit of God and incomprehensible to all but those in whom the Spirit dwells. How little fit the Corinthians are for such teaching, their divisions prove. Having thus struck at the root of the evil, Paul shows how unsuitable are men like Apollos and himself to be made heads of parties. He warns his readers to build with those materials only which will abide the test of the Great Day; and bids them beware lest, instead of building up, they pull down, the temple of God. Once more he appeals against their overestimate of human wisdom. He bids them, instead of boasting about the merits of their teachers, to remember that whatever good there is in any of them belongs to the whole church. Although, as stewards, the apostles must give account, yet the Corinthians are unable to pass sentence upon them; and ought to wait till in the light of the Great Day all things are known. Paul then reminds his readers that he has in view others besides those whose names are inscribed on the banners of the church-parties. He has spoken of himself and Apollos as a rebuke of their overestimate of themselves. He wishes indeed that their estimate were true. For the lot of the apostles is very different from the fancied exaltation of the Corinthians. Yet he wishes, not to put them to shame, but to correct them. For he alone can speak to them as a father. To remind them of his own example, he has sent Timothy. And, though some self-confident men think otherwise, he will himself come soon. It is for them to decide whether his visit be marked by kindness or by severity.

DIVISION II.

ABOUT THE MISCONDUCT OF SOME CHURCH-MEMBERS.

CHAPTERS V., VI.

SECTION VII.

THEY TOLERATE, BUT MUST EXPEL, A NOTORIOUS OFFENDER.

CH. V. 1—8.

To speak generally, fornication is heard of among you; and a kind of fornication which is not even among the gentiles, for one to have his father's wife. [2] *And you are puffed up; and you did not rather mourn in order that he who has done this work might be taken out of your midst.* [3] *For I indeed, absent in the body but present in the spirit, have already pronounced judgment, as though present, touching him who in this way has carried out this thing,* [4] *in the name of our Lord Jesus, you having been gathered together and my spirit, with the power of the Lord Jesus,* [5] *to give up such a one to Satan, for destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.*

[6] *Not good is your ground of exultation. Do you not know that a little leaven leavens all the lump?* [7] *Cleanse out the old leaven, that you may be a new lump; according as you are unleavened. For indeed our passover has been sacrificed, even Christ.* [8] *So then let us keep feast, not with old leaven, nor with leaven of wickedness and maliciousness, but with unleavened cakes of sincerity and truth.*

Besides the party-spirit which had permeated the whole church at Corinth, there were individual cases of special misconduct, in which all the church-members were more or less involved, and with which Paul must deal before he goes on to the matters mentioned in their letter to him. To the worst of these cases, the

severe words of iv. 21, 'with a rod,' are a convenient stepping-stone.

1. *Fornication:* literally 'intercourse with harlots,' but often including, as being practically the same, all improper intercourse of the sexes. Of this sin, Paul first *speaks generally;* then of a specially aggravated *kind of fornication.* With the 'many' other cases (2 Cor. xii. 21—xiii. 2) Paul will himself deal when he comes. But 'to *so* great a degree, not found even at Corinth among the heathen, has fornication risen *among you that some one has etc.*' His *father's wife;* or step-mother, recalls the same words in Lev. xviii. 8, Dt. xxii. 30. That he had actually married her, seems to be implied in 'has,' denoting present possession, compared with 'has done' and 'has carried out,' *vv.* 2, 3, denoting a past act. Cp. Mk. vi. 17f, Mt. xiv. 4, xxii. 28, 1 Cor. vii. 2, 29, 1 Macc. xi. 9. This would explain the confidence with which Paul assumes the man's guilt, and at once pronounces sentence. That he says nothing about the woman, suggests that she was not a Christian. From 2 Cor. vii. 12 we infer that the woman had a living and injured husband. He was probably the offender's own father: for if she had married again she would hardly be called here *his father's wife.* If so, the man was guilty, not only of incest, but of the worst kind of adultery. That this matter precedes vii. 1 and is introduced with suddenness and surprise, implies that of this gross scandal nothing was said in the letter to Paul.

2, Turns suddenly from the one notorious sinner to the church generally. By tolerating him, all exposed themselves to blame. *Are puffed up:* or, *are men who have been puffed up:* iv. 6, 19. Their inflated self-esteem not only gave rise to the church-parties but made the whole church oblivious of the disgrace which this man had cast upon it. *Rather mourned:* instead of being *puffed up.* For his sin was a calamity to all. *Done this work:* married the woman he now 'has.' *In order that etc.* They ought in sorrow to have resolved that the guilty man should be driven from their ranks. This censure proves that a church ought to separate from itself those indisputably guilty of gross immorality.

3—5. Notice the contrast: 'some one,' *v.* 1; 'you,' *v.* 2; *I.* Paul supports the blame implied in *v.* 2, by saying what he has *already resolved* to do in the matter. *In the spirit:* Paul's own spirit, implied in the contrast with his own *body.* So vii. 34, Rom. viii. 10. Though *absent in the body,* Paul was *present in*

the spirit, not only (Col. ii. 5) observing them, but able to put forth his power in their midst by inflicting punishment. His bodily distance made his spiritual presence more wonderful. *Have already resolved:* or, *judged*, i.e. pronounced sentence in his mind: see ii. 2. He did this remembering that he was virtually *present*, i.e. able from a distance to put forth his power among them. *In this way;* refers to the aggravating manner, unknown to us, of the crime. *In the name etc.:* 2 Th. iii. 6: as the servant, and with the authority, of Jesus. Close parallels in Acts iii. 6, 16, iv. 10, 12. Cp. 1 Cor. vi. 11, Eph. v. 20, Ph. ii. 10, Col. iii. 17. Paul had already resolved to hand over, as the representative of Christ, this man to Satan; and he will do so in the presence of the assembled church, himself present in spirit and using the power which (2 Cor. xiii. 10) Christ has entrusted to him. *And my spirit:* emphatic repetition of *present in spirit*. This assembly of the church and of Paul in spirit will also be accompanied by *the power of the Lord Jesus*, manifested in punishing the offender. *To give up etc.:* see note, Rom. i. 24: the sentence then to be executed. *To Satan:* 1 Tim. i. 20, Job ii. 6: surrender to the power of Satan for the infliction of some kind of evil. *For destruction etc.*, immediate purpose; *that the spirit etc.*, ultimate purpose, of the surrender. It is, as in *vv.* 3, 4, the man's own *spirit*. *May be saved in the etc.:* admitted, by the verdict of that *Day*, (i. 8, cp. 2 Tim. i. 18,) into eternal life. Both spirit and body will be saved. But the *spirit* only is mentioned, as the nobler and essential part, and in contrast to the *flesh* now to be given up to *destruction*.

This surrender to the power of Satan evidently includes, but means much more than, expulsion (*vv.* 2, 13) from the church. A man already by his sin a captive (2 Tim. ii. 26) of the Devil, is to be given up to his power in some further sense. This can only refer, as in Job ii. 6, (cp. Lk. xiii. 16,) to the infliction of bodily injury by the agency of Satan and by the permission and design of God. Cp. Acts v. 5, xiii. 11. The grossness of the present offence called for a like terrible penalty. Such would manifest *the power of the Lord Jesus* and the apostolic authority of Paul who was *present in his spirit*. It was not immediate death: for it was designed (cp. 1 Tim. i. 20) to lead the sufferer, by repentance, to final salvation. That it was a work of Satan, increases its terror and marks its connexion with the man's sin. All sin is self-surrender (Eph. iv. 19) to the power of evil: and the surrender reaches further than the sinner thinks.

Destruction of the flesh, which is given as the immediate purpose of this bodily infliction, might denote destruction of the power of bodily appetites, to which this man was evidently a slave. Cp. Gal. v. 24. For these have their source in the peculiar material of the body, *the flesh*, which 'body of the flesh' must therefore (Col. ii. 11) be 'put off.' If so, the man's body was to be smitten, (for, no other surrender to Satan can we conceive to be beneficial,) that it might cease to be a chain binding him to sin. Or, by naming the purpose, these words may practically specify the extent, of the surrender to Satan, viz. to be smitten with a fatal disease, which, by leading him to repentance, may save his soul. And this is the simplest and most likely meaning of the words used. The word *flesh*, instead of 'body,' is no objection to it. For the body of believers will live for ever. Only their *flesh*, i.e. the present material of their body, (cp. xv. 50,) will be destroyed. Nor is this view disproved by Paul's subsequent forgiveness, 2 Cor. ii. 6ff: for this may have been, and doubtless was, as miraculous as the punishment, a miraculous deliverance from otherwise certain death. This miraculous punishment for gross immorality cannot in any way justify corporal punishment inflicted by man for doctrinal error.

It is remarkable that in this matter of discipline, and throughout these two Epistles so full of church matters, Paul never refers to the elders or bishops. That such existed, is made almost certain by Acts xiv. 23, xx. 17, 28, Ph. i. 2, 1 Tim. iii. 1ff, v. 1, 17ff, Tit. i. 5. The omission arose perhaps from this, that in a church where all were recent converts the distinction between officers and private members was necessarily less conspicuous than in a church of longer standing. But, however explained, it is a sure mark of the very early date, and therefore of the genuineness, of these Epistles.

6—8. After dealing with the notorious offender, Paul turns again to the whole church, with words similar to *v.* 2. Your supposed wisdom *is no good ground-of-exultation*. *A little leaven etc.*: found word for word in Gal. v. 9. This suggests that it was a kind of proverb; which agrees with the metaphorical mention of leaven in Mt. xiii. 33, xvi. 6. *Lump*, of dough, as in Rom. xi. 16. The proverb reminds us that there are other things besides leaven of which a small quantity silently permeates, and influences, and communicates its nature to, the whole of that with which it comes in contact. Paul assumes that in this respect sin is like leaven, and asks whether his readers are ignorant of

the wide-spread effect of even *a little leaven*. His question, and the proverb, apply to sin both in the abstract and as embodied in the wicked church-member at Corinth. The least sin tolerated affects the whole man and the whole church. *Cleanse out:* remove from your midst by cleansing. *Old, new:* a spiritual contrast favourite with Paul; Rom. vii. 6, vi. 4, 6, Eph. iv. 22ff. Col. iii. 9f. Sin, which like *leaven* communicates its nature to whatever it touches, was an essential ingredient of our *old* life. We must therefore become altogether *new*. To this end we must *cleanse out* all sin as belonging to the past.

Although deliverance from sin is entirely a work of God's undeserved favour, through the death of Christ and the agency of the Holy Spirit, we are here exhorted to *cleanse* ourselves. Cp. 2 Cor. vii. 1, 1 Pet. i. 22, Jas. iv. 8; Col. iii. 5, 9f. For, only by speaking thus can we grasp the great truth that it depends upon ourselves whether or not we actually receive the purity which God works. We receive it by faith: and by a life of faith we work out (Ph. ii. 12f) the salvation which God works in us. This exhortation is quite general: cp. *v.* 8. But it includes (cp. *v.* 13) the removal of the man whose obstinate sin was contaminating the whole community.

According as etc.: what Paul bids, accords with objective fact. In the purpose and command of God, and in their own profession, they are separated from all sin; which is to them what, during the passover week, leaven was to the Jews. This objective use of *unleavened* accords with 'sanctified' in i. 2.

For indeed our passover etc.; explains *unleavened*, and gives a motive for the foregoing exhortation. Our position is analogous to that of the Israelites, who were forbidden (Ex. xii. 15—20) under pain of death to eat leaven during the seven days which followed the death of the paschal lamb. For *Christ* is to His people what the lamb was to Israel. This comparison, not found elsewhere, agrees exactly with Jno. i. 29. *So then let us keep feast:* for the death of the lamb was always followed, at the strict command of God, by the feast of unleavened bread, during which no leaven was allowed in the houses of Israel. The word *old*, repeated from *v.* 7, suggests perhaps a reason for this, viz. to teach Israel by a change of food that there must be a change of life. And, just as the death of the paschal lamb laid upon the Jews a divine obligation to put away their *old* food and begin to eat *new* bread, so the death of Christ lays us under obligation to put away sin and begin to lead a new life. *Nor with a leaven of*

wickedness etc.: further description of the *old leaven*, giving its moral constitution. Just so *sincerity and truth* are the moral constitution of the new spiritual food. *Maliciousness:* Rom. i. 29. *Sincerity:* 2 Cor. i. 12: that which is the same throughout. *Truth:* see Rom. i. 18: that which corresponds with eternal realities.

The exhortation of *vv.* 6—8 rests upon two great truths, viz. that sin, like leaven, communicates its nature to all it touches; and that the death of Christ lays upon us an obligation to cast away all sin. Of these, the former attests itself to the conscience and experience and observation of every one. Even the least thing which God hates, if clung to, darkens our spiritual intelligence, weakens our spiritual efforts, and pollutes our entire being. Therefore sin may justly be compared to leaven. That Christ is our passover, follows by direct inference from Doctrines 2 and 3, viz. that salvation comes through the death of the Son of God, and that God designs us to be by union with Christ sharers of the life of Christ, a life devoted to God. See under Rom. iii. 26, vi. 10, viii. 39. For, if we are saved from death by the death of Christ, then Christ is to us what the lamb was to the firstborn, who but for its death would himself have died. Whereas, apart from this doctrine we cannot conceive any sufficient justification for the comparison here used by Paul. Nor can we account for the institution of the Mosaic sacrifices. Thus this comparison, introduced incidentally to support a moral exhortation, strongly confirms our exposition of Rom. iii. 24—26. Again, if Christ died that we may become (Rom. vi. 6—11) dead to sin, then His death lays upon us an obligation to reject all sin, an obligation similar to that which bound Israel in Egypt to abstain from leaven after the paschal lamb was slain. In other words, Christ died that His death might be to us the gate to a life altogether new, and be a never-passed barrier between us and our old life in sin. Thus the exhortation of *v.* 8 implies the teaching of Rom. vi. 6—11.

Verses 6—8 also suggest the practical use, and the probable design, of the Mosaic ritual. It embodied essential truth, truth expounded fully only when Christ came, in a form which, while actually conveying important teaching, yet, as evidently needing further explanation, kept alive expectation for the coming of Him who was to unlock its mysteries.

That Paul nowhere else refers to the passover, taken in connexion with xvi. 8, suggests that he wrote this letter about the

time of the Jewish passover, and that this comparison and exhortation were prompted by the associations of the season at which he wrote.

Paul's mention of Christ as our passover agrees with Jno. xix. 14, 31, xviii. 28, xiii. 29, which assert or imply that Christ died on the afternoon of Nisan 14, at the very time prescribed in the Law (Ex. xii. 6) for the slaying of the paschal lamb; and with Jno. xix. 36, where a command about the passover is said to be fulfilled in Christ. This agreement is not invalidated by the apparently contrary testimony, which we cannot here discuss, of Mk. xiv. 12, Lk. xxii. 7, Mt. xxvi. 17ff.

SECTION VIII.

THEY MUST WITHDRAW, NOT FROM ALL WICKED MEN, BUT FROM ALL WICKED CHURCH-MEMBERS.

CH. V. 9—13.

I wrote to you, in the letter, not to be mixed up with fornicators. [10] *Not altogether with the fornicators of this world, or with the covetous ones and grasping ones or idolaters. Since, if so, you ought to go forth out of the world.* [11] *And now I have written to you not to be mixed up, if any one bearing the name of brother be a fornicator, or covetous, or an idolater, or a railer, or drunken, or grasping; with such a one not even to eat together.* [12] *For what have I to do with judging those outside? As to yourselves, is it not those within whom you judge?* [13] *But those outside God judges. Take away the bad man from among yourselves.*

9. A new subject closely connected with the foregoing, introduced abruptly by a reference to something Paul has already written to the Corinthians. *In the letter:* a previous letter. Cp. 2 Cor. vii. 8; which refers evidently to this First extant Epistle. Had Paul written no earlier letter and referred here only to *vv.* 1—8, these words would be needless and meaningless: whereas, if he wished to say that he referred here not to some earlier letter but to this one, he would certainly have written 'in

this letter.' Moreover, the word 'now' in *v.* 11 contrasts *vv.* 1—8 with something written before. An earlier letter from Paul to the Corinthians is by no means impossible or unlikely; and seems to be implied in 2 Cor. x. 10. Nothing is proved by Rom. xvi. 22, 1 Th. v. 27, Col. iv. 16: for they refer to a letter just finished, and the word *letter* is needful to make up the sense. We need not suppose that Paul wrote no letters but those now extant. God has preserved so many as He saw to be needful for the direction and edification of the church. But there were doubtless others, written under the guidance of the Spirit and for those who received them clothed with apostolic authority, which attained their purpose by meeting a temporary emergency. *In the letter*, refers to some one definite letter, known to the Corinthians, which Paul has here in view; and therefore does not imply that he had written to them only one earlier letter.

10. *Not altogether.* The words 'not to be mixed up etc.' in the earlier letter are not to be understood universally, as referring to all fornicators without exception. Whether these words had been actually misunderstood, and the misunderstanding made known to Paul either orally (e.g. i. 11) or by letter, (vii. 1,) we do not know. Perhaps some had wilfully misinterpreted them, to make them appear impracticable. In either case he naturally deals with the matter here. *Of this world:* iii. 19, vii. 31, Eph. ii. 2; Jno. viii. 23, xi. 9, xii. 25, 31, xvi. 11, xviii. 36. *World:* i. 20: all the complex realm of things around us, looked upon as existing in space. It then denotes, in contrast to those who belong to the coming age, men and things around so far as they do not submit to Christ. As an outward distinction, it denotes those outside the community which professes to have been saved from the world. So here. Paul's words about fornicators are not to be taken universally, i.e. of those who belong to the world around us, but only of professing Christians. *Or etc.:* other sins mentioned in Paul's letter. *Covetous:* greedy for material good. It will be discussed under Eph. v. 5. *Grasping:* who with violence take other men's goods. *Since, if so, etc.:* such a universal prohibition would forbid all intercourse with men around; which would be evidently impracticable. And this impracticability proves sufficiently that Paul's former words are not to be thus understood.

11. *Now I have written etc.:* viz. in *vv.* 1—8, which are practically a repetition of the injunction given in the former letter. For, the blame in *v.* 2 implies that they ought to separate themselves

from immoral professors. *Not to be mixed up etc.:* repeated from *v.* 9, reminds us that the principle involved in *v.* 2 is but a repetition of the earlier injunction. The word *idolaters* betrays, as do vi. 9, x. 7, 14, 1 Jno. v. 21, a proneness in some early Christians to take part, publicly or privately, through fear or through an inadequate sense of the evil of all idolatry, in the rites of heathenism. *A railer:* using violent language against others. *With such a one etc.:* teaches plainly that they were to treat a wicked church-member quite differently from a heathen guilty of the same sins. For the church-member was sailing under false colours. Any intercourse with him would be a practical acknowledgment that he was what he professed to be, which it was most important to disown.

12, 13*a*. Reason for this different treatment of equally immoral church-members and heathens, viz. that Paul has no business to pronounce sentence on *those outside* (Col. iv. 5, 1 Th. iv. 12, 1 Tim. iii. 7) the church. *Whom you judge:* an appeal, in support of this reason, to their own church-discipline. 'It is your business to see, not whether heathens, but whether church-members, are guilty of sin.' *God judges:* both now, and finally at the great day. The punishments which in this world follow sin, prove that sinners are already condemned.

13*b*. After enforcing and guarding the express injunction of a former letter, and a principle involved in § 7 of this letter, Paul concludes § 8 by urging his readers to carry out this principle with the notorious offender of *v.* 1. *Take away etc.;* almost word for word from Dt. xvii. 7, xxi. 21, which refer to the punishment of death for idolatry and for disobedience to parents. Thus the wicked Israelite was removed from the people. The terrible meaning of these words in the Old Testament gives great weight to them when used for the lighter sentence here enjoined; and clothes this sentence with Old Testament authority. *From among yourselves:* emphatic contrast to 'those outside,' reminding the readers that the evil to be removed was in their own midst.

The great precept of § 8, viz. that we must have nothing to do with those who profess to serve Christ and yet live in sin, was probably more easy to obey in Paul's day than in ours. For the veneer of a higher general social morality covers up, now more than then, very much actual sin, and makes it often impossible to determine the guilt or innocence of suspected persons. In nothing is Christian wisdom more needed than in our treatment of such. But, wherever it can be applied with certainty, the general principle is valid and important.

SECTION IX.

SOME OF THEM GO TO LAW, AND THAT BEFORE UNBELIEVERS.

CH. VI. 1—11.

Dares any of you, having a matter with another, go to law before the unrighteous ones, and not before the saints? [2] *Or, do you not know that the saints will judge the world? And if before you the world is judged, are you unworthy of smallest judgments?* [3] *Do you not know that angels we shall judge? To say nothing of matters of this life.* [4] *If then touching matters of this life you have judgments, is it those who are despised in the church, is it these whom you appoint?* [5] *To put you to shame I say it. To this degree is there among you no wise man who will be able to judge between his brother?* [6] *But brother goes to law with brother, and that before unbelievers.*

[7] *To go no further indeed, speaking generally, it is a damage to you that you have judgments among yourselves. Why do you not rather suffer injustice? why do you not suffer fraud?* [8] *But it is you that practise injustice and practise fraud, and that to brothers.* [9] *Or, do you not know that unrighteous* men will not inherit God's kingdom? Be not deceived. Neither fornicators, nor idolaters, nor adulterers, nor luxurious men, nor sodomites,* [10] *nor thieves, nor covetous men, no drunken men, no railers, no grasping men, will inherit the kingdom of God.* [11] *And these things some of you were. But you washed yourselves, but you were sanctified, but you were justified, in the Name of the Lord Jesus Christ, and in the spirit of our God.*

1. A new subject, viz. another disorder among church-members which Paul must deal with before he comes to the matters mentioned in the letter from Corinth. The suddenness and surprise of the question, *Dares any one of you etc.*, suggest the peril of thus insulting the majesty of the Church of Christ. That no one person is mentioned as in v. 1—5, the earnest appeal to the whole church, the words of *v.* 4, 'you appoint,' and perhaps the present tense in *v.* 6 noting a general practice 'goes to law,' suggest that there were more cases than one. *Any of you*] Even one case

* Or, *unjust.*

would be outrageous. *Go-to-law:* same word in Rom. iii. 4. *Unrighteous:* same word as *unjust*, used often both in this narrower sense, and in the wider sense of 'not as it ought to be.' See note, Rom. i. 17. *The unrighteous ones:* heathen judges, who doubtless in many cases well merited this description. Cp. Gal. ii. 15. *The saints:* the church-members, whom God had claimed to be His own, and who professed to live for Him. In this contrast an argument lies. 'Do you seek a settlement of your disputes from those whom you look upon as sinners under the anger of God rather than from those whom God has made specially His Own?'

2. *Or, do you not know:* common phrase of Paul, Rom. vi. 3, vii. 1, xi. 2: see 1 Cor. iii. 16. By a second question he supports the argument implied in the first. *The saints will judge the world:* a truth which the readers ought to *know*, but which their preference for heathen judges proves that they had strangely forgotten. Same teaching in Dan. vii. 22, 27, 'judgment (the right to pronounce sentence) was given to the saints of the Most High.' Cp. Wisdom iii. 8. Christ's people will share His royalty, Rom. viii. 17, 2 Tim. ii. 12; and therefore they will share the government which (Jno. v. 22) the Father has committed to the Son. Cp. Mt. xix. 28, Lk. xxii. 30. In the great Day the saints will intelligently and cordially approve and endorse the sentence pronounced by Christ on the millions of earth. Possibly, this approval may be a divinely appointed and essential condition, without which sentence would not be pronounced. For, it may enter into God's plan that sentence be pronounced, not only by Man upon men, but by men, themselves redeemed from their own sins, upon those who have chosen death rather than life. (In Mt. xii. 41, Rom. ii. 27, the words 'condemn' and 'judge' are differently used.) It may be that final sentence cannot, according to the principles of the Divine Government of the Universe, be pronounced upon the lost without the concurrence of the saved, i.e. without a revelation of the justice of the sentence so clear as to secure the full approbation of the saved. If so, the concurrence of the saved is an essential element in the final judgment; and they may truly be said to judge both men and angels. That the sentence which the saints will pronounce is put into their lips by Christ, does not make their part in the judgment less real: for even the Son says (Jno. v. 30) 'I cannot of myself do anything; as I hear, I judge.'

The world: either all men, or (cp. v. 10) all unsaved men.

But this latter limitation is not absolutely needful here. For, as summoned by Christ to sit with Him, the saints will approve and endorse the measure of reward to be given to themselves. To appeal to human courts of law, was to appeal to men upon whom, as upon all men, they themselves, amid the splendour of the great assize, will pronounce an eternal sentence. *Smallest judgments:* about earthly matters, and therefore, as compared with the awards of that Day, utterly insignificant. That they *will judge*, implies that already they *are* not *unworthy etc.* For, not only does designation to honour confer present dignity, but whatever we shall be in full degree and outward actuality we are already in some degree inwardly and spiritually. The light of eternity, which will enable us to estimate with infallible justice all actions done on earth and to approve and endorse the sentence of Christ, already shines in the hearts of those in whom the Spirit dwells. For His presence imparts (ii. 15f) the wisdom of Christ. Therefore, in proportion as we are influenced by the Spirit, we are able to estimate conduct so far as the facts are known to us: i.e. spiritual men are, other things being equal, most fit to decide the differences of their brethren.

3. Another *known* truth, forming with *v.* 2 a climax. *Angel*, when not otherwise defined, denotes in the New Testament always a good angel. But here the word *judge* recalls at once the angels who sinned. This verse implies, as 2 Pet. ii. 4, Jude 6 plainly assert, that the sentence of the great Day will include at least the fallen angels. We cannot doubt that it will be pronounced by Christ. If so, *v.* 2 suggests that in this sentence His people will join. Thus Man and men will pronounce sentence on those mighty powers which have seduced men, but from whose grasp the saints have been saved. The condemnation of wicked angels suggests that in the great Day the faithful angels will receive reward. If so, they may be included here; as, in *v.* 2, 'the world' may include 'the saints.' All this reveals a mysterious and wonderful connexion (cp. Col. i. 20) between the moral destiny of our race and that of other races.

The teaching of *vv.* 2, 3 is implied in the great truth that whatever Christ is and does He calls His people to share; and therefore helps us to realise the infinite grandeur of our position. We cannot (iv. 5) pronounce judgment now: for the facts are not yet fully before us. But in view of the majesty of that great assize, before which even angels will tremble, *matters of this life* only are unworthy of mention.

4–6. *Those who are despised:* heathen judges, who, as ignorant of the wisdom which the Corinthian Christians conceived that they had obtained through the Gospel, were, *in the church*, looked down upon with contempt. By taking their disputes into courts of law Christians practically *appoint* heathens to be their judges. Paul asks with bitter irony, 'Is it because your matters of dispute are so small, as belonging merely to the present passing life, compared with the tremendous sentence yourselves will share in pronouncing—is it for this reason that you submit them to men on whom you look down with contempt as aliens from the kingdom of God and exposed to the condemnation of the great Day, to men worthy to decide only these trifling temporal matters?' *To put you to shame:* xv. 34. It states Paul's immediate aim; iv. 14, his ultimate aim. *I say it:* I ask the foregoing bitter question. Your conduct implies that *to this degree* your large church is destitute of wisdom, that *there is not among you even one wise man who will be able* as cases arise *to judge etc. Between his brother:* viz. the one man who brings the complaint. This question was most humiliating. Just as in iii. 1ff Paul proves from the existence of the church-parties that they were incapable of the higher Christian teaching, so now from their lawsuits he infers that the whole church does not contain one wise man. Verse 6 asserts as fact, in reply to Paul's own question, the matter which gave rise to the question of *v.* 1. *Unbelievers;* explains 'the unrighteous' in *v.* 1.

7, 8. *To go no further*, than the fact that 'brother goes to law with brother,' *that you have judgments with yourselves.* As in v. 1 Paul descends from fornication 'generally' to a specially aggravated 'kind of fornication,' so now he rises from lawsuits before unbelievers to all lawsuits between Christians. *Judgment:* sentence pronounced by a judge, which, as being the culminating point, implies the whole process of the suit. Apart from the heathen judges, the lawsuits were themselves a spiritual injury; they tended to lessen and destroy the spiritual life of those concerned and of the church generally. *Damage:* same word in Rom. xi. 12. *Why . . . ? why . . . ?* solemn repetition and climax. It is better to *suffer-injustice* and *fraud* than spiritual *damage. But* their conduct was the precise opposite of this. *Injustice:* that which is not right, *v.* 1. *Fraud:* taking, generally by guile, the known property of others. Of this, Paul must have known that some of them were guilty.

9, 10. *Do you not know*] This conduct, like all sin, arose from ignorance. *Unrighteous*, or *unjust*, refers specifically to *v.* 8; but includes the sin of v. 1 and all other sin. For, against all sin equally this solemn warning is valid. *Inherit God's kingdom:* xv. 50, Gal. v. 21, Eph. v. 5: become, in virtue of filial relation to God, citizens of the future and glorious realm over which, in a royalty which His children will share, He will reign for ever. *Be not deceived etc.:* solemn repetition, and exposition in its wider sense, of *v.* 9*a*. Cp. Gal. v. 21. *Fornicators;* recalls v. 1ff. *Idolaters;* see v. 11.

11, Supports the foregoing solemn warning by the contrast of their entrance to the Christian life. When Paul speaks of sin in the abstract, he says, 'There is no difference: for all have sinned,' Rom. iii. 22, v. 8ff. But, when speaking of gross and open sins, he says *some of you*. For there may have been at Corinth men who, like Paul, (Acts xxvi. 5,) were outwardly moral from their youth. *You washed yourselves:* close coincidence with Acts xxii. 16, 'Baptize thyself (or, have thyself baptized) and wash away thy sin.' God designs the Christian life to be one of purity, i.e. free from the inward conscious defilement, causing shame, which always accompanies sin. To this life of purity, Baptism, as a public confession of Christ and formal union with His people, was the divinely appointed outward entrance. Only thus, in ordinary cases, could men obtain salvation: Mk. xvi. 16, Acts ii. 38. And the use of water set forth in outward symbol the inward purity which God requires, and is ready to give. Therefore by voluntarily receiving Baptism, not only did the early converts profess their desire for the purity promised in the Gospel, but, by fulfilling the divinely ordained condition, they actually obtained it in proportion to their faith. Consequently, by coming to baptism, they practically *washed themselves* from the stain of their sin. Cp. Tit. iii. 5, 'He saved us by means of the laver of regeneration.' This does not imply purification in the moment of baptism, or apart from the converts' faith and steadfast resolve to forsake sin. But these words reminded the readers that, unless it was a meaningless and an empty form, their baptism was a renouncing of all sin. The allusion here is similar to the mention of baptism in Rom. vi. 2ff: see notes. *You were sanctified:* as in i. 2. 'When God rescued you from sin and joined you to His people, He claimed you for His Own, and thus placed you in a new and solemn relation to Himself.' *Justified:* a solitary instance probably

in the New Testament of the simplest sense, 'made righteous.' For Paul is dealing here (cp. *v.* 9*a*) with practical unrighteousness: and with him the justification of pardon always precedes (e.g. i. 30) sanctification. But we have the opposite order here, because practical conformity with the Law is an outflow and consequence of devotion to God. Therefore, by claiming us for His Own, and by breathing into us the devotion He claims, God makes us righteous. *You washed yourselves*, reminds the readers that by their own act they renounced sin: therefore to continue in sin is to retrace their own act. *You were sanctified etc.*, reminds 'them that by One greater than themselves they were devoted to the service of God and made righteous: therefore, to sin is to resist God. Thus the change of expression sets before us two sides of the Christian life. *In the Name etc.;* belongs probably to all three verbs. Their baptism was an acknowledgment that *Jesus* claimed to be their *Anointed Master*, whose *Name* they were henceforth to bear. Cp. Acts ii. 38, viii. 16, x. 48, xix. 5. They were 'sanctified in Christ,' i. 2. And moral uprightness was imparted to them in view of their confession of the Name of Christ, and for the honour of that Name. *The Spirit of God:* the inward and immediate source, as *the Name of Christ* is the outward professed source, of the Christian life. This Spirit they received at Baptism, xii. 13, Acts ii. 38, xix. 5f: (though not by mechanical necessity but by faith, Gal. iii. 14, 26f, iv. 6, Eph. i. 13; and therefore not necessarily in the moment of Baptism:) and He was the source of (Rom. xv. 16, 2 Th. ii. 13) their loyalty to God; and of (Rom. viii. 4) their conformity to the Law.

In this section, as frequently, Paul deals with matters of detail by appealing to great principles of wide application. Not only are there at Corinth legal disputes, but these are carried into the common law-courts. The litigants insult the majesty of the church, forgetful of the dignity awaiting its members, by submitting their disputes to the decision of men on whom they themselves look down with contempt as aliens from God, as though the church did not contain even one man wise enough to decide them. That there are lawsuits at all, is a spiritual injury to them, an injury they would do well to avoid, even at the cost of submitting to injustice. But they are ready to inflict injustice, even upon brethren. It is needful to warn them against the error of expecting that bad men will enter the kingdom of God; and to remind them that, when they entered the church

and so far as their profession was genuine, they renounced sin, became the people of God, and therefore righteous men.

The above does not imply that in that early day there were regularly constituted Christian law-courts. The readers are simply urged to settle their disputes privately by Christian arbitration rather than by a public legal process. A century later there were regular, though private, Christian courts; in which the bishops gave judgment between church-members.

To us, the argument of *vv.* 1—6 is modified by the fact that our public courts are for the more part presided over by excellent Christian men. But the injury inflicted upon a church by law-suits between members, and the spirit of unscrupulous grasping, in one or both parties, which lies at the root of nearly all lawsuits, are the same in all ages. And, in proportion as men are moved by the Spirit of God, disputes about property will become rare; and the disputants will decide them, not in a public court, but by private arbitration, and by arbiters who themselves are guided by the same Spirit. Whether, in any one case it be more for the advancement of the kingdom of God that we defend our property or submit to injustice, must be determined by that spiritual wisdom which God has promised to give. From *v.* 8 we learn that there are cases in which we shall do well to choose the latter alternative.

SECTION X.

ALL LICENTIOUSNESS IS CONTRARY TO THE CHRISTIAN LIFE.

CH. VI. 12—20.

All things to me are allowable: but not all things are profitable. All things to me are allowable: but not I will be mastered by any. [13] *The food-stuffs are for the belly, and the belly for the food-stuffs: but God will bring to nought both it and them. But the body is not for fornication, but for the Lord; and the Lord for the body.* [14] *And God both raised the Lord and will raise up us through His power.* [15] *Do you not know that your bodies are members* of the body *of Christ? Shall I then, having taken away the members* of the body *of Christ, make them members of a harlot's* body? *Far from it.*

[16] *Or, do you not know that he who joins himself to the harlot is one body? For, says he, "The two will become one flesh."* (Gen. ii. 24.) [17] *But he who joins himself to the Lord is one spirit.* [18] *Fly from fornication. Every act of sin, whatever a man may commit, is outside the body. But he who commits fornication sins against his own body.* [19] *Or, do you not know that your body is* the *temple of the Holy Spirit which is in you, which you have from God; and you do not belong to yourselves? For, you were bought with a price. Then glorify God in your body.*

After various matters of detail, viz. the incestuous church-member, intercourse with such men, and lawsuits, Paul asserted in *vv.* 9—11 a negative and a positive truth condemning all kinds of sin. He now takes up one sin, which, because of its prevalence at Corinth even (2 Cor. xii. 21) in the church, he has already placed first in the dark catalogue of *vv.* 9, 10; and brings to bear against it, in addition to the general truths of *vv.* 10, 11, special and weighty arguments.

12. The subject is introduced by a startling assertion, which is immediately repeated, *All things to me are allowable.* The repetition of these words, and their occurrence, similarly repeated, in x. 23, suggest that they had been spoken before, by Paul or others. But whatever be their origin Paul makes them his own, thus admitting their correctness; and guards them from abuse. That in both places they are spoken in connexion with food, and the abrupt and transitory mention of food in *v.* 13, suggest that this was their original reference, and that they are equivalent to Paul's own words in Rom. xiv. 20, 'All things are clean.' If so, they may have come originally from his lips, touching food offered to idols or forbidden in the Mosaic Law. Cp. 1 Tim. iv. 3. We notice that these words are here carefully guarded against abuse, and that the broad difference between food and the intercourse of the sexes is argued at length. This suggests that, though true and important within their own limits, these words had been perverted into an excuse for inchastity; and that some professed to infer from them that all restrictions on the intercourse of the sexes, as on food, had been set aside by the Gospel. This misuse of words which he does not hesitate to reassert, Paul meets at once by showing in *v.* 12 that they contain in themselves a limit to their practical application, and (*vv.* 13, 14) that the cases of food and of intercourse of the sexes

are so altogether different that we cannot argue from the one to the other.

To me; who have been set free by Christ from the Mosaic Law. Cp. Rom. xiv. 14. *Profitable:* helpful to ourselves or others. In all matters, and especially about food, we ask not only whether it is lawful but whether it will do us good or harm. *Be mastered by anything:* be put under its rule; one case in which an action may be allowable but not profitable. Some actions (e.g. the use of stimulants) tend to create in some persons an irresistible habit. Now whatever deprives us of self-control does us harm; and must therefore be avoided, even though in itself lawful. In this case, in order to preserve our liberty we put a limit to its exercise. Paul says, 'All things are in my power: but over me nothing shall have power.' He leaves his readers to apply these principles to the matter of fornication; to determine whether it is profitable to them, or whether it brings them into humiliating bondage.

This verse is a good guide of conduct in matters not expressly forbidden. By experience and observation, guided by the Spirit of wisdom and love, we must discover the effect of various actions upon our own inner life and through us on those influenced by our example, and act accordingly. For no intelligent man will do a thing, without considering its results, merely because it is lawful. A beautiful development of this principle is found in x. 23—33, viii. 9—13, Rom. xiv. 13—21.

13*a*. After showing that the maxim of *v.* 12 contains its own limitation, Paul now meets its misapplication to the unrestricted intercourse of the sexes, by showing that this case differs so entirely from that of food that inference from the one to the other is unsafe. *The food-stuffs:* the different kinds of food. Same word in 1 Tim. iv. 3, Heb. ix. 10, xiii. 9, Mk. vii. 19. These were created *for the belly*, i.e. to be digested by the stomach of men and animals: and the stomach was created in order to digest this various food: i.e. in the purpose of God, the stomach and whatever gives nourishment were designed, each for the other. Cp. Gen. ix. 3. Even much of the food forbidden in the Law was nourishing: and its nourishing properties must have been given by the Creator. Therefore, in eating such food, we are carrying out His purposes. *Bring to nought:* ii. 6: at the death of the individual, and finally at the destruction of the world. Therefore both food and digestive organs belong, not to the eternals, but to the passing things of time. This implies that nourishment, at

least in its present mode, will, like marriage, (Mt. xxii. 30,) have no place in the world to come. Cp. xv. 44, 50.

13*b*, 14. In the rest of § 10, Paul sets forth the dignity of *the body;* and thus makes us feel instinctively how altogether different from food is the intercourse of the sexes. *The body* was *not* created in order that we might use it *for fornication*. That it was created for this end, not one, probably, of Paul's readers, and few others, would venture to assert. Thus the two cases differ. Whoever eats food, of whatever kind, puts it to its designed use: whoever commits fornication uses his body in a way for which it was never designed. *But for the Lord:* that it may belong to Christ, as a means by which He will work out His purposes and a medium through which He will reveal Himself to men. Cp. Ph. i. 20. And for this end our bodies were created. This infinite contrast supports strongly the foregoing negative, *not for fornication*. *For the body:* to save it from vanity and sin and corruption, and to make it His own for ever. This is an essential part of the purpose Christ came to accomplish. *And God etc.*, corresponds with 'but God etc.' in *v.* 13: as does *but the body etc.* with 'the food-stuffs etc.' *Both Christ . . . . and us:* an inseparable connexion. So Rom. viii. 11. *Through His power;* suggests the difficulty of breaking the barrier of the tomb, and the solemnity of the resurrection as a manifestation of the power of God.

Verses 15—17 develop and support 'for the Lord,' *v.* 13; in order to strengthen the instinctive feeling, already evoked by the contrast between food and intercourse of the sexes, that fornication is utterly opposed to the purpose for which our body was created. *Members of the body of Christ:* see under xii. 12, 27; Rom. xii. 4. The bodies of believers stand in a relation to Christ similar to that of the various members of a man's own body to the spirit within. For they are the visible and material and variously endowed organs through which He shows Himself to, and acts upon, the world. So that, as far as God's purpose is now attained in us, the presence of our bodies in a place is the presence of Christ there, who smiles through our face, speaks His own words of wisdom and love and life through our lips, and through our hands performs His works of mercy. In this sense 'the body' exists 'for the Lord.' *Shall I then etc.:* intense reality of Paul's thought. Cp. Rom. iii. 7. If to do this is right, it is right for Paul to do it. But how inconceivable! *Having taken away etc.;* shows what the foregoing question practically involves. To be un-

chaste is to rob Christ of the members of His own body, to deprive Him of the use of them as organs of His self-manifestation to the world. *A harlot:* whom Paul assumes, and no one will deny, to be absolutely opposed to Christ.

16. A truth which the readers ought to *know*, justifying the foregoing words. *Is one body:* therefore, he who commits fornication makes his body a part, or member, of a harlot's body. *For etc.:* proof of *is one body*. *The two etc.:* word for word from Gen. ii. 24, LXX. *Says he:* Adam, or the author of Genesis. Probably the former, moved by prophetic impulse on seeing Eve. But to Paul both were invested with divine authority. So Rom. iii. 19. That these words refer originally to marriage, does not lessen their appropriateness here. For they teach that the marriage relation was divinely instituted at the creation of the race, in order to unite husband and wife so closely that in them even personal distinction should in some respects cease. Intercourse with harlots desecrates this divine ordinance to a means of sin. Therefore, in a Christian, it robs Christ of a member of His own body in order to place it in union with one utterly opposed to Christ, a union so close that it implies a cessation in some sense of personal distinction.

17, Increases the force of the foregoing, by showing how exalted is the fellowship with Christ of which fornication is a renunciation. *Joined to the Lord:* to Christ. Same words, in reference to God, in Dt. x. 20, xi. 22, 2 Kgs. xviii. 6, Jer. xiii. 11. They denote here that spiritual contact with Christ by which we abide in Him and He in us. *Is one spirit.* In proportion as we are *joined to the Lord* are the thoughts, purposes, efforts, and entire activity, of our spirit an outflow of the Spirit of Christ dwelling in us and moving us. Thus in Him and in us one Spirit dwells, moves, and manifests itself. This oneness of spirit with Christ is the source of the mutual oneness (Jno. xvii. 11, 21ff) of His people. This union with Christ, for which we were created, which comes to us through the noblest element of our nature, even our spirit, and permeates our whole being, making even our mortal bodies to be members of the body of Christ, reveals the infinite indignity of intercourse with a harlot; an intercourse prompted only by the lower and material side of our nature, and preventing absolutely all union with Christ.

18. *Fly from fornication:* direct exhortation, carrying the force of the foregoing arguments, and further supported by those following. *Outside the body:* they require some motive or

weapon other than the body. But this sin stands alone in making the human body, the chosen medium of Christ's self-manifestation to the world, to be itself a sufficient motive and instrument of sin. Therefore, as a unique dishonour (Rom. i. 24) to the body, it is in a unique sense a *sin against* (viii. 12, Lk. xv. 18) our *own body*.

19, 20. *Known* truths which greatly aggravate this unique sin against the body. *Your body*, not bodies: see Rom. i. 21. *Temple etc.:* exact parallel of iii. 16. *Holy Spirit:* appropriate designation of that inward, personal, divine, animating principle, whose every impulse is towards God and away from sin. See note, Rom. viii. 17. That the Spirit comes to us *from God*, makes dishonour to the Spirit a dishonour to the Father. This verse claims for the believer's body, as iii. 16 claims for the church generally, the dread solemnity associated with the temple at Jerusalem. The Christian's body is the most sacred spot on earth. And every dishonour to it is an insult to the Great Spirit who has chosen it to be His dwelling place on earth, and to the Father who gave Him to us. *Not belong to yourselves:* another thought suggested at once by *temple*. For God's presence there removed it, as the palace of the heavenly King, from all human ownership. For where the King is, He is both ruler and owner. Therefore, the presence of the Spirit in our bodies has made them no longer our own.

20. *For you were bought etc.:* vii. 23; ground of the foregoing, and another argument in support of *v.* 18*a*. Christ died in order (Rom. xiv. 9) that we may live a life of which He is the one aim. Therefore He died that we may be His: and His blood was the price with which He bought us for Himself. Cp. 1 Pet. i. 18. Consequently, all inchastity is, not only dishonour to that dread Spirit whom God has put within us, but resistance to Him who so earnestly desired us for His own that to gain us He poured out His blood. *Then glorify God:* positive and general exhortation, including the negative and specific one in *v.* 18*a*. We *glorify God* when we receive Him as an object of our admiration; and when, by words or works, we make Him known to others to be an object of their admiration. See under Rom. i. 21. *In your body:* Ph. i. 20. 'So act that your bodily presence may be a display of the grandeur of God, and may call forth admiration for God in those who have intercourse with you.'

Section 10 is the one New Testament passage which deals professedly and fully with this one sin. Paul begins by quoting with approval a maxim used by some as a cloak for it. He

shows that this maxim contains its own limits, even in those matters to which it properly refers; and, after indicating these limits, leaves his readers to apply them to the matter in hand. But indiscriminate food, to which the maxim really refers, is altogether different from promiscuous intercourse of the sexes, to which some would apply it. For the one is according to, the other opposed to, God's original design: and the one pertains to time, the other to eternity. The dignity of the human body, which Paul refers to first as a contrast, he then uses further as a direct dissuasive. To commit fornication, is to rob Christ of the members of His own body, in order to place them, by desecrating God's ordinance, in closest fellowship with a harlot; whereas it is our privilege to have spiritual fellowship with Christ. It is a dishonour to our own sacred bodies, and to the divine inhabitant whom God has placed to dwell therein; and an invasion of a right which Christ has acquired at the cost of His Own blood.

It is not Paul's purpose to prove that fornication is wrong; (for this, in their heart of hearts, all men know;) but to show how terribly wrong it is, how utterly opposed to God's glorious purpose about our body, how insulting to the Great Spirit who dwells within us, and how hostile to the earnestness of Him who made us His own at the cost of His life. From v. 1, 2 Cor. xii. 21, we learn how much this teaching was needed at Corinth.

The teaching of this section implies, and flows directly from, the fundamental doctrines assumed in the Epistle to the Romans Verse 20*a* is explained by Doctrine 2, Rom. iii. 24ff; 'for the Lord' in *v.* 13, by Doctrine 3, Rom. vi. 3—11; *v.* 19, by Doctrine 5, Rom. viii. 4—11. 'Members of Christ' is a development of Doctrines 3 and 5.

DIVISION II., which deals with the gross misconduct of some church-members, is now complete. Paul has pronounced a severe sentence on one conspicuous offender, and has supported it by referring to the paschal sacrifice of Christ, v. 1—8; and has urged his readers to separate themselves, not from all bad men, but from all bad Christians, v. 9—13. He has shown the impropriety of their lawsuits between church-members, and warned against the greediness from which they sprang and against all other sins, vi. 1—11; and especially against inchastity, vi. 12—20.

Paul has thus completed his discussion of those more pressing matters which demanded his first attention before he could reply to the questions in the letter from Corinth. He dealt first, and

at greatest length, in DIV. I., with the church-parties. For these had spread over the entire church; whereas only a part, probably a small part, was guilty of the misconduct mentioned in DIV. II.; and because these church-parties, and the overweening self-conceit from which they sprang, were weakening the spiritual life of the whole church and thus opening a way for the immoralities mentioned immediately afterwards.

DIVISION III.

ABOUT MARRIAGE.

CHAPTER VII.

SECTION XI.

COUNSELS, CHIEFLY TO THE MARRIED.

CH. VII. 1—17.

About the things of which you wrote. It is *good for a man not to touch a woman.* [2] *But, because of the fornications, let each one have his own wife, and let each one have her own husband.* [3] *To the wife let the husband pay that which is due; and in like manner also the wife to the husband.* [4] *The wife has not authority over her own body, but the husband: and in like manner also the husband has not authority over his own body, but the wife.* [5] *Defraud not one another; except perhaps it be by agreement for a season that you may have leisure for prayer, and again may come together, lest Satan tempt you because of your want of self-control.* [6] *But this I say by way of making allowance, not by way of command.* [7] *But I wish all men to be like myself. But each one has a gift of grace of his own from God, one in this way and one in that way.*

[8] *But I say to the unmarried and to the widows,* it is *good for them if they remain as I also am.* [9] *But if they have not self-control, let them marry: for better it is to marry than to burn.*

[10] *But to those who are married, I give charge, not I but the*

Lord, that a woman do not separate from her husband; [11] *(but, if she do separate, let her remain unmarried, or let her be reconciled to her husband;) and that a man do not send away his wife.* [12] *But to the rest say I, not the Lord, if any brother has a wife an unbeliever, and this woman agrees to live with him, let him not send her away:* [13] *and any woman who has an unbelieving husband, and this man agrees to live with her, let her not send the husband away.* [14] *For sanctified is the unbelieving husband in the wife, and sanctified is the unbelieving wife in the brother. Else we should infer that your children are unclean: but now are they holy.* [15] *But, if the unbeliever separates himself, let him separate himself. Held in no bondage is the brother or the sister in such cases. Moreover, in peace has God called us.* [16] *(For what dost thou know, Wife, whether thou wilt save thy husband? Or, what dost thou know, Husband, whether thou wilt save thy wife?)* [17] *Except that as to each one the Lord has allotted, as God has called each one, so let him walk. And in this way in all the churches I ordain.*

1*a*. *You wrote;* implies a letter from the Corinthian Christians to Paul, asking advice on sundry matters. To these he now comes, after dealing with the more pressing matters of chs. i.—vi. Only imperfectly, from Paul's own words in this Epistle, can we infer what these questions were. One of them referred to marriage. And to this question the solemn teaching of § 10 forms a suitable transition.

1*b*, **2**. *Not to touch a woman:* to be unmarried. For it is contrasted with *have his own wife*, which refers evidently to marriage: and in *vv.* 3ff Paul advises married people not to separate. In *v.* 1 Paul admits and asserts a general principle; but points out in *v.* 2 a practical obstacle to it. He reasserts it in *v.* 8 with the limitation of *v.* 9. Since here and in *v.* 8 the principle is asserted without explanation or proof, but is fully discussed and proved in *vv.* 25—38, the words 'because of the present necessity,' placed conspicuously in front of this full discussion, must be taken as applying to, and limiting, the cursory statement of the principle here and in *v.* 8. *The fornications:* the actual and ever recurring cases of this sin, for which Corinth was infamous. These exposed the Christians to so great temptation that to them the principle of *v.* 1 was impracticable. *Each one;* not quite so absolute as 'every one.' *Have:* as in v. 1. *Wife:* same word as

'*woman*' in *v.* 1. The Greeks had no common distinctive word for 'wife' or 'husband.' The emphatic words *his own* make the meaning clear. The reason given, *because of etc.*, shows that this verse is not mere permission but real advice; i.e. that the general principle, *not to touch a woman*, though good in itself, was, to speak generally, impracticable at Corinth. *Each . . . each:* for the good of each sex equally, marriage is desirable.

The foregoing recommendation of marriage introduces suitably advice to married people, *vv.* 3—7; and, after a word (*v.* 8f) to the unmarried suggested by Paul's reference to himself, further advice to the married, chiefly about divorce, *vv.* 10—17.

3—5. The emphatic repetition, *and in like manner also*, gives to husband and wife exactly equal marriage rights, which the other is bound to *pay*. This equal right is made very prominent by the repetitions of *vv.* 2—4. It culminates in *v.* 4, which states a truth which lies at the base of the injunction of *v.* 3, and is the essential principle of monogamy. *Do not defraud;* keeps before us the obligation, 'that which is due,' *v.* 3. *Except perhaps etc.:* an exception to his prohibition of separation, which Paul hesitatingly allows, on condition that it be by mutual consent, and only for a definite time. *Season: v.* 29, iv. 5, 2 Cor. vi. 2, viii. 13, Rom. v. 6, etc.: not mere length of time, but a portion of time looked upon as an opportunity of doing something. *Have leisure for prayer;* suggests the excellent custom of occasionally setting apart a period of some days for special devotional exercises. During such periods, for unremitting attention to spiritual matters, separation may *perhaps* be desirable. *And may again come together:* an integral part of the purpose to separate. So careful is Paul lest a temporary separation become permanent. *Lest Satan tempt etc.:* object to be avoided by making reunion a part of the purpose to separate, viz. that Satan should make their *want-of-self-control* an occasion for tempting them to sin. *Your;* points to a special weakness of the readers. Therefore Paul fixes narrow limits to the allowed separation. This careful warning implies some real need for it; and suggests either that the matter was mentioned in the letter from Corinth, or that separation was inculcated by some in the church. *To fasting and:* certainly spurious, as is the same word in Acts x. 30, probably in Mt. xvii. 21, and not unlikely in Mk. ix. 29. These various readings affect materially the teaching of Scripture about fasting.

6, 7. *This:* viz. that married people do not separate except for a definite time. *Making allowance:* taking into indulgent consideration 'your want-of-self-control.' The prohibition to separate is not an imperative *command*, as touching right and wrong, but advice prompted by their spiritual weakness. *But I wish etc.:* something better than the counsel just given. *Like myself:* endowed with complete self-control. This would make these counsels needless. *But each one etc.:* a modest softening down of the apparent assumption, in *v.* 7*a*, of superior piety. *Gift-of-grace:* as in i. 7, Rom. i. 11, xii. 4. Paul remembers that his own self-control was the gift to him of God's undeserved favour; that *each* believer has a gift, i.e. some kind of spiritual excellence wrought in him by God; that in some the favour of God shows itself *in this way*, i.e. by giving self-control, in others in some other gift, perhaps equally valuable. Therefore, Paul's possession of this one gift is no proof of superiority on the whole. Cp. Rom. xii. 3—6. This principle ought to control all our comparisons of ourselves with others.

8, 9. After expressing a wish that all men had the self-control which by God's grace he has, and prompted by this mention of himself, Paul now says a word to those who, like himself, are *unmarried*, i.e. without wives, including (cp. *v.* 11) widowers. *And the widows:* included in *the unmarried*, but added because to them (cp. *v.* 40) these words apply specially. Cp. 'and Peter,' Mk. xvi. 7. *It is good etc.:* restates the principle of *v.* 1. *Remain as I also am:* continue unmarried, in contrast to *let them marry*. The words *if they remain* imply that Paul refers here to his outward position, not as in *v.* 7 to his inner self-control. And this proves that he had no wife when he wrote; but gives no hint whether he once had. *Have not self-control:* case in which the foregoing general principle does not apply. Practically the same is the reason given in *v.* 2, 'because of the fornications.' For these would not expose to danger a man of perfect self-control; and therefore to him would be no reason for marrying. That the sensuality around is given in *v.* 2 as a reason why 'each one,' speaking generally, should marry, seems to imply that the Corinthians generally had not the self-control needful to make celibacy expedient. But here Paul leaves each to determine this for himself. *To burn:* 2 Cor. xi. 29. *Better:* because the one, though disadvantageous, is innocent; the other is not. The matter touched in *vv.* 8, 9, is dealt with fully in *vv.* 25—40.

10, 11. *To those who are married:* in contrast to 'let them marry.' That those married to unbelievers are made in *v.* 12 a special case, implies that Paul refers here to Christians married to Christians. Just so, in *v.* 9 'let them marry' refers only (cp. *v.* 39) to marriage with a believer. *Give charge:* not advice, but solemn command. *Not I but* Christ, *the Lord* of the Church; who had already (Mt. v. 32, xix. 6—9) given an express command. His word made Paul's word of no account. This implies, not that Paul's own authority (cp. xiv. 37) is less than absolute; but that special solemnity belongs to those words which came from the lips of the incarnate Son. *Not to separate etc.:* cp. Mt. xix. 6, where with the same word Christ expressly forbids divorce. *But if she do separate;* suggests that there may be a case in which for special reasons even the solemn words of Christ may be inapplicable. *Remain unmarried*, i.e. without a husband: according to still more solemn words of Christ, Mt. v. 32, xix. 9. *Be reconciled:* Mt. v. 24: lay aside, or persuade him to lay aside, whatever prevents them from living together. The mention of this alternative suggests that reunion is desirable, even in the special case in which separation has taken place. A dissolution of marriage, for any reason or no reason, was easy in Roman law. Hence the need for the injunctions of Mt. v. 32, xix. 9. The shorter injunction in *v.* 11*b* to the husband, suggests perhaps that wish for divorce was more likely in the wife. And we can easily conceive a wife to be prompted by the total change consequent on her conversion and by a new-born consciousness of Christian liberty, to avail herself of the laxity of Roman law, in order to escape from the control of one whom, though a Christian, she felt to be an unsuitable consort. Paul reminds her, while leaving room for an exceptional case, that Christ has expressly forbidden separation; and has still more emphatically forbidden re-marriage.

12, 13. *To the rest:* to those married to unbelievers, whose case is so different from that of *vv.* 10, 11 that it requires special treatment, and which now alone remains. *Not the Lord;* implies that Mt. xix. 6 does not apply to them. The intimate connexion of heathenism with the details of social life made the position of Christians married to heathens so peculiar that it could not be dealt with on the ground of words spoken by Christ to those only who were worshippers of the true God. Therefore, having no command of Christ to quote, Paul himself speaks. Cp. *v.* 25. *Has a wife an unbeliever;* whom he has already married, before

or since his conversion. To marry such is, in *v.* 39, expressly forbidden. *Agrees to live with him;* implies that both husband and wife are willing.

14, Justifies the foregoing advice against a possible objection. The Israelites were forbidden (Dt. vii. 3) to marry heathens. And those who had done so were bidden by Ezra (ch. ix. 2) to put them away: for 'the seed of holiness' must not mingle with the unholy. But Christians also are holy: 1 Cor. i. 2. And it might be thought that contact with a heathen husband or wife would defile them. Paul says, No. The heathen husband, in virtue of his wife's holiness, is himself holy. Just so, 'whatever touches the altar shall be holy,' Ex. xxix. 37, Lev. vi. 18. The Christian wife lays her heathen husband upon the altar of God; and in all her intercourse with him acts as God's servant, striving ever to accomplish His purposes. Therefore, whatever the husband may be in himself, he *is sanctified in the wife:* i.e. in the subjective world of her thought and life he is a holy object; and her treatment of him is a sacrifice to God. Such intercourse cannot defile. Therefore, his heathenism is not in itself a reason for separation. (Similarly, the Christian's friends, abilities, wealth, time, are, or should be, holy. Else even they will defile him.) Notice the contrast of ch. vi. 16. All intercourse with a harlot is sin; and cannot therefore be a sacrifice to God, nor she a holy object. Consequently, her presence is ever defiling. *Else etc.:* inference we are compelled to make if the principle involved in *v.* 14*a* be not admitted. It is an argument, reductio ad absurdum, in proof that the heathen husband or wife is holy, and therefore not defiling. *Your* children: an appeal to all Christian parents, in contrast to the special case of *v.* 14*a*. *Unclean:* and therefore polluting; and not to be touched by the holy people. If a wife must leave her husband because intercourse with a heathen is defiling, she may infer fairly that her *children* also are *unclean*, and must be forsaken. For some of these may be adult heathens. But all natural and Christian instinct says that she is in every case bound to show to them a mother's love; and that such love, even towards a heathen, cannot pollute. But on what principle is this? Only that in the Christian mother's thought and life her children are laid upon the altar of God, and are therefore, in relation to her, holy. *But now etc.:* in contrast to the absurd inference which would follow a denial of *v.* 14*a*. That the children *are holy*, Christian instinct compels us to admit. And their holiness can be explained only by admitting the principle

involved in *v.* 14*a*. Thus from the admitted case of the children Paul argues the case of the husband.

From this verse, Neander, Meyer, Stanley, and others, have inferred that infant-baptism was not usual when it was written; on the ground that, if the children of believers had been baptized, the difference between them and the unbaptized husband would bar all argument from one to the other. And we must admit that the children referred to here were unbaptized. But the word *children* includes adults; (cp. Mt. x. 21, xxi. 28;) and therefore, in some cases, adult heathens. Indeed the argument suggests such, as being a closer parallel to the unbelieving husband. Consequently, it does not necessarily imply that the infants were not baptized. For, even if they were, the argument from the older children would still remain. That Paul did not find it needful to say 'your unbaptized children,' suggests perhaps that baptism in infancy was not then usual. But on this argument no great stress can fairly be laid. Whether or not the children were baptized, and whether they were infants or adults, they had an indisputable claim to the care of a Christian parent. Therefore, to give them such care, could in no case defile. Consequently, baptism had no bearing at all on the case. And this is sufficient reason for Paul's silence about it, even though the rite had been administered to some of the children. Similarly, as not affecting the argument, nothing is said about converted *children*. Yet we cannot infer from this that at Corinth none of the children of believers were themselves believers. We cannot therefore accept this verse as proof or presumption that infant-baptism was unknown in the Apostolic Church.

On the whole subject, see further on p. 33.

15. After dealing with the case of *v.* 12, 'if she agrees to live with him,' Paul takes up now the other alternative, *if the unbeliever separates himself;* thus completing his counsel 'to the rest,' i.e. to those married to unbelievers. *Let him separate himself;* refers probably to simple separation, as opposed to 'live with him,' *v.* 12; but doubtless includes divorce. 'If the unbeliever wishes to go, do not prevent him.' To be obliged to force oneself on a reluctant heathen husband or wife, would be a *bondage* inconsistent with Christian liberty. *Moreover in peace etc:* additional reason for letting him go. The Gospel came proclaiming *peace*, Eph. ii. 14, 17; in contrast to the bondage, and therefore confusion, which would follow an attempt to force oneself on an unbeliever. The peacefulness of Christianity forbids this.

16. A negative reason for the foregoing advice. *Thou wilt save:* ix. 22; see Rom. xi. 14. *Whether etc.:* same phrase in LXX. as a ground of hope and motive for action, in Esther iv. 14, 2 Sam. xii. 22, Joel ii. 14, Jonah iii. 9. But that here it supports the foregoing permission to separate, is proved by *v.* 17*a*, which gives an injunction not to change one's position as an *exception* to the principle defended in *v.* 16. If it were certain that the enforced presence of the Christian would save the heathen consort, this certainty would justify the spiritual risk of the continued connexion. But it was far from certain; and therefore not worth the risk involved. And separation did not imply an abandonment of any suitable efforts to save the separated one.

17. A general and universal principle, viz. 'Be not eager to change;' which limits the foregoing counsel. *As the Lord:* Christ the ruler of the church and the world, who divides among men the various circumstances, and *has* thus allotted *to each one* his position. But this allotment does not include positions of sin. These are always self-chosen. *As God has called:* the circumstances in which you received, and obeyed, the gospel call. [The perfect tense directs attention to the abiding result of the call.] That this verse does not imply that believers have received a call withheld from others by God for secret reasons, see under Rom. viii. 28. *Walk:* see iii. 3. 'Continue in the position, and pursue the path, in which Christ has placed you, and in which God has called you to be His people.' In § 12, this important principle will be developed and supported. *I ordain;* asserts Paul's authority to announce the principles on which Christians should act. *In all the churches;* testifies the importance of this universal principle, and Paul's impartiality in applying it.

THE COUNSEL of § 11 reveals Paul's careful consideration of everything bearing upon the matter in hand, undisturbed by personal prejudice or by a desire to force upon others his own practice. He has found out by experience the advantage, under present circumstances, of celibacy. But the self-control which alone makes celibacy expedient, many have not. This, however, gives Paul no right to boast: for self-control is a gift of the undeserved favour of God, who gives to all believers real, though various, Christian excellences. The immorality prevalent at Corinth makes marriage, to speak generally, desirable both for men and for women. But the force of this reason depends upon each one's degree of self-restraint, which each must estimate for himself. The marriage relation should be real, not pretended.

The separation of husband and wife is not desirable, except for a spiritual purpose, by mutual consent, and for a definite time. If prolonged, it may, owing to the imperfect self-control of the Corinthian Christians, expose them to temptation. Paul reminds believers married to believers that Christ has forbidden them to break the marriage tie; and has specially forbidden re-marriage of divorced persons. That Christ's command does not apply in full force to believers married to heathens, Paul admits; and gives his own advice. He recommends that, if the heathen desires it, the marriage relation be kept up. This is not inconsistent with the holiness of the people of God. For the heathen husband is laid by the Christian wife upon the altar of God, and becomes to her a sacred object. Only on this principle can we justify the intercourse of Christian parents with unsaved children; which all admit to be both right and obligatory. But if the unbelieving partner wishes to go, the believer is not bound to oppose it. This would be an unworthy bondage; and would lead to a confusion contrary to the essence of Christianity. The uncertain benefit to the heathen is no sufficient reason for endeavouring to force upon him the continuance of an alliance he wishes to break off. But this permission to separate must be limited by the general principle, a principle which Paul inculcates everywhere with apostolic authority, that it is well not to disturb existing relations.

Notice that Paul does not give, as do small-minded men everywhere, one specific direction to be applied in all cases; but states general principles, principles bearing in opposite directions, and leaves each man to determine which of them bears with greater force on his own case. Each of these conflicting principles, he states impartially and fully.

SECTION XII.

BE NOT EAGER TO CHANGE YOUR POSITION.

CH. VII. 18—24.

Circumcised, was one called? let him not become uncircumcised. In uncircumcision has one been called? let him not be circumcised. [19] *Circumcision is nothing; and uncircumcision is nothing: but a keeping of God's commandments.* [20] *Each*

one, in the calling with which he was called, in this let him remain. [21] *A slave, wast thou called? Care not for it.* (*But if also thou art able to become free, prefer to use* the opportunity.) [22] *For the slave called in the Lord is a freedman of the Lord. In like manner the free man, when called, is a slave of Christ.* [23] *With a price you were bought. Do not become slaves of men.* [24] *Each one,* in the state *in which he was called, Brothers, in this let him remain with God.*

18—20. The great principle of *v.* 17, viz. that change is at present undesirable, bears not merely on the marriage relation but on all others, and especially on the believer's relation to Judaism. Therefore, while adducing it in relation to marriage, Paul takes the opportunity of expounding its wider bearing. He thus reveals its great importance as a broad and universal principle; and strengthens himself for further use of it in § 13 in reference to marriage. *Become uncircumcised:* as in 1 Macc. i. 15, Josephus, *Antiquities* xii. 5. 1: a recognised surgical operation; see Celsus, bk. vii. 25. 1. 'Let not those who received the Gospel as Jews lay aside formally their visible connexion with the ancient people of God; and let not those who as heathens received it enter the Jewish community.' This equally balanced advice, *v.* 19 supports with an equally balanced fundamental principle. Cp. Gal. v. 6. A man is neither better nor worse by being a Jew. Therefore, neither side has any reason for change. *Keeping the commands of God,* is everything: only upon the degree to which we do what God bids, depends our rank in the kingdom of God. And *nothing . . . . nothing,* implies that circumcision neither helps nor hinders our obedience to God. Paul thus proclaims explicitly, as did Christ in Mt. xv. 11, the abrogation of the Old Covenant. For of that Covenant circumcision was an obligatory sign: Gen. xvii. 10, Lev. xii. 3. See under Rom. ii. 25. *Keep commandments:* 1 Tim. vi. 14, cp. Rom. ii. 26: favourite words with John, xiv. 15, 21, 23, xv. 10, 1 Ep. ii. 3f, iii. 22, 24, v. 2f: cp. Rev. xii. 17, xiv. 12. This verse and Gal. v. 6 help to harmonize the teaching of Paul with Jas. ii. 24, etc. All who believe become thereby (Gal. iii. 26) sons of God, and receive (iv. 4) the Holy Spirit, who leads them (Rom. viii. 4—14) in the path of obedience. But, unless we follow His guidance, our faith will die: Jas. ii. 20. Consequently, our obedience is the test and measure, though not the ground or source, of our Christian life.

20, Repeats the general principle of *v.* 17, just applied to the believer's relation to Judaism. *The calling:* the Gospel call, as in i. 26, but looked upon in connexion with the various circumstances in which it found the readers and was accepted by them, circumstances henceforth linked with it indissolubly in the thought of the called ones. 'In whatever circumstances you heard the Voice of God, *therein remain.*'

21. After dealing with the chief ecclesiastical, Paul now turns to the chief social, distinction. To the *slave* (or *servant:* see under Rom. vi. 16) he does not say, as in *v.* 18, Do not seek to change your position; but, Do not let it trouble you. Lest, however, he might seem to underrate civil liberty, he adds at once, *nevertheless*, although I bid you not be troubled about your slavery, yet if you who received the call of God as a slave *are also able to become free, rather* than remain a slave *make use* of your ability to become free.

22. Reason for the chief thought of *v.* 21, 'care not for it;' overleaping *v.* 21*b*, which needs no support, as being counsel any one would give, thrown in parenthetically to guard against misapprehension. Just so the exception in *v.* 17 attaches itself to *v.* 15, overleaping *v.* 16. *Called in the Lord:* practically equal to 'called in the grace of Christ,' Gal. i. 6. Only in virtue of the mission, death, and resurrection, of Jesus, our Master, does the gospel call come to us: and it brings us into spiritual union with Him. *Freedman:* in Latin, *libertus* and *libertinus:* one who has been made free, as distinguished from a born *freeman*, *liber*. The liberation of slaves, as reward for good behaviour or for other reasons, was so common in the Roman Empire that the case of *v.* 21*b* was not unlikely. A *freedman* stood in special relation, and was under special obligations, to his former master, now called his 'patron.' This relation, past and present, was expressed by the phrase 'Cicero's freedman.' But *the Lord's freedman* was one set free from service not to Himself but to sin, (Rom. vi. 22,) by Christ, who is now, not his patron, but in the fullest conceivable sense his Master and Owner. These words simply mean that the slave who hears and accepts the gospel call, and is thus brought into union with Christ as his Master, is thereby made free (Jno. viii. 32, 36) from every kind of bondage; and, made free by Christ, belongs to Christ. So complete is this freedom that it cannot be destroyed or weakened even by civil bondage. The Christian slave knows that his hard lot has been chosen for him by the wisdom and love

of his Father in heaven, as the best pathway to infinite happiness and glory; and that his human master can inflict upon him no task or pain except by the permission of God, which will be given only so far as will conduce to the slave's highest good. Therefore, as long as civil freedom is beyond his reach, he accepts with a free heart the bondage which God has put upon him; and, though a slave, is free indeed. But, if liberty be offered, he accepts it with gratitude as God's gift, and as a pleasanter pathway to the same glorious goal. Chrysostom, in an excellent note on this passage, contrasts Joseph, who was morally free though a slave, with his mistress who was a slave to her own passion.

In like manner etc.: much more alike than at first sight appears, are the positions of Christian slaves and freemen. The rendering *slave of Christ* need not alarm us. The slave-master assumes rights belonging only to Christ, who made us and bought us, and who claims us to be in every sense His own. We cannot, like hired servants, give notice to leave His service. For we are bound to be His servants for ever. And only as we realise that we are slaves of Christ are we truly free. For only then can we work, unhindered by fear of consequences, what our best judgment proclaims to be for our highest good.

In the light of this verse, all human distinctions vanish. We are all servants, doing what seems good, not to ourselves, but to our Lord. We are all free: for we accept with joy, and with the full consent of all that is noblest within us, the position in His household which our Master has allotted to each.

23. Proof of 'slave of Christ.' Same words in vi. 20 to prove 'you are not your own.' *You were bought; do not become:* an appeal to the whole church. The word 'freeman' in contrast to 'slave' marked the end of the discussion about slavery. *Servants*, or *slaves, of men:* cp. Gal. i. 10, Col. iii. 22, 24. Those who forget the Master who has put them where they are that they may do His work and who will pay their wages, become *servants of men:* i.e. whether slaves or freemen, they feel that their well-being depends upon the favour of men, and that they themselves are therefore at the mercy of men. And this is the essence of bondage. *Become*, rather than 'be,' reminds us that Christ has made His people free, and that to look upon men as the arbiters of our destiny is to abandon our freedom. Cp. Gal. v. 1. Christ died that we may be His servants and His only. Therefore, the blood shed on Calvary, which has made us free, forbids us to bow to the yoke of bondage.

24, Repeats abruptly *v.* 20, without any evident connexion with *v.* 23, to open a way to § 13. But notice that the principle underlying *v.* 21f, viz. that all human differences, so far as they come to us without our choice and therefore from God, are powerless to destroy or lessen our Christian liberty or to hinder our service to Christ, and this principle only, justifies the exhortation of this verse. *With God;* marks the progress of thought since *v.* 20. In every position in life we are in His presence: and His presence, as our Guide, Protector, and Supply of all our need, sanctifies our lot and saves us from undue eagerness for change.

VERSE 21*b* has given rise to much discussion. Instead of *prefer to use the opportunity*, Chrysostom expounds, 'prefer to be a slave,' and is followed by the Greek fathers generally, by Estius, and by Meyer, Alford, Stanley, and others. But the Peshito Version, some men referred to by Chrysostom, Erasmus, Luther, Calvin, Neander, and others, give the exposition adopted above.

Against this latter view are urged the words ἀλλ' εἰ καί, and the thrice-given advice not to change one's position. But καί is used in its simple sense of *also* (cp. Lk. xi. 18, 2 Cor. xi. 15) to give prominence to δύνασαι, i.e. to the supposable case of a slave who has not only received the Gospel but who is *also able to become free*. Ἀλλά brings in a contrast, not to *care*, the matter deprecated, as it does usually with a negative, but to the deprecation itself, *care not*, looked upon as one idea, as in iv. 4, 2 Cor. xii. 16, Rom. v. 14. That this exposition does not contradict the scope of the passage, I have already endeavoured to show.

On the other hand, χρῆσαι finds its complement naturally in the opportunity implied in the words immediately preceding, rather than in the distant word *slave*. Moreover, if Paul were advising the Christian slaves at Corinth to refuse an opportunity of becoming free, advice utterly repugnant to all true human instinct, he would certainly convey his strange advice, not in words which might mean this or the exact opposite, but in words open to no doubt whatever. Again, the teaching of *v.* 22, so weighty as a reason for not being troubled about compulsory bondage, is no reason whatever for refusing offered liberty. The inevitable we accept, as from God, and as therefore designed to give us the best opportunity of doing our Master's work. But this is no reason for remaining, by our own choice, in a position which, to all appearance, presents many hindrances to our service of Christ. In short, the former exposition implies that Paul gave advice

repugnant to one of the noblest instincts of humanity, a love of freedom, that he conveyed it in language which might mean this or the exact opposite, and that he did not support it by any reason whatever. Probably not one of the writers who adopt this exposition would themselves give to a slave the advice they attribute to the Apostle. According to the exposition I adopt, the counsel *care not for it* in *v.* 21*a* is fully justified in *v.* 22: and *v.* 21*b* is thrown in parenthetically to show that, while proving that the Christian slave has abundant reason for contentment, Paul is not indifferent to the advantages of freedom. And the ambiguity will not surprise us. For the only alternative is between advice which any one would give, put in merely to guard against a mistake to which the foregoing words might give rise, and advice utterly unlikely and unsupported. So Godet, Lightfoot, Findlay.

Paul concluded § 11 with a principle which he everywhere inculcates. In § 12 he shows that it applies not only to marriage but to other relations in life. He supports it in reference to circumcision by showing that this neither helps nor hinders the Christian life; and then reasserts the principle. How comparatively indifferent are outward differences, and therefore how practicable the principle is, he proves by adducing the greatest social difference, viz. that between freemen and slaves, and by showing that even this difference is not inconsistent with the fulness of the Christian life. While referring to the case of slaves as an extreme proof that the Christian need not be eager for change, Paul is careful to say that he does not wish his readers to apply to this extreme case the general principle of conduct asserted in *vv.* 20, 24. Indeed, that circumcision and abandonment of it are voluntary, whereas slavery is with few exceptions involuntary, marks sufficiently the difference between the two cases. Having thus given, by expounding the spiritual position of slaves and freemen, an abundant reason for contentment with our lot whatever it be, Paul again repeats his advice that we be not eager for change. This principle, thus emphatically reasserted, will be the foundation stone of § 13.

This section contains two important principles of universal application. The sudden change from heathenism or Judaism to Christianity might prompt some of the converts to seek to express their inward change by some conspicuous outward change. But Paul saw that such desire for change would both unsettle the minds of the converts and prejudice against Chris-

tianity those who were interested in maintaining the present state of things. He therefore counsels them to remain as they are. Perhaps for the same reason he forbore to speak against slavery. Had he done so, he would, by arousing the hostility of all slave-owners, have hindered the spread of Christianity. He preferred to assert great principles, and to leave these to work out silently the changes which must in time inevitably follow. Paul also asserts a principle which is the only rational preservative from restless desire for change, viz. that even the humblest social position is consistent with the highest degree of the Christian life, and therefore with our highest good. This principle applies to all the varieties of human lot. The poor man is rich in Christ: whereas the rich man is but a steward who must give account for all he has. Sickness has often driven men to seek help from God: and bodily strength, by making men unconscious of their need of One stronger than themselves, has often allured them to eternal ruin. The distinctions of outer life are less important than they seem. We may therefore view them with comparative indifference.

To these general principles there are two practical exceptions, of which Paul mentions one, and leaves the other to be understood. If improvement of position come fairly within our reach without spiritual loss, he counsels us to accept it. But he has no need to say that a mode of life which involves sin must be forsaken at any cost.

SECTION XIII.

COUNSELS TO THE UNMARRIED.

Ch. VII. 25—40.

About the maidens, a command of the Lord I have not: but an opinion I give as one to whom mercy has been shown by the Lord to be trustworthy. [26] *I think this then to be good because of the present necessity, that it is good for a man to be thus.* [27] *Bound to a wife art thou? do not seek to be loosed. Loosed from a wife? Do not seek a wife.* [28] *But if even thou marry, thou hast not sinned. And if the maiden marry, she has not sinned. But, affliction for the flesh such will have. But you I, for my part, am sparing.*

[29] *And this I assert, brothers, The season is cut short; in*

order that henceforth they having wives be as though not having them, [30] *and the weeping ones as though not weeping, and the rejoicing ones as though not rejoicing, and those buying as though not retaining,* [31] *and those using the world as though not using it to the full. For the form of this world is passing away.*

[32] *And I wish you to be without anxiety. The unmarried man is anxious about the things of the Lord, how he may please the Lord:* [33] *but he who has got married is anxious about the things of the world, how he may please his wife.* [34] *And divided also are the wife and the maiden. She that is unmarried is anxious about the things of the Lord, that she may be holy in her body and her spirit. But she that has got married is anxious about the things of the world, how she may please her husband.* [35] *But this I say with a view to your own profit; not that I may put a rein upon you, but with a view to that which is becoming and to waiting before the Lord without disturbance.*

[36] *But if any one thinks that he is acting unseemly towards his maiden, if she be beyond her bloom, and if it ought so to be, what he wishes let him do; he commits no sin: let* the affianced ones *marry.* [37] *But he who stands firm in his heart, not having necessity, but has authority about his own will, and has determined this in his heart, to keep his own maiden, will do well.* [38] *So that both he who gives in marriage his own maiden does well; and he who does not give in marriage does better.*

[39] *A woman is bound for so long time as her husband lives. But, if her husband fall asleep, she is free to be married to whom she wishes, only in the Lord.* [40] *But happier she is if she remain thus, according to my opinion. And I think that I also have the Spirit of God.*

Paul will now deal fully with the matter touched for a moment in *v.* 8. He gives his opinion, *vv.* 25—28; states a great principle which is broader and better than this opinion, *vv.* 29—31; gives a reason for his opinion, *vv.* 32—35; deals with an exception, *vv.* 36—38; and gives special advice to widows, *vv.* 39, 40.

25. *Maidens:* women never married, as is evident from *vv.* 34, 36. So always. Rev. xiv. 4 is figurative. This verse suggests that *about the maidens* advice had been specially sought in the letter to Paul. He replies in words applicable to both sexes. That Paul knew that *the Lord* had given *no command* reveals his full acquaintance with the whole teaching of Christ. Whether

he learnt it by written documents or by report of those who heard Christ, we do not know. That no word of Christ about the marriage of maidens is found in our Gospels, indicates their agreement with the teaching reported to Paul. *I give an opinion:* refusing to speak with apostolic authority. This by no means proves that when he claims this authority, as in *v.* 17, xiv. 37, his words are not absolutely binding. It rather proves that he could measure the degree to which he was enlightened by the Spirit. *Mercy:* kindness to the helpless. Compare carefully 2 Cor. iv. 1, 1 Tim. i. 13, 16, Rom. ix. 15. *Trustworthy:* same word as faithful. See iv. 17. In giving his opinion Paul remembers with humility that whatever claim he has to his readers' confidence, and he has such a claim, he owes entirely to the compassion of God.

26, 27. *That this is good;* repeats *vv.* 1, 8. *Present:* either 'already existing,' as usually, iii. 22, Rom. viii. 38; or 'now beginning;' or 'just going to begin,' 2 Th. ii. 2. *Necessity:* *v.* 37: the existing pressure of outward circumstances, which compels men to do what otherwise they would not. Cp. 2 Cor. vi. 4, xii. 10, 1 Th. iii. 7, Lk. xxi. 23. Cp. 3 Macc. i. 16, 'to give help for the present necessity;' Gal. i. 4. This makes it undesirable for a man to change his state; e.g. for the unmarried to marry. Meyer, Alford, and Stanley suppose that Paul refers to the calamities immediately preceding the coming of Christ, which they think he supposed to be near. But of this there is no hint whatever. The already existing perils of the early Christians were sufficient reason for the advice here given. *Man:* a human being of whatever age or sex, (cp. Jno. xvi. 21,) like the Latin *homo* and the German *mensch*. But *vv.* 27, 28*a* show that here Paul thinks of men. This is not inconsistent with *v.* 25: for Paul's advice is good for both sexes. *Thus:* expounded in *v.* 27. *Do not seek . . . . do not seek:* on the principle of *vv.* 17, 20, 24, and according to the advice already given in *vv.* 8—13. The married are mentioned first to make it prominent that the advice to the unmarried is but an application of a general principle applicable to all. *Loosed;* includes, as the whole section proves, even those never married. Else, to these no advice is given. It is more graphic than 'loose.' Those who received the Gospel while unmarried may look upon themselves as made free by the providence of God from the anxieties (*v.* 32) of married life.

28. A safeguard, for both sexes, against the supposition that

this advice is anything more than mere expediency justified only by the present abnormal circumstances. *The flesh:* as in 2 Cor. xii. 7: the body, as now constituted. What the *affliction* is, Paul leaves us to infer. And this is not difficult. A man with wife and family presents more points of attack in days of persecution, and is therefore more exposed to troubles, and even bodily privation, than the unmarried man. Hence the 'anxiety' of *v.* 32. *Am sparing you:* from this bodily privation, by advising you to remain unmarried. An appeal appropriate to men over whom (iii. 1—3) the bodily life had great sway. And doubtless Paul wished to save them, not merely from bodily privation, but from the peril of apostacy to which such privation would expose babes in Christ. This advice will be further discussed below.

29—31. After giving advice prompted by the present abnormal circumstances and carefully guarded, Paul *asserts* a great principle which ought to regulate the conduct of all men in all they do. *The season: v.* 5: our present life, whether it be ended by death or by the coming of Christ. *Cut-short:* more graphic than 'short,' like 'loosed' in *v.* 27. God has compressed into a short period our relations with the present world; *in order that* we may pass through the world without clinging to it. Even the shortness and uncertainty of life are ordained by God to save us from trusting to material good. *Henceforth:* very emphatic, in contrast to our earlier life. *As though not having them:* remembering that the marriage relation is a passing one, of importance only as it bears on the realities of eternity. *They that weep*, mentioned before *they that rejoice*, as being more numerous during 'the present necessity.' To remember that the causes of our sorrow and our joy are alike passing away, will even now wipe away many tears and moderate our joy. *As though not retaining;* the purchased goods. A solemn warning to all who lay up wealth. *The world:* the whole realm of things around us; see i. 20. *Using-to-the-full:* eagerly using up all opportunities of gain or pleasure, as though these were the end of life.

By thus giving God's purpose in cutting short the present life, Paul virtually bids us not to cling to the things of earth. And this he supports by saying that *the form of this world*, i.e. the whole aspect of things around us in the present life, *is passing away*. Even the mountains and islands (Rev. vi. 14, xvi. 20) will fly from their places; and with them will vanish at once and for ever the complex stage and scenery of the present drama

of life. To the eye of Paul, illumined by the light of eternity, the external aspect of the world around *is* already *passing away:* 1 Jno. ii. 17, 1 Cor. ii. 6, Rev. xxi. 1, Mt. v. 18, 2 Pet. iii. 10. For each moment is bearing it towards the fiery grave in which it will soon be buried.

These words are parallel to 'the season is cut short;' but are more tremendous. Many rejoice not only in the present life as their chief good, but in the thought that their possessions and their fame will abide when they have gone. But Paul reminds us that whatever exists around us is but a part of the passing appearance which the world has assumed for a time and will soon lay aside. Notice (cp. iii. 13, iv. 5, xiii. 12 etc.) how Paul discusses various details of the present life in the light of eternity.

32—34. Armed now with the great truth of *vv.* 29—31, viz. that things around are passing away and are therefore of secondary importance, Paul now comes to expound the reason given in *v.* 26, viz. 'the present necessity,' for his advice to the unmarried not to marry. In times of persecution family cares increase terribly a man's *anxiety*. And from this he wishes to save them. The bearing of this wish upon marriage, he now expounds.

32*b*—34. *Anxious about the things of the Lord:* quite consistent with *without anxiety*, and with Ph. iv. 6. Cp. 2 Cor. xi. 28. The use of the same word in *vv.* 32 and 33, only reveals to us the total difference, in their nature and spiritual effects, of these two kinds of anxiety. The former, even in 'the present distress,' does not expose to, but guards us against, spiritual peril; and prompts to ceaseless 'waiting before the Lord,' *v.* 35. *Anxious about the things of the Lord, of the world:* not in all cases, but usually. It notes a natural tendency. *The married man* was compelled to take account of the disposition and the pleasure of his wife; and might thus be kept back from that unswerving, and sometimes reckless, courage which in those dark days full loyalty to Christ demanded. But *the unmarried man* stood alone before his Master, Christ, and need think of nothing but *how*, whether by avoiding or incurring peril, *he might* best *please* Him. *Also the wife etc.:* of the female sex also *v.* 33 is true. Marriage has put the wife in a position quite removed from that of the unmarried woman; and has thus *divided* womankind as well as men in reference to anxiety. On the variations of text here, see Appendix B. *Holy:* subjectively so; see note, Rom. i. 7: parallel with, but stronger than, *please the Lord*. Her *anxious* purpose is to exist only for God, and to

use all her powers and opportunities to work out His purposes. *In her body:* by using her body and its powers for God only; Rom. xii. 1. *And her spirit:* so that every pulsation of the principle of life may have God for its one aim. The sanctification of the soul, (1 Th. v. 23,) the connecting link (see note, xv. 44) of *body* and *spirit*, is implied in their sanctification. But the *married* woman's obligation to *please her husband* makes her *anxious about the things of the world*, which are needed for his necessities or pleasure; and this may induce forgetfulness that she belongs only to God.

35. Parallel with 'I spare you,' *v.* 28. *Put a rein:* fling a noose over you to catch you as animals are caught, in order to deprive you of your liberty. To immature Christians, God's commands often seem like a bridle pulling them back from the way they wish to go. But this was not Paul's purpose in writing this letter. *Becoming:* that your conduct may be worthy of the dignity of your position. Of this, anxiety is unworthy. It is therefore forbidden, Ph. iv. 6, Mt. vi. 25—34. *Without-disturbance:* literally, *without-being-pulled-about. Waiting before the Lord etc.:* a second purpose of Paul's advice, viz. that, free from worldly anxiety, not only may their outward conduct be worthy of the Gospel but that they may in their inner life present themselves undisturbed by distracting cares before Christ, to hear His voice and feel to the full His life-giving power. All worldly anxiety hinders spiritual communion with God.

We now see Paul's reason for dissuading the unmarried from marriage. The perils of the early Christians tended to create in them great anxiety. But all such was, however excusable, unworthy of the Christian name and obstructive to communion with God. Now, the possession of wife and family increased immensely this anxiety; and gave rise, in many cases, to (*v.* 28) severe hardship. Therefore, without wishing to restrict their Christian liberty, but seeking only their benefit, Paul advises his readers not to marry. This advice does not contradict the great truth (Ph. iv. 6) that it is the Christian's glorious privilege to be free under all circumstances, married or unmarried, from all anxiety. For we cannot claim 'the peace of God' if by our choice we go deliberately into needless peril. We are bound to avoid peril (cp. Mt. x. 23) so far as is consistent with absolute loyalty to Christ. But when, using our best judgment and for the work of God, we go into danger, we may claim, and we shall have, deliverance from fear.

Although 'the distress' which prompted Paul's advice has passed away, there are even now cases in which it is rightly adopted in spirit and even in the letter. There are men in the vanguard of the missionary army who, in view of their constant peril, have preferred to forego the happiness of family life, lest care for the safety of wife and children should fetter their daring enterprise as pioneers of the cross. In view of the shortness of time they are content to wait for domestic joys till that Day when they will take their place, their place of honour, in the glorified family of God.

Verses 32—35 contain also a principle of abiding validity, viz. not needlessly to increase our anxieties. In choosing a path in life, and in the conduct of business, it is well to avoid, if practicable, those positions which are likely to give us unseemly care and thus hinder our spiritual life. This has been often forgotten, even by Christians, merely for greater gain; and with terrible results.

36—38. An exception to the advice of *vv.* 32—35. *His maiden:* daughter or ward. Paul here deals specifically with the matter of *v.* 25. *Acts unseemly:* if for any reason, in the maiden or in her circumstances, the father thinks that by keeping her unmarried he is acting in a way which will not command respect, etc. *If she be etc.:* the only case in which the above exception could occur. *Bloom:* given as twenty years by Plato, *Republic* bk. v. 460*e*. For the reasons of *vv.* 32—35, early marriages were then specially undesirable. *It ought so to be:* parallel with *acting unseemly*, adding to it moral emphasis. Many circumstances might make it not only unseemly but morally wrong for the father to withhold his consent to marriage. In such cases, refusal of consent has often produced serious results. *What he wishes;* limits this exception to cases in which the father wishes his daughter to marry. *Does not sin:* parallel to *v.* 28. *Let them marry:* the maiden and he who seeks her hand. This verse admits that there may be cases in which the advice of *vv.* 32—35 is unsuitable: and its indefiniteness suggests that this may arise from various causes. Paul declares that in these cases the father may act, without fear of committing sin, according to his own judgment.

37. Restatement of the advice of *vv.* 32—35 for those cases in which the exception of *v.* 36 does not apply. *Stands firm:* in his resolve to keep his maiden at home, in contrast to him who 'wishes' to give her in marriage. One who *in his heart* thought

it better to keep his daughter at home might be moved from his resolve by the prevalent fear (cp. Sirach xlii. 9) of having an unmarried daughter, or by other similar reasons. To those not thus moved away, Paul speaks. *Not having necessity:* where the reasons do not exist which in *v.* 36 made it unseemly or wrong to refuse consent to the marriage. Else he cannot rightly persist in his purpose. *Authority about his own will:* when circumstances permit him to do as he wishes. It is an emphatic exposition, in positive form, of the negative *not having necessity*. Only in this case the father *does well* to refuse marriage. *Determine*, or *judge:* as in ii. 2, Rom. xiv. 13. *This:* not to give his daughter in marriage. *In order to keep etc.:* purpose of this resolve, viz. to keep his daughter, in those perilous times, under his own control. 'If the father is unmoved from this purpose, and is not morally bound by special circumstances, he will do well to carry it out.'

38. Paul's last word 'about maidens.' It is evidently limited by the reason placed in front (*v.* 26) of the whole section, 'the present distress.' The peculiar circumstances of the early Christians made change in social position undesirable: and the shortness of time made it unimportant. Marriage would add greatly to their anxieties. Therefore, where no special circumstances determined otherwise, Paul advises that the maidens of the church remain such. *Well, better:* not a matter of strict right or wrong, but of less or greater advantage. Not that it would be better for him who gives his daughter in marriage not to do so, but that circumstances prevent the more advantageous course. Taking all into account, it is sometimes (e.g. *v.* 9) 'better to marry.'

39. First, a restatement of *v.* 10, as a contrast (cp. Rom. vii. 1) to a special case, that of widows. *Fall asleep:* see under xv. 18. *Free*: Rom. vii. 3. *Only in the Lord:* acting in spiritual union with Christ. This would make marriage with an unbeliever impossible: cp. 2 Cor. vi. 14. And this is the reference which Paul's words naturally suggest. *Happier:* Rom. iv. 6. For reasons given in *v.* 34, her position *is* more desirable. *Thus:* in the position in which her husband's death has placed her. *An opinion*: notification at the end, as (*v.* 26) at the beginning, of the section that Paul does not speak with apostolic authority. *My:* emphatic, revealing his consciousness of the value of his *opinion*. *And I think, etc.:* modest proof of this, one which no one can question. *Also I:* as well as others who claim to *have*

the *Spirit of God*. To whom he refers, the readers probably knew. Cp. 2 Cor. x. 7. He speaks, not necessarily of some special apostolic gift, but of the spirit given (Rom. viii. 9) to all believers, that He may be in them (Eph. i. 17) 'a Spirit of wisdom.' The opinion of men actuated by the Spirit of God, and in this proportion, claims our respect. And that Paul had the Spirit in a rich measure, no one could deny. Notice here Doctrine 5, asserted in Rom. viii. 4.

SECTION 13, the completion and crown of DIV. III., explains and justifies *vv.* 1, 8. Paul begins and ends it by saying that he is merely giving an opinion, but one which claims respect. It is not an abiding principle, but advice prompted by special and difficult circumstances. He advises the unmarried to remain as they are; and gives this as a case of the broader principle that in existing circumstances a change in social position is undesirable. But he is careful to say that marriage is not a sin, an opinion he elsewhere (1 Tim. iv. 3) condemns as serious error. Yet, though marriage is no sin, it will bring trouble and anxiety. In giving this advice, he wishes not to bridle his readers, but to save them from that which may lead to conduct unworthy of a Christian and may hinder their communion with God. Having given this advice, Paul admits that there are cases in which, from various causes, it is impracticable; and concludes by saying that they will do well to follow his advice if they can. To widows he gives the same advice; but does not find it needful to repeat in their case the exceptions mentioned in reference to maidens.

REVIEW OF DIVISION III. The Corinthian church had written asking advice about marriage; referring perhaps specially to maiden daughters and to those married to heathens. In reply, Paul discusses in § 11 the case of married people; states in § 12 a great principle applicable to all; and shows in § 13 its special applicability in those days to the unmarried.

He reminds married believers that Christ has forbidden divorce, and advises them not to separate for any length of time. He advises believers to live even with heathen partners, if the latter wish it. To the unmarried, his advice is conflicting; because conflicting reasons bore upon their case. In *vv.* 1, 8 he says that celibacy is good. This assertion he justifies, and thus limits, in *v.* 26, by referring to the present distress; and in *vv.* 32—34, by referring to the anxiety which marriage then entailed. Yet in *v.* 2 he seems to set aside this principle as impracticable: and. in *v.* 9, mentions a case, a very common

one, in which it is impracticable. But, in spite of this apparent contradiction, the Apostle's meaning is harmonious and clear. The perils of his day made celibacy desirable to those who had full self-control: to others it was dangerous. He seems to contradict his own words because he states great principles bearing in different directions, from which each must select that which suits his own case, known only to himself. Paul's advice for maidens he gives also to widows, without hesitation and without noting any exception. But we notice that further experience or altered circumstances led him (1 Tim. v. 14) to modify this advice. He bases his advice, both to married and unmarried, on the undesirability of change; and his advice to the unmarried, also on the unwisdom of increasing causes of anxiety. And even now, when the distress which made celibacy expedient has almost passed away, these two principles of conduct are still safe and good. We shall do well to be slow to make important changes or to incur anxiety.

DIVISION IV.

ABOUT THE IDOL-SACRIFICES.

CHAPTERS VIII.—XI. 1.

SECTION XIV.

BE CAREFUL LEST YOUR KNOWLEDGE LEAD OTHERS TO SIN.

CH. VIII.

*About the idol-sacrifices. We know that we all have knowledge. Knowledge puffs up: but love edifies.** [2] *If anyone thinks that he knows anything, not yet has he learnt as one must needs learn.* [3] *But if anyone loves God, this man is known by Him.*

[4] *About the eating, then, of the idol-sacrifices, we know that*

* Or, *builds up.*

there is no idol in the world, and that there is no God except one. [5] *For indeed if, as all know, there are so-called gods, whether in heaven whether on earth, (just as there are gods many and lords many,)* [6] *nevertheless to us there is one God, the Father, from whom are all things and we for Him, and one Lord, Jesus Christ, through whom are all things and we through Him.*

[7] *But not in all is there knowledge. And some, by their accustomed intercourse until now with the idol, as an idol-sacrifice eat it: and their conscience, being weak, is defiled.* [8] *But food will not present us to God. Neither if we eat do we abound, nor if we do not eat do we fall short.* [9] *But see lest in any way this right* of yours become a stumbling-block to the weak ones.* [10] *For if one see thee, who hast knowledge, sitting in an idol-precinct, will not his conscience, he being weak, be edified† to eat the idol-sacrifices?* [11] *For the weak one perishes through thy knowledge, the brother because of whom Christ died.* [12] *But, while thus sinning against the brothers and smiting their conscience, it being weak, against Christ you are sinning.* [13] *For which cause indeed if food ensnares my brother, I will not eat flesh for ever, that I may not ensnare my brother.*

1. *The idol-sacrifices:* animals offered in sacrifice to idols, of which the greater part was eaten by the offerer and his friends either (*v.* 10, x. 27) within the precincts of the temple or in private houses, or (x. 25) was sold in the market. Same word in Acts xv. 29, xxi. 25, Rev. ii. 14, 20. Similarly, a great part of the Mosaic peace-offerings was eaten by the offerer: Lev. vii. 15—18, 20, xvii. 2—6. The sudden and matter-of-fact transition to this subject without any reason given (contrast i. 11, v. 1, vi. 1) and in a form similar to vii. 1, suggests that it was mentioned in the letter to Paul. He deals with it by first laying down as usual a great general principle, viz. that love is better than knowledge, *vv.* 1—3; and then looks at the matter in the light (*vv.* 4—6) of knowledge and (*vv.* 7—13) of love. He supports the warning thus given by referring to (§ 15) his own rights, and (§ 16) his own example, and to (§ 17) the story of ancient Israel; and then gives specific advice about eating idol-sacrifices (§ 18) at an idol-feast, and (§ 19) in private houses.

We all: a general admission, of which the compass cannot

* Or, *authority.* † Or, *built up.*

be exactly defined. Paul here tells his readers that when speaking of the weak brethren he does not refer to himself or them. He therefore uses the third person: *vv.* 7—12, x. 28. Contrast Rom. xiv. 3, 10. *Have knowledge:* cp. i. 5; and the many indications throughout the Epistle that the Corinthians boasted, and probably possessed, considerable Christian intelligence; e.g. i. 17—ii., iii. 18ff, vi. 5. *Puffs up:* as in iv. 6, 18, v. 2: the inflated self-esteem which is the natural tendency of *knowledge*, and its constant result when not counterbalanced by love. *Love:* as a general principle, and embracing all with whom we have to do. So ch. xiii., Rom. xii. 9. *Edifies:* builds up. Cp. iii. 9; and see Rom. xiv. 19. Love, by its own nature, prompts us to use our powers for the good of others, and especially for their highest good, i.e. the development of their spiritual life. It is therefore better than knowledge.

2. Further superiority of love. *Thinks that he knows;* expounds 'puffs up.' This thought is a natural result of knowledge not counterbalanced by love. *Knows anything:* thinks that what he knows is something of intrinsic value. *Learnt* it: viz. the *anything* he *thinks he knows*. All knowledge which does not teach us that even the highest knowledge cannot of itself bless, is defective even as knowledge. Yet we *must needs know:* for salvation and spiritual life come through the intelligence; Jno. viii. 32, xvii. 3. But the knowledge we *need* is so thorough that it reveals its own powerlessness of itself to save.

3. *Love* to *God* (Rom. viii. 28) is of the same nature as, and is parent of, (1 Jno. v. 1,) love to our brethren; and may therefore be contrasted with knowledge. *Known by Him:* Gal. iv. 9, 2 Tim. ii. 19: present to His mind as an object of observation and thought. Cp. 'foreknew,' Rom. viii. 29. The context implies that God's knowledge of us will be used for our protection and well-being. We are ignorant of much that concerns us. But, if we love God, His infinite intelligence, which comprehends fully our nature, our weakness, our circumstances, and our needs, is at work for us, watching us with ceaseless vigilance and choosing for us whatever is best. And, that God knows us, is a pledge that His purposes about us will not fail. Thus, love, whether we know much or little, places us under the protection and guidance of the infinite knowledge of God.

Verses 2, 3 teach the important principle that Christian love is in itself essentially good, so that whoever has it is better in proportion as he has it. For love is the inmost essence of God,

1 Jno. iv. 8, 16; and is therefore the inmost essence and the summit of the Christian life. Cp. ch. xiii. But knowledge is of secondary value, like wealth and bodily health, and like them will do good or harm according as we use it.

4—6. After asserting and expounding the great principle of *vv.* 1—3, Paul now takes up the special matter of DIV. IV. *Idol:* not here a mere image, but, by an inevitable transition of thought, the deity worshipped in the image. Paul says that Zeus, Apollo, etc. have no existence. If you search everywhere *in the world*, you will find no reality corresponding to the images. Consequently, *there is no god*, no supreme power, *except one*. This assertion, *vv.* 5, 6 support in face of prevalent polytheism. *So-called gods:* conceptions to which the name *god* is given. The fancy of the Greeks peopled with deities the *heaven*, visible and invisible, and the mountains, woods, and rivers of *earth*. That *gods many and lords many* refers only to the subjective thought of the heathen, is proved by the express statement of *v.* 4, and by the subjective reference, 'to us,' in *v.* 6. Of the objective and superhuman and infernal basis and source of idolatry, (see x. 20,) there is no hint here. In the thought and lips and life of the heathen, the *gods many and lords many* were and are a terrible reality. These words admit, as fact, the supposition of *v.* 5*a*; and prepare, by contrast, a way for *v.* 6. *God:* a superhuman power. *Lord:* one whose bidding men do.

6. *To us:* practically the same as 'we know,' *v.* 4. There is no deity whose existence concerns us except *One God* and *One Lord*. *The Father:* constant designation of the *One God*, i. 3, xv. 24, 2 Cor. i. 2f, Gal. i. 1, 3f, Rom. vi. 4; and especially Jno. i. 14, 18, v. 17—45, x. 15—38, etc. Moved by the Spirit of adoption, (Rom. viii. 15,) our chief thought of God is of *the Father* who begot us to be His children and who looks upon and cares for us with a Father's love. *From whom:* as the original source. *All things:* creatures, with or without reason, as in Col. i. 16, Jno. i. 3. Cp. i. 27f. Whatever exists has sprung from our Father. *And we for Him:* another truth, counterpart of the foregoing. Like *all things* we sprang *from* God. But, though 'all things are from Him and for Him,' (Rom. xi. 36,) yet, in a special sense, through the death of Christ and the gospel call, God has claimed *us* for His own and claims to be Himself the one aim of our every purpose and effort. *Lord:* specially set apart in the New Testament for

Christ's relation to us. Cp. xii. 5. Just so, *through* expresses His relation to the work of creation and redemption. So Rom. i. 5; Col. i. 16, 20. *All things:* as above. Jesus of Nazareth, the Anointed King, the one Master whose commands we obey, is the one Agent through whose activity the universe was created; and through whose incarnation, teaching, death, and resurrection, in a special sense *we* believers are what we are.

Notice that even as compared with the Son, the Father is the *One God;* and that everywhere Paul uses the term *God* as the distinctive title of the Father. Cp. iii. 23, xii. 3, xv. 28, Jno. xx. 17. But this does not contradict Jno. i. 1, (*v.* 18 probably,) xx. 28, where the Son is expressly called 'God;' any more than the special title *One Lord* denies that the Father is also our Master. But it does imply that the title *God* is specially appropriate to the Father even as distinguished from the Son, and the title *Lord* to the Son even as distinguished from the Father. In the thought of His contemporary followers, Jesus was distinguished from the Father as He cannot be in our thought. For, the chief element of their spiritual life was loyalty and obedience and service to One from whose human lips commands had been given. To Him, therefore, the title *Lord*, by which He was accosted on earth, (Mt. vii. 21, viii. 2, 6, 8, etc.,) was specially appropriate. And, to the Father, as being First of the mysterious Three, the Eternal Source, essentially and historically, of the Eternal and in their days Incarnate Son, (Jno. v. 26, vi. 57, Col. i. 19,) and of the Spirit, (Jno. xv. 26,) Whom the Son and Spirit ever obey, (Jno. v. 30, Jno. xvi. 13,) thus furnishing an eternal pattern of devotion; to Him, even as compared with the Divine Son and Spirit, the supreme title *One God* is specially appropriate. For this reason, in presence of prevalent polytheism and of jealous Jewish monotheism, Paul never (see note, Rom. ix. 5) speaks of the Son as God: and even John uses (cp. Jno. xvii. 3) the word God as the distinctive name of the Father. Paul left others to make the correct inference embodied in the august title, God the Son. Oversight of this has given rise to unitarian arguments based on the monotheistic language of Paul.

Notice that before Paul advises his readers to abstain in certain cases from meat offered to idols, in order to show that his advice is not prompted by latent suspicion of the reality of their power, he proclaims the great truth, destructive of all idolatry, that there is One God; and the great Christian truth

that this One God operates and rules through the One Master, Jesus Christ.

7. *Not in all etc.:* a fact which in our conduct we must take into account. *Knowledge;* recalls 'we know,' *v.* 4. With his usual courtesy Paul does not say, '*not in all* of you;' as though his readers were without knowledge.

On the interesting and very early variation, *accustomed-intercourse with the idol* or *conscience of the idol*, see Appendix B. The former reading is the word rendered *custom* in xi. 16. It is literally *a living together with* some one, and thus by unconscious self-adaptation becoming accustomed to him. In days gone by the idols had been to Paul's readers a terrible reality ever moulding their thoughts and lives. And the impress made by this long continued mental intercourse with idols remained *until now*, even after they had accepted Christianity. These words, though they would apply to Jewish superstitious dread of idols as infernal, or to the continued obligation of Dt. vii. 25f, refer more naturally to converted heathens who were unable to cast away altogether the deeply inwoven mark made in their minds by the idolatry of earlier days. Instances of this are very common now on the mission field. *Eat it:* the meat of idol-sacrifices. Owing to their former contact with idolatry, they look upon the meat, while eating it, *as an idol-sacrifice*. To those who know that idols do not exist, it is but common meat.

Conscience (see Rom. ii. 15) *being weak:* the inward faculty which contemplates the secrets of the man's own heart not having mental and spiritual strength to grasp the truth that an idol is but an empty name. Consequently, in his heart of hearts he is conscious of *defilement*, i.e. of that which lessens his respect for himself and which he would hide from others. By speaking of this as something actually going on, Paul makes it more easy for us to realise and contemplate the process of defilement.

8. A great truth which bears on this matter. *Present to God:* set before Him for service or approval; Lk. ii. 22, Rom. vi. 13, 16, 19, xii. 1, xiv. 10; 2 Cor. xi. 2, Eph. v. 27, 2 Tim. ii. 15. *Food:* of any kind, including idol-sacrifices. Such will not lay us more completely on the altar of God, or place us before Him more favourably. *Neither etc.:* emphatic exposition of the foregoing. Eating, or abstinence from, any kind of food, cannot make the spiritual life richer or poorer. Thus before showing how greatly we may injure a brother by eating an idol-sacrifice Paul proves that to abstain from this or any other kind of food will

do us no real harm. On the confusion of various readings here, see Appendix B.

Notice, in the careful repetition of this verse, another express abrogation (cp. vii. 19) of the Mosaic Covenant, of which the distinction of food was an essential feature. So Col. ii. 21, 1 Tim. iv. 3; Mt. xv. 11, Acts x. 15.

9, 10. Solemn warning lest, from something in itself unimportant, serious injury arise. *Right*: or *authority:* see *Expositor*, 1st series, vol. xi. p. 26. *This right of yours:* liberty to eat anything, involved in the great truth of *v.* 8. *Stumbling-block:* see Rom. xiv. 13. The man whose 'conscience is weak' (*v.* 7) is himself *weak*. Cp. Rom. xiv. 2, xv. 1. In *v.* 10 we have reason for the warning of *v.* 9. *Who hast knowledge;* and whose known intelligence would increase his influence over a weak brother. *Idol-precinct:* same word in 1 Macc. i. 47, x. 83: the sacred enclosure round the temple. Here public banquets were held. Consequently, without entering the precinct, a weak brother might see him sitting at a feast. *Edified:* or *built up:* terrible irony. 'If you do this you will develop your brother's faculty of pronouncing sentence on his own actions, and to such a degree that he will eat that which in his heart he believes to be wrong.' Thus ruinous development will be a result of his weakness, which is unable to make a firm judgment. The extreme case, *in the idol-precinct*, betrays the tendency of all such conduct. And, possibly, even this extreme case was found among the worldly Christians at Corinth.

This verse warns us not to force upon others our own standard of right and wrong. That which is right to us may be wrong, and therefore very hurtful, to others less instructed.

11, 12. Terrible and possible result of this 'edification,' given as a dissuasive; and then expounded. *Perishes:* see i. 18. A natural tendency, Paul represents as actual fact. For tendencies are sure to realise themselves sooner or later in facts. And this gives them their significance. *Through thy knowledge:* melancholy result. If the strong man had not known that idols do not exist at all, the weak brother would not have been overcome by his example (an example the stronger because of his well-known *knowledge*) and led to eat that which he believed to be wrong, and thus made still weaker till he fell from Christ and fell into eternal death. Notice the three-fold darkness of this picture: there perishes, a brother, for whom Christ died. Same argument, Rom. xiv. 15. This argument, *v.* 12 further expounds.

Thus: as expounded in *vv.* 10, 11. *Sin against:* Mt. xviii. 21. *The brothers;* reproduces the argument lying in 'brother,' *v.* 11. *Smiting their conscience*] By leading them to do what their conscience disapproves, we create in them unintentionally a consciousness of having done wrong; and thus inflict upon them a blow in the inmost and most vital part of their being. *It being weak:* and, therefore, liable to receive injury. A reason for caution on the part of the strong. *Against Christ:* for by doing so we frustrate the purpose of His death. Cp. Mt. xxv. 45, xviii. 5.

13. *For which cause:* because to wound the conscience of the weak is to 'sin against Christ.' *Ensnares my brother:* as in Rom. xiv. 13. *Food:* spoken in contempt, as in *v.* 8, Rom. xiv. 15, 20. 'If a piece of meat, eaten by me, entraps my brother.' *Not eat meat;* does not imply that this was needful to avoid ensnaring a brother, but only shows how far Paul is ready to go rather than do this. *For ever:* strong hyperbole, as some say now 'while the world lasts.' *That I may not etc:* emphatic repetition of Paul's definite purpose. By turning suddenly away from his readers to himself, and by giving voice to his own deliberate resolve to make any sacrifice for any length of time rather than cause a brother's fall, Paul puts to shame by his own example the possible objection that it is unfair to ask us to give up our liberty because of the ignorance of others. The example thus given will be expounded fully in § 15, to which this verse is a stepping-stone.

Of *vv.* 9—13 the animating principle, though not expressly mentioned, is love, which in *vv.* 1—3 Paul proved to be better than knowledge. The connecting link is found in Rom. xiv. 15. Of this love, the word 'brother,' four times in *vv.* 11—13, is an expression. After proving that love is better than knowledge, which he admits his readers have, Paul recognises the worth of knowledge by looking in the light of it at the idol-sacrifices. But he remembers that such knowledge is not enjoyed by all; and that, therefore, to some the idol-food is defiling. On the other hand, no kind of food is in itself necessary for the highest degree of Christian life. He therefore warns his readers not so to use their liberty as to entrap those whom they acknowledge to be brethren; and shows how they may do this. He supports his warning by pointing to the terrible consequence of neglecting it and to Christ who died to save even the weak. In view of all this he expresses his own determination to submit to any sacrifice rather than entrap a brother.

Verse 13 has been appealed to, I believe justly, in support of the practice of abstaining as far as practicable from intoxicating beverages. To so great an extent men do what they see others do that we may be sure that some will drink these beverages because we do so. And we notice that a moderate use of them not unfrequently develops into intemperance with its various and terrible consequences. We shall therefore do well to consider whether any benefit we may derive from the habitual use of stimulants is of value equal to the risk of thereby occasioning, though unintentionally, injury to others. And we cannot forget that this injury may lead to eternal ruin, of our brethren, for whom Christ died. God will give to each one wisdom to decide in his own case what course will combine the greatest good to others and to himself with the least harm.

SECTION XV.

PAUL'S OWN EXAMPLE. HE HAS A CLAIM TO BE MAINTAINED BY THE CHURCH.

CH. IX. 1—14.

Am I not free? Am I not an apostle? Jesus our Lord, have I not seen? My work, are not you, in the Lord? [2] *If to others I am not an apostle, yet at least to you I am. For my seal of the apostleship you are in the Lord.* [3] *My defence to those who examine me is this.*

[5] *Have we not a right* to eat and drink? Have we not a right* to lead about a sister* as *wife, as do also the other apostles, and the brothers of the Lord, and Cephas?* [6] *Or, I only and Barnabas, have we no right* not to work?*

[7] *Who serves as soldier ever with his own rations? Who plants a vineyard and does not eat the fruit of it? Or, who shepherds a flock and does not eat from the milk of the flock?* [8] *Is it as a man that I speak these things? Or, the Law also, does it not say these things?* [9] *For, in the Law of Moses it is written "Thou shalt not muzzle an ox while threshing."* (Dt. xxv. 4.) [10] *Is it for the oxen that God cares? Or, because of us altogether does He say it? For, because of*

* Or, *authority.*

us it was written; because in hope he who ploughs ought to plough, and he who thrashes, in hope of partaking. [11] *If we for you have sown spiritual things, is it a great thing if we shall reap your fleshly things?* [12] *If others partake the authority* over you, do not we more? But we have not made use of this right;† but we bear all things, that we may not cause any hindrance to the Gospel of Christ.* [13] *Do you not know that they who perform the sacred things eat the things from the sanctuary? that they who give attendance at the altar receive a portion together with the altar?* [14] *In this way, also the Lord ordained for those who announce the Gospel that they should live from the Gospel.*

At the end of § 14 Paul supported his warning to beware lest by eating idol-sacrifices those who have knowledge injure the weaker ones, by the example of his own firm purpose to abstain from all meat rather than ensnare a brother. The force of this example he will now increase by expounding the principles of his own entire conduct, and specially his reasons for refusing to be maintained by the church. For this exposition, which occupies § 16, he prepares the way by asserting and proving, in § 15, his right to maintenance.

1—3. *Free:* further expounded in *v.* 19. In view of his purpose to lay a restriction on his own food because of the weaker brethren, Paul asserts virtually in this question his full liberty to eat what he likes. *An apostle:* the first rank (xii. 28) in the church, and therefore least likely to be under restrictions. See note, Rom. i. 1. *Seen Jesus our Lord;* supports the assertion implied in *Am I not an apostle?* Doubtless it refers specially, though perhaps not exclusively, (cp. Acts xxii. 18—21,) to the appearance of Christ on the way to Damascus. Then (Acts xxvi. 16ff) or shortly afterwards (xxii. 14) he received his commission to the Gentiles. Cp. Gal. i. 1, 16. This question suggests that they only were apostles who received a commission immediately from the lips of Christ. *Are not you etc.:* proof, from evident matter-of-fact, that Paul was indeed an apostle. *In the Lord:* objectively and subjectively; as in i. 2. The historic facts of Christ were the basis upon which, and the living presence of Christ was the spiritual element *in* which, were wrought the results attained by Paul at Corinth. Verse 2 develops the proof implied in the foregoing question. *Others*

* Or, *right.* † Or, *authority.*

may doubt my claims: *you* cannot. Of this, *v.* 2*b* is proof. *Seal:* a visible, solemn, authoritative attestation. See Rom. iv. 11. The church at Corinth, being evidently God's work, was a conspicuous and divine attestation of Paul's often repeated claim that by the immediate voice of Christ he had been called to be an apostle. For, no impostor or fanatic could produce the abiding and blessed results which had followed Paul's preaching. Similar argument in xv. 15. *To those who examine* (same word as in iv. 3f) *me.* The present tense suggests that Paul's apostleship was frequently called in question. Cp. 2 Cor. xi. 22. *Is this;* refers probably to *vv.* 1—3, in which Paul has given complete proof of an important point, viz. his apostleship, rather than to *v.* 4ff, where Paul, on the ground of the proof given in *vv.* 1—3, merely claims equal rights with the other apostles.

4—6. After proving his apostleship, Paul now begins to prove (*vv.* 4—14) his claim to be supported by the church. He thus introduces the specific matter of ch. ix. *Eat and drink:* at the cost of the church. For God to give Paul a work which so occupied him that he could not earn (2 Cor. xi. 8) sufficient food, and yet to forbid him to be supported by his converts, would be practically to forbid him to *eat and drink.* Contrast Lk. x. 7. *We;* includes (*v.* 6) Barnabas, and perhaps others. Contrast *vv.* 1—3. The mention of *eating,* in a matter quite different, recalls viii. 13. *As wife:* see vii. 2: to be maintained by the church. To refuse this, would be practically to forbid the apostles to marry. *Lead about:* as companion of their apostolic journeys. These words seem to imply that at least Paul was not married: so vii. 8. And the words following imply clearly that most of *the apostles* and certainly *Cephas* (cp. Mt. viii. 14) and *the brothers of the Lord* were, when Paul wrote, living in married life. The mention here of *the brothers of the Lord* reveals their important position among the early Christians. Cp. Acts i. 14. The mention of *Cephas* suggests that opponents are referred to here belonging to the Cephas-party. Cp. 2 Cor. xi. 22. If so, these words betray their inconsistency. The mention of *Barnabas* implies that he, Paul's earliest missionary companion and originally a man of property, (Acts iv. 37, xiii. 2,) shared the resolve to labour at a trade rather than be maintained by his converts. To refuse Paul's claim to maintenance, is to make 'him and Barnabas' exceptions to *the other apostles.* 'Am I forbidden to eat and drink? To forbid me to be maintained by the church, amounts to this. Do not the other apostles,

whose equal I have proved myself to be, and even Cephas, whose disciples my opponents profess to be, claim maintenance not only for themselves but for their wives? Have I and Barnabas been specially forbidden to desist, even while preaching the Gospel, from manual toil?'

Estius, (who, however, honestly corrects the order of the words in the papal Vulgate,) following Tertullian, *On Monogamy* ch. 8, Jerome, *Against Jovinian* bk. i. 26, Augustine, *The work of monks* chs. 4, 5, supposes that Paul refers in *v.* 5 to Christian ladies who accompanied the apostles in their journeys, and at the cost of themselves or others supplied their wants; and compares Mt. xxvii. 55, Mk. xv. 41, Lk. viii. 2f. But this supposition has no historic ground whatever except this verse. For the explanations of this verse by Tertullian, Jerome, and Augustine, cannot be accepted as such. The suggested practice would lie open to grave suspicion; especially as Paul speaks of leading about one sister. The entire context shuts out all thought of a lady who at her own cost supplied the apostle's need. And the added word *wife* cannot be accounted for except as indicating that the *sister* in Christ was also a *wife*. Acts xxii. 1, a rhetorical appeal with different order of words, is no parallel to the plain language of this verse. That some of the apostles were married, Estius admits.

The brothers of the Lord, will be discussed under Gal. i. 19.

7. His claim to maintenance, Paul has supported by an appeal to the example of the other apostles, whose equal he has proved himself to be. He now further supports it by appealing to his readers' sense of justice. *His own rations:* at his own expense. It includes both food and pay. Same word in Rom. vi. 23. These words remind us of the mercenary service so common at one time among the Greeks. This first comparison suggests that in the following comparisons Paul refers to those who *plant* and *shepherd* not as owners but as servants. Such expect naturally to be maintained out of the produce of their own toil. *The fruit:* not 'all the fruit.' He who produces may fairly claim to *eat*. *From the milk;* including both the butter and cheese made *from*, and the money derived *from* sale of, *the milk*. The man who tends the flock has food from its produce. Cp. *v.* 14, 'live from the Gospel'; x. 4. Each of the above occupations Paul uses elsewhere (2 Cor. x. 3, 1 Cor. iii. 6; Acts xx. 28: cp. 1 Pet. v. 2f) as metaphors of himself or of Christian teachers generally. It is evident that one who devotes himself

to the care of others, and who by his own toil produces for them food and nourishing drink, has a right to be maintained by them.

8—10. *These things:* about the shepherd and the vinedresser. Not *as a man*, i.e. merely asserting a principle current among men, (cp. xv. 32, Gal. iii. 15,) does Paul *speak;* but says that which *the Law also says*. *Moses:* an appeal to the authority of the great Lawgiver; to whose lips the following injunction, taken word for word from Dt. xxv. 4, LXX., is expressly (Dt. v. 1, xxvii. 1) attributed. It is quoted also, in a similar connexion, in 1 Tim. v. 18. It refers to oxen treading out grain with their feet, or dragging over it a threshing machine. Both modes are still common in the east: and the injunction of Moses is observed by both Christians and Mohammedans. See Thompson, *Land and Book* ch. xxxv. *Is it for the oxen etc.;* must be interpreted to mean, not, 'does God care for oxen?' but, 'was it His care for them that prompted these words.' *Altogether:* not, 'for us only;' but that every letter of Dt. xxv. 4 was written *because of us*, viz. for those who labour to provide spiritual food for others. Paul then justifies the question of *v.* 10*a*, by asserting, and giving the Divine motive for, that which the question clearly implies *Because in hope etc.:* a broad principle which moved God to have Dt. xxv. 4 *written*, one applicable both to gospel workers and to all who labour to provide food of any kind for others. Hence the change from the first person, *because of us*, to the third, *he who ploughs*. *Ought:* an obligation resting on those for whom he works. It is right that a ploughman's toil be lightened by a prospect of reward. *He who thrashes;* ought to do so *in hope*. *Of partaking:* sharing the grain he thrashes out, according to the custom, everywhere prevalent in the early stages of civilisation, of payment in kind. But the ploughman ought not to have to wait for this. Hence, of him, the word *partake* is not used.

Deut. xxv. 4 is very conspicuous for its unexpected, sudden, and momentary reference to cattle, amid matter quite different. For this there must be some reason more important than the mere well-being of cattle. Indeed, all injunctions of kindness to animals are more for our good than theirs. For he who needlessly hurts them inflicts by doing so a far deeper wound in his own moral nature. Moreover, the very insignificance of a mouthful of corn reveals some deeper motive for these words. The open mouths of the cattle treading out the grain proclaim in plain language the great principle that they who by their toil

obtain food for others ought themselves to share it. And, of this principle, the gospel labourer is a special and very conspicuous case. For his remuneration is voluntary; and therefore needs to be supported by some great principle. Therefore, if, as Paul and his readers believed, the words of Moses are the voice of God, since whatever God says He says in view of all its future applications, we cannot doubt that He moved Moses to write these words with a definite reference to labourers like Paul.

Notice carefully that these words, spoken and written (Dt. xxvii. 1, xxxi. 9) by Moses, are assumed by Paul, as a matter not open to doubt, to be the voice of God, and to have been written *because of us*, a purpose far above Moses' thought. This implies that through the lips and pen of Moses God spoke. See my *Romans*, Dissertation iii.

11, 12*a*. Two more arguments in support of Paul's claim to maintenance. *We:* Paul and others such as Timothy and Silvanus, (2 Cor. i. 1, Acts xviii. 5,) his fellow-workers at Corinth. *Spiritual, fleshly:* same thought in Rom. xv. 27. *A great thing:* 2 Cor. xi. 15. The word preached by Paul at Corinth was a seed (Lk. viii. 11) from which his hearers had reaped a spiritual harvest. Was it then a great recompense if he received from them things needful for the body, which were a far less valuable product of their bodily labour? *Sow, reap:* keeping up the metaphor of *v.* 10, and specially appropriate for results corresponding to the organic laws of bodily and spiritual life. Cp. 2 Cor. ix. 6, Gal. v. 22, vi. 7ff. *If others etc.:* another argument, similar to, but more pointed than, *v.* 6. '*Others* are already exercising *the right* (or, *authority*) *over you*, the right to maintenance, (*vv.* 4, 6,) which I claim.' This question reminds us irresistibly of the hostile and false teachers of 2 Cor. xi. 12; with which passage it is an important coincidence. But, to whomever Paul refers, his claim was infinitely superior to theirs.

12*b*. A forerunner of § 16: cp. *vv.* 15, 18. Paul has proved his apostleship, and therefore his right to the maintenance enjoyed by other apostles for themselves and their wives. This claim he has supported by an appeal to the common practice of men, to a remarkable passage in the Mosaic Law, to the greater value of the spiritual good his readers have received as compared with any material gifts from them to him, and to the fact that they concede to others what he claims for himself. All this is

but a background designed to throw into bold relief his own refusal to use his claim. This refusal he now begins to expound. *This right:* as in *v.* 12*a*. *All things:* cp. 2 Cor. xi. 7ff, 2 Th. iii. 9, Acts xx. 34. These words raise the case in point into a universal principle with Paul. He makes it his constant practice to submit to every kind of hardship rather than in any way hinder the Gospel. The progress (2 Th. iii. 1) of the Gospel depends very much upon the impression made upon the hearers by the character of the preacher. Now, if Paul had been maintained by his converts, he might have seemed to be merely making a living by his teaching as others did. Whereas his refusal to be paid for teaching claimed attention for the Gospel as something new and disinterested. Cp. 2 Cor. xi. 7—12. Therefore, had Paul used his right to maintenance, the Word he preached would have lost this moral advantage and would so far have been hindered. *We:* cp. *v.* 6. He does not wish us to think that he is alone in this forbearance. *The Gospel of Christ:* full emphatic title. He is careful not to hinder the spread of the good news about the long-expected Anointed One. This verse warns us that the life-giving Gospel may be hindered, even by an Apostle, claiming his rights. Therefore, our right to anything is in itself no sufficient reason for claiming it. We are bound by our loyalty to Christ to consider whether we shall most advance His kingdom by claiming or waiving our right.

13, 14. Two more arguments supporting Paul's claim to maintenance. That they are separated from the former arguments by *v.* 12*b* and are introduced by the emphatic words *do you not know*, gives them great prominence. *The sacred-things:* the various rites of the temple. *Eat from the sanctuary*, or *sacred-place:* receive maintenance from the temple. A part of most sacrifices was given to the priests for food: Lev. vi. 16, 26, Num. xviii. 8—19. *Give attendance at the altar:* present themselves to offer sacrifice. *Receive portions with etc.*] Of peace offerings, a part was consumed on *the altar*, and a part by the priest. In *v.* 13*a* we have the priest's work generally; in *v.* 13*b*, that part of it in which the principle before us is most conspicuous.

In this way also; not only adds to the ordinances of Moses an ordinance of Christ, but strengthens the authority of each by showing that they embody the same principle. *The Lord*, Master of His church, *ordained:* in Mt. x. 9f, Lk. x. 7; another mark of agreement of our Gospels with the words of

Christ as reported to Paul. Cp. vii. 10. *Live from the Gospel:* obtain by preaching it the things needful for bodily life.

This section was primarily designed to be merely a background throwing into bold relief Paul's refusal to be maintained by the church. But the earnestness of his tone, the accumulation of arguments, and hints in *vv.* 3, 12, betray the presence of opponents whom Paul wished to confute and abash. Cp. 2 Cor. xi. 12. And the general applicability of his many arguments, and especially of *v.* 14, have evident reference to the necessity, foreseen by Paul though possibly not then existing, for paid workers in the church. And doubtless, with a view to this, as well as to the preachers sent forth by Himself personally, the words of Mt. x. 9f, Lk. x. 7 were spoken and recorded. Probably the conspicuous feature of the Mosaic ritual mentioned in *v.* 13 was designed with the same purpose. That each church has a right to decide which of its members shall be thus maintained, Paul admits, by presenting in *vv.* 1—3 his own credentials. And, by waiving his right to maintenance in order thus more effectively to do Christ's work, Paul set an example of that gratuitous service of the church which is not only a beautiful expression of unselfish devotion but is also one of the most important factors in the progress of Christianity.

SECTION XVI.

TO SAVE OTHERS AND HIMSELF, PAUL REFUSES TO USE HIS CLAIM TO MAINTENANCE.

Ch. IX. 15—27.

But, for my part, I have not used any of these. And I have not written these things that it may be so with me. For it were good for me rather to die, or no one shall make vain my ground of exultation. [16] *For, if I be preaching the Gospel, it is not to me a ground of exultation. For necessity lies upon me. For woe is there for me if I do not preach the Gospel.* [17] *For, if of my own will I am doing this, I have a reward: but, if not of my own will, I am entrusted with a stewardship.* [18] *What then is my reward? That when preaching the Gospel I may make the Gospel without cost, in order not to use to the full my right in the Gospel.*

[19] *For, being free from all, to all I made myself a servant,* that I may gain the more part of them.* [20] *And I became to the Jews as a Jew, that I may gain Jews; to those under law as under law, (not being myself under law,) that I may gain those under law;* [21] *to those without law as without law, (not being without law to God but in law to Christ,) that I may gain those without law.* [22] *I became weak to the weak ones that the weak ones I may gain. To all I am become all things, that in all ways I may save some.*

[23] *And all things I do because of the Gospel that I may become a sharer of it with others.* [24] *Do you not know that they who run in a racecourse, all indeed run, but one receives the prize? In this way you are running, that you may obtain.* [25] *And every one that contends at the festal games in all things is self-controlled. They indeed that they may receive a perishable crown; but we an imperishable.* [26] *I then in this way am running, as not without a definite goal: in this way I box, not as striking air.* [27] *But I bruise my body, and lead it about as a slave; lest in any way having acted as herald to others, myself be rejected.*

Paul will now reassert and explain his refusal (*v.* 12) to receive a livelihood from the Gospel. He persists in his refusal, as being his only ground of exultation, *vv.* 15—18; that he may save others, *vv.* 19—23; and thus himself obtain the victor's crown, *vv.* 24—27.

15. After arguments of general application, Paul turns now to his own conduct. *Not used;* takes up the same words in *v.* 12. *Any of these:* the various advantages implied in 'living from the Gospel;' according to the use of the Greek plural. *That thus etc.:* that I may receive maintenance from the Gospel. *For it were good etc.:* reason for *I have not written etc. Or no one etc.:* the only alternative. Either he will retain in its fulness his *ground-of-exultation* (see under i. 29) or he prefers to die. His refusal to receive a livelihood from the Gospel was to him a source of joy and of spiritual elevation: and he is resolved that this source of joy no one shall reduce to an empty thing by persuading him to be paid for his work. Cp. 2 Cor. xi. 10.

16, 17. Reason for this steadfast purpose, viz. that this is Paul's only ground of exultation. *For,* that he merely preached the Gospel, is no ground of special inward elevation and joy.

* Or, *brought myself under bondage.*

For necessity etc.: proof of this. *For woe etc.;* explains the *necessity* which compels him to preach. *Woe:* calamity; in this case, eternal death. So explicit and solemn was Christ's commission that Paul could not retain His favour if he refused to obey it. Therefore, at the peril of his soul he is compelled to preach. Verse 17 shows how this impending *woe*, and the *necessity* it laid on Paul, make the mere fact of his preaching no ground of exultation. *Reward:* as in iii. 8, 14: not necessarily eternal life, (which is God's free gift to all who believe,) but the special reward to be given to all who have done work for Christ. *Have a reward:* Mt. vi. 1, Lk. vi. 23. *Stewardship*: cp. iv. 1. If in preaching the Gospel Paul had acted of his own prompting, and without the necessity of *v.* 16, his preaching would have moral worth, (a worth, however, wrought in him by God's free undeserved favour,) and would be followed by *reward* in the great Day. But the compulsion under which he preaches, i.e. the *woe* which awaits him *if* he *do not preach*, deprives it of moral worth, and places him in the position of one (with the Greeks, usually a slave) to whom his master has entrusted the oversight of an establishment, and who under pain of punishment disposes properly of goods committed to his charge. Cp. Lk. xvii. 10. Consequently, Paul's preaching is to him no ground of exultation, whereas it would be if it had the moral worth which God will reward.

18. *What then etc.?* 'Since the threatened woe deprives the mere fact of my preaching of all merit, what service remains to me which God will reward? Am I shut out from the reward of iii. 8, 14?' This question must have a positive answer. For, evidently, Paul is not shut out from such reward. And the answer must be sought for, and is found, in *that when preaching etc.* That Paul of his own prompting refuses to use the privilege of maintenance given to him by Christ, is meritorious and will receive reward. His refusal to *use-to-the-full, while preaching-the-Gospel, the right* to maintenance, involving as it did much extra toil and prompted by a belief (*v.* 12) that he would thus help forward the Gospel, was acceptable to God and will be followed by *reward*. This answer to the question is put in the form of a purpose: because the conduct which God will reward is a steadfast purpose directing Paul's conduct.

This verse implies that to preach the Gospel without pay was Paul's usual practice. Cp. 2 Th. iii. 8f, Acts xx. 34. And the wisdom of it is evident. He wished to make church finances as

simple as possible, and to discourage the idle people (cp. 2 Th. iii. 10ff) who are ever ready to make gain of the piety of others. But Paul accepted (2 Cor. xi. 8f, Ph. iv. 16) gifts from churches at a distance. For such offerings were a noble mark of Christian character, were little liable to abuse, and to accept them had no appearance of self-seeking.

Notice that certain actions will receive *reward* because of their spontaneousness; and that this is evidently looked upon here as meriting reward. But all our good actions are God's work in us and gift to us. Even when they spring from our own free choice they are really a fruit of the Spirit (Gal. v. 22) given to us by God. But they are none the less good actions: and God graciously recognises His work in us as meriting reward.

Notice Paul's wish to do something beyond that made almost compulsory by his circumstances and by Christ's definite command. Much that is right loses its value and moral influence because other reasons besides loyalty to Christ move us to do it. The true test of fidelity is our conduct when we have no definite command and when we can do otherwise without serious and evident consequences. We may well be eager to do that for which there can be no conceivable motive except devotion to our Master.

We learn here that our own actions may be a ground of spiritual exultation. When we find ourselves actuated by motives which once were foreign to us but which our best judgment commends, and doing work which is evidently Christ's work in us and a precursor of eternal reward, we are filled with a gratitude, joy, and confidence, which are truly an 'exultation in the Lord,' i. 31.

19. Reason, in addition to those of *vv.* 15ff, for the conduct described in *v.* 18. *Free;* takes up *v.* 1, and thus marks a transition from Paul's specific refusal of maintenance to his conduct generally. *Free from all:* from any one who can compel him to do this or that. *Servant:* or *slave:* see Rom. i. 1. *Made myself servant:* cp. Gal. v. 13. He submitted to restriction, toil, privation, for their benefit. *May gain:* explained in *v.* 22. To 'save' his soul, is to *gain* him as an eternal Crown of rejoicing: 1 Th. ii. 19f, Ph. iv. 1. Cp. Mt. xviii. 15, Philem. 15. Paul reminds us that he will *gain* by his voluntary service. *The more part:* as in x. 5, xv. 6, Acts xix. 32, xxvii. 12. It suggests a sad conviction that in some cases Paul's self-denial would be in vain.

20—22*a*, Expounds in detail 'I made myself servant to all:'.

v. 22*b* restates Paul's purpose, 'that I may gain the more part.' *As a Jew:* observing among Jews the Mosaic ordinances of food and feasts. An important coincidence with Acts xxi. 26, xvi. 3. But Gal. ii. 14 proves that even among Jews he did not pretend to share Jewish repugnance to Gentiles. *I became:* by my own purpose and conduct. For, though born a Jew he had, by his conversion, been set free (Gal. iii. 28, v. 1) from Jewish restrictions. *Those under law:* Rom. vi. 14f, Gal. iv. 4f, 21, v. 18: Jews, looked at from an inward and spiritual, not an outward and national, point of view. The Law is, to those who accept it as the only way to God, a ruling power *under* which they lie powerless and condemned. And by submitting to the restrictions of the Law Paul put himself in some measure by their side. *Not under law:* no longer looking up to it as a master: cp. Rom. vi. 14, explained vii. 1—6; Gal. v. 18. For he knows that, instead of God's gifts being obtained by obedience to law, both obedience and its rewards are God's free gifts to those who believe. *To those without-law:* as in Rom. ii. 12, 14. *As without-law:* not observing, among Gentiles, Mosaic restrictions. *Not without-law of God:* not without commands of God which I obey. *In*-the-*law of Christ;* expounds the foregoing. Although the commands of God are no longer a rule and a burden *under* which he lies, yet the commands of Christ (Gal. vi. 2, cp. Mt. xxii. 37ff) are a directing element *in* which he walks. Cp. Rom. viii. 2, Heb. viii. 10. These words remind us that Christian liberty is ours only so long as we abide in the will of Christ. *I became weak:* 2 Cor. xi. 29; see Rom. xv. 1. Because they were unable to grasp the full practical bearing of the Gospel, and lest his example should lead them to do that which would injure them, Paul imposed limitations (e.g. viii. 13) upon himself; and thus, in sympathy and practice, shared their weakness. This last detail of conduct brings before us viii. 7—13, the specific matter of DIV. IV. It refers to believers: *vv.* 20, 21 include, and refer chiefly to, unbelievers. These latter Paul sought to *gain* by leading them to Christ and thus to heaven; those of *v.* 22, by saving them from falling, and thus saving them for ever. *To all:* broad statement of principle, parallel with *v.* 19 and *v.* 12*b*.

22*b*. *All things:* limited by the word *save* to things not actually sinful. To do wrong can save no one. *In-all-ways:* leaving untried no method likely to win. *Save:* see note, Rom. xi. 14.

In *vv.* 19—22 lies an important principle, viz. that, other things being equal, our spiritual influence over others is in proportion to our nearness to them in the various circumstances and habits of life. In harmony with this principle, the Son of God clothed Himself in human flesh that He might speak to us through human lips and stretch out for our salvation a human hand. Cp. Gal. iv. 4. And Paul was accustomed to diminish as far as practicable, by conforming to their habits and practice, the distance between himself and those he sought to save. To the Athenians he spoke as a philosopher, Acts xvii. 22—31; among Jews, he acted as a Jew, Acts xxi. 26; but always without surrendering principle, Gal. ii. 5. For, to do this, would benefit no one. We shall do well to imitate him. Whatever reminds our hearers that our circumstances and endowments differ from theirs, will lessen the force of our words.

23. *All things;* takes up the same words in *vv.* 22, 12. *Because of the Gospel etc.:* 3rd reason, in addition to those of *vv.* 15—18, 19—22, for the conduct stated in *v.* 12*b* and reasserted in *v.* 22*b*. *That I may become etc.;* expounds *because of the Gospel*. *Sharer with others:* 'by obtaining, in company with those whom I hope to save, the blessings promised in the Gospel.' The good news he announces moves Paul to use all means to save men, because by doing so he will (1 Tim. iv. 16) save himself and those who hear him.

24—27, Justifies *v.* 23 by the analogy of the athletic festivals so well known at Corinth. See note below. *Racecourse:* the oldest and most popular kind of contest. *The prize:* same word and thought in Ph. iii. 14: the *crown* (*v.* 25) or garland of leaves given to the winner. *But one receives etc.:* so that it can be obtained only by surpassing all rivals. This thought nerved the athlete to intense exertion. These words are no part of the comparison; (for they are not true of the Christian race;) but are added to depict the intense effort required to gain the prize. *In-this-way:* like racers. *You are running;* asserts that the racer is a pattern of the Christian. These words remind the readers that, although this metaphor is introduced professedly to expound Paul's own conduct, it is really an example for them. *That you may obtain;* expounds *in this way*, and directs attention to the one essential point of comparison. Like a racer you are aiming at a prize to be obtained only by victory. Verse 25 brings the comparison of *v.* 24 to bear on the matter of *v.* 23. *Contends-in-the-athletic-festivals:* includes racing, boxing, and

all kinds of athletic contests. Same word in Lk. xiii. 24, Jno. xviii. 36, Col. i. 29, iv. 12, 1 Tim. iv. 10, vi. 12, 2 Tim. iv. 7. *In all things is self-controlled;* refers not to the actual race, but to the ten months' preparation. Indeed this preparation was in some sense a part of the contest: for upon it very much depended success or failure. During these ten months, the athlete, not only submitted to the prescribed limitations of food, drink, and the entire mode of life, but, without asking whether it was specially enjoined, did whatever would strengthen him for the decisive day and thus increase his chance of victory, and avoided whatever would weaken him. *In all things:* emphatic. Every detail of his life was *controlled* by his earnest purpose to gain the prize. *Crown:* not a mark of royalty, (different word in Rev. xii. 3, xiii. 1, xix. 12,) but a wreath of leaves (or sometimes a golden imitation of such, Rev. iv. 4, ix. 7, xiv. 14) given as (2 Tim. iv. 8) a reward, or worn (Ph. iv. 1, 1 Th. ii. 19) in token of joy. A garland of pine or olive leaves, fit symbol of transitory human glory, was the prize at the Isthmian festival. With this fading wreath Paul contrasts the imperishable reward awaiting the Christian; thus increasing the force of the example in *v.* 25*a*.

26. After calling ('you,' *v.* 24) his readers athletes, then placing himself ('we,' *v.* 25) among them, Paul now speaks of himself alone; thus bringing *vv.* 24, 25 to bear upon *v.* 23. *Then:* since Christians are athletes striving for an unfading crown. *In this way, in this way:* viz. as athletes run and box. *Am running*] The Christian life is both a preparation for contest and an actual contest. For each day we make ourselves stronger or weaker for the conflict of to-morrow: and each day we are in actual contact with our adversary, and are or ought to be actually pressing towards the goal. Though the Christian has no rival, a race fitly symbolizes his life. For even the athletic racer forgets his rivals, and simply presses forward with all his powers. *As not without-a-definite-goal;* expounds *in this way.* In his self-denial and efforts Paul, like a racer, has a definite aim in view. *I box:* another common mode of contest. 'Like an athlete, I am not fighting a shadow, but have a real antagonist.' And the visible goal and real antagonist prompt the self-denial of *vv.* 19—23.

27. *Bruise:* as boxers do. So far is Paul from fighting a mere shadow that his own body is his adversary whom he must conquer if he is to win the crown. For, through the body sin seeks to conquer him and rob him of the prize. See Rom. viii. 13.

These words reveal the great influence of the body, in Paul's view, upon the Christian life. But the figurative nature of the passage forbids us to infer that Paul inflicted upon his body pain or injury as a spiritual exercise. *Lead-as-a-slave:* he not only conquers it and robs it of power, by refusing to indulge its desires and dislikes, but compels it to work out his own purposes. And he presents (Rom. xii. 1, vi. 19) the captive as a sacrifice to God. Paul's refusal of maintenance, and the bodily toil resulting therefrom, and his refusal to eat meat which might injure a weak brother, were blows against the spiritual power of his own body, and tended to make the body more and more a servant of the spirit within. He inflicts these blows lest his body gain the upper hand, and thus ruin him.

Herald: see Rom. ii. 21. At the festival he summoned the athletes to the contest. *Rejected:* as unworthy of the prize: i.e. lose his soul. For the prize is eternal life, Jas. i. 12, 1 Tim. vi. 12. Hence the solemn examples in ch. x. It is the opposite of 'become sharer of the Gospel,' *v.* 23. By divine appointment Paul calls men to contend for an unfading crown. But, like all preachers of the Gospel, he is himself an athlete as well as a herald. And he is careful lest, after summoning others to contend, himself fall short of the prize. *In-any-way:* for in many ways we may fall.

From *vv.* 24—27 we learn that not to do our utmost to save, at any personal sacrifice, the souls of others, is to imperil our own salvation. For such effort and sacrifice strengthen the spiritual life. And so serious is our conflict and so tremendous are its issues that we dare not leave unused any means of spiritual strength. Therefore, in seeking to save others we are working out our own salvation.

SECTION 16 reasserts *v.* 12*b*, and gives three reasons for it. To refuse maintenance in order not to hinder the Gospel, is an outgrowth of spiritual life, and is therefore to Paul a ground of present inward joy and confidence, *vv.* 15—18. To save others, Jews or Gentiles, is itself a 'gain' worthy of pursuit, *vv.* 19—22. Moreover, Paul is an athlete, contending for an eternal prize: and therefore, even to save his own soul, he uses all possible means to save others, *vv.* 23—27.

Of the GREEK ATHLETIC FESTIVALS, the most famous was that held every fourth year at Olympia in the west of the Peloponnese. Very famous and ancient also was the Isthmian

festival held every two years at the Isthmus, about eight miles from, and in full view of, the city of Corinth. Similar festivals were held at Nemea and Delphi. But in these the athletic element was less conspicuous. All these were instituted before the dawn of history. Other festivals, in imitation of them, were held in Paul's day in many cities of Asia, e.g. at Tarsus, and notably at Antioch in Syria.

All athletes, i.e. competitors for prizes, had ten months' training, under the direction of appointed teachers and under various restrictions of diet. At the beginning of the festival they were required to prove to the judges that they were of pure Greek blood, had not forfeited by misconduct the right of citizenship, and had undergone the necessary training. Then began the various contests, in an appointed order. Of these, the oldest and most famous was the footrace. Others were wrestling, boxing, chariot and horse racing. The prize was a wreath (or *crown*) of olive at Olympia, and of pine leaves (at one time of olive) at the Isthmus. The giving of the prizes was followed by processions and sacrifices, and by a public banquet to the conquerors. The whole festival at Olympia lasted five days.

The importance of these athletic festivals in the eyes of the ancient Greeks it is difficult to appreciate now. They were the great family gatherings of the nation, held under the auspices, and under the shadow of the temples, of their gods. The laws regulating them were held as binding by the various independent states of Greece. The month in which they were held was called the sacred month, and was solemnly announced. And all war between Greek states ceased, under pain of the displeasure of their gods, while the festival lasted. The festivals were attended by immense crowds from all the Greek states, and from even the most distant colonies. The various states sent embassies, and vied with each other in the splendour of them and of the gifts they brought. The greatest cities thought themselves honoured by the victory of a citizen. The victor was received home with a triumphal procession, entered the city by a new opening broken for him through the walls, was taken in a chariot to the temple of its guardian deity, and welcomed with songs. In some cases a reward in money was given, and release from taxation. In honour of the successful athlete poems were written; of which we have specimens in the poems of Pindar. A statue of the victor was permitted to be placed, and in many cases was placed, by townsmen or friends, in the sacred grove of the presiding

deity. An avenue of these statues, shadowed by an avenue of pine trees, leading up to the temple of Poseidon, which stood within 200 yards of the race-course at the Isthmus of Corinth, is mentioned by Pausanias, bk. ii. 1. 7. Close by this temple with its avenue of statues Paul probably passed on his way from Athens to Corinth.

The Olympic festival, which survived the longest, was abolished in A.D. 394, four years after the public suppression of paganism in the Roman Empire.

The Greek Athletic Festivals must be carefully distinguished from the bloody Roman Gladiatorial Combats.

That these athletic festivals permeated and moulded the thought both of classic writers and of the Apostle to the Gentiles, we have abundant proof. Eternal life is to be obtained only by contest and victory: ix. 24ff, Ph. iii. 14, 1 Tim. vi. 12, 2 Tim. ii. 5, iv. 7f: cp. Lk. xiii. 24, Heb. xii. 1, Jas. i. 12, 1 Pet. v. 4, Rev. ii. 10, iii. 11. The Christian life is both a preparation for conflict, 1 Cor. ix. 25, 2 Tim. ii. 5; a race, 1 Cor. ix. 24, Ph. iii. 12, Acts xx. 24, 2 Tim. iv. 7; a boxing, 1 Cor. ix. 27; and a wrestling, Eph. vi. 12. Paul's converts will be his crown in the great day: 1 Th. ii. 19, Ph. iv. 1. And, just as the athlete, victorious but not yet crowned, lay down to rest on the evening after conflict, waiting for the glories of the morrow, so Paul: 2 Tim. iv. 7f.

This metaphor presents an important view of the Christian life, a needful complement of Paul's doctrine of justification by grace and through faith. Though eternal life is altogether a free gift of God, it is given only to those who strive for it with all their powers. Therefore we must ever ask, not only whether an action open to us is lawful, but whether it will increase or lessen our spiritual strength. Just so, an athlete would forego many things otherwise harmless, and some not even forbidden by the laws for athletes, simply because he was striving for a prize.

Again, this metaphor receives in turn its needful complement in the doctrine of the Holy Spirit. Had we to contend for life in our own strength, we might be doubtful of the result, as was many a resolute athlete on the morning of the contest. But in us is the might of God, crushing (Rom. xvi. 20, 1 Jno. iv. 4) our adversary under our feet, and carrying us (1 Kgs. xviii. 46) forward to the goal. Therefore, day by day we go down into the arena, to fight with foes infinitely stronger than we, knowing that 'we are more than conquerors through Him that loved us.'

That the crowded Isthmian Festival was held each alternate year at the very gates of Corinth and almost under the shadow of its Acropolis, must have given to the metaphor of *v.* 24ff special force in the minds of the Corinthians. And, possibly, Paul was himself present at a festival during (Acts xviii. 11) his eighteen months' sojourn at Corinth, using perhaps the opportunity to summon the assembled strangers to a nobler contest.

SECTION XVII.

THE STORY OF ANCIENT ISRAEL PROVES THAT THEY WHO STAND MAY (THOUGH THEY NEED NOT) FALL.

Ch. X. 1—13.

For I do not wish you to be ignorant, brothers, that our fathers all were under the cloud, and all passed through the sea, [2] *and all were baptized for Moses in the cloud and in the sea,* [3] *and all ate the same spiritual food,* [4] *and all drank the same spiritual drink. For they were drinking from a spiritual rock following them. And the rock was Christ.*

[5] *But not with the more part of them was God well-pleased: for they were smitten down in the wilderness.* [6] *Now these things took place as types of us; that we should not be desirers of bad things, as also they desired.* [7] *And do not become idolaters, as did some of them: as it is written, "The people sat down to eat and drink, and stood up to play."* (Ex. xxxii. 6.) [8] *And let us not commit fornication; as some of them committed fornication, and there fell on one day twenty-three thousand.* [9] *And let us not tempt the Lord; as some of them tempted, and were being destroyed by the serpents.* [10] *And do not murmur, as some of them murmured, and were destroyed by the destroyer.* [11] *Now these things happened to them typically; and were written for our admonition, to whom the ends of the ages are come.* [12] *So then, he that thinks that he stands, let him see lest he fall.*

[13] *Of you no temptation has laid hold except a human one. And God is faithful, who will not let you be tempted beyond what you are able; but will make, with the temptation, also the way out, that you may be able to bear up.*

In ch. viii. Paul introduced the matter of food offered to idols; and warned his readers not to do that which might destroy their brethren. This warning he supported in viii. 13 by his own example. This example he strengthened in ch. ix. by expounding his rights in the Gospel and his conduct; and concluded by saying that he submits to all kinds of bodily privation lest he should himself be lost. Already he has told his readers (ix. 24) that they like himself are striving for a prize. And he now supports the warning implied in *v.* 27, by reminding them that, whereas all who left Egypt were professed followers of God, x. 1—4; yet most of them never reached Canaan, *vv.* 5—10. These things were designed to be a warning for us, *vv.* 11, 12; and God has provided for us a way of escape, *v.* 13.

1. *For:* an important various reading; see p. 7. Paul now supports, by Old Testament examples, the warning implied in the fear expressed in ix. 27*b*. *Our fathers:* writing as a Jew, but not with special reference to Jews. The *fathers* were common property of all Christians. *All:* the emphatic word (four times) of *vv.* 1—4. *Under the cloud:* both locally (cp. Ps. cv. 39, Wisdom x. 17, xix. 7) and by subordination. All ranged themselves under the guidance and protection of Him who revealed Himself in the Pillar of Cloud above their heads.

2, 3. Spiritual significance of the bare facts of *v.* 1. *Baptized for Moses:* see under Rom. vi. 3. *In the cloud etc.* or, *with the cloud:* the material instruments of their baptism. By ranging themselves under *the cloud* and passing through *the sea*, they formally placed themselves in a new relationship to Moses as His followers. They thus openly separated themselves from Egypt, and became the professed people of God. That the position they then took up was analogous to that of Christians, is suggested by the word *baptized*. And the presence of water, in the cloud and sea, made it very appropriate. We saw, under Rom. vi. 4, that in Paul's day baptism by immersion was usual. But, that the passing of Israel beneath the cloud and through the divided sea on dry land is called baptism, now warns us that, if water be used, the mode is not essential to the reality of the baptism. The immersion was reserved for the Egyptians.

3. The emphatic repetition of *all* and *the same* keeps conspicuously before us the similar position of men whose fate was different. *Spiritual food:* the manna, bread from heaven, Ps. lxxviii. 24f, Wisdom xvi. 20, Jno. vi. 31f; because produced, not naturally, but by the special energy of the Holy

Spirit, who is the personal bearer, even in the material world, of the presence and power of God. Cp. Rom. i. 11, vii. 14, 1 Cor. xv. 44, Eph. v. 19, 1 Pet. ii. 5; cp. Gen. i. 2, Ps. xxxiii. 6, Gal. iv. 29. *Spiritual drink:* the water from the rock, Ex. xvii. 1—6, Num. xx. 2—11.

4. Proof that it was 'spiritual drink.' That the manna was spiritual, needed no proof: for it was evidently supernatural. But the water from the rock was ordinary water. *Were drinking:* graphic description of the scene. The real source of the water drunk by Israel on two occasions in the wilderness was not the natural rock from which it visibly flowed, but a *spiritual rock*, viz. the invisible and spiritual presence and resources of God; and this not stationary, like 'the rock in Horeb' and that at Kadesh, but *following* them, i.e. God not only going before them as a guide but, after they had pitched their tents, providing in each encampment for their need. Therefore, the water from the rock, though natural in composition, was 'spiritual drink:' for it was a miraculous work and gift of God present in the Holy Spirit. This exposition is so complete and simple that we have no need to assume a reference here to the foolish Jewish fable about the rock following the Israelites.

And the rock was Christ: a great truth linking the spiritual facts of *v.* 3f with Christianity: as the word 'baptized' linked with it the historic facts of *v.* 1. *Christ was* actually the source of the water which flowed from the visible rock, being Himself the divine Presence which accompanied, and supplied the need of, Israel in the wilderness. This implies that the not yet incarnate but pre-existent Son of God was the Leader of Israel. Cp. Heb. xi. 26. Under these passages and Col. i. 16, Jno. i. 3, lies the great truth that whatever God has done and does, outwardly and visibly, in the material universe and in His spiritual kingdom, is through the agency of His Son. Paul here reminds his readers that the same divine power and presence which brought them into, and now maintains them in, the Christian life, of which the two sacraments are a visible representation, also led Israel of old through the Red Sea and daily fed them in the wilderness. This identity lays a foundation for the warnings of *vv.* 5—12.

5, 6. *The more part:* very much less than the truth, as the readers knew, but sufficient for Paul's warning. Of this statement, *v.* 5*b* is proof. *Smitten-down in the wilderness:* exact words of (LXX.) Num. xiv. 16; cp. *v.* 32. That they died in the

wilderness instead of entering Canaan, was a punishment for the sin of Num. xiv. Cp. Heb. iii. 16ff. *These things:* all that was included in *smitten down etc.:* cp. 'none of these things,' ix. 15. *Types of us:* sketches in outline of what will come to us if we do as they did. See under Rom. v. 14. All lessons learnt by others from the fate of the sinning Israelites were not only foreseen, but designed, by God. Therefore, since the Old Covenant was preparatory to the New, Paul could say that the various punishments of Israel were chosen and inflicted by God in order to teach the men of his own day the evil of desiring bad things. Cp. ix. 10. *Bad-things;* refers only to the men of Paul's day, not to Num. xi. 4: for flesh and vegetables were not in themselves bad. *As they also etc.;* gives prominence to the conduct followed by such punishment.

7—10. Four examples, expounding in detail 'as they also desired.' *Idolaters:* put prominently first, preparing the way for *vv.* 14—22. So 'fornicators' in vi. 9, preparing for vi. 13—20. *The people sat etc.:* word for word from Ex. xxxii. 6. This verse, without expressly mentioning idolatry, recalls the idolatrous scene; and is specially suitable to dissuade from taking part (*v.* 21, viii. 10) in idol feasts. *Fornication:* ever closely connected with idolatry, especially at Corinth; and expressly in Num. xxv. 1—9, to which Paul here refers. *Twenty-three thousand:* 24,000 in Num. xxv. 9, with which agree Josephus, *Antiq.* bk. iv. 6. 12, and Philo, vol. ii. 382. Since Paul had no source of information but the Old Testament, we cannot evade this discrepancy by supposing that *on one day* only 23,000 fell. Surely we need not stretch his apostolic authority to trifling numerical details. See my *Romans*, Dissertation iii. 2. Nor does a trifling slip of memory, if this be such, in a matter no way touching the spiritual life, lessen in the least degree his absolute authority when declaring the commands and promises of God. Cp. Gal. iii. 17. How needful at Corinth was this second warning, we learn from v. 1, 2 Cor. xii. 21. *The Lord:* probably, especially after *v.* 4, in its usual sense, viz. Christ, the Master whom all Christians obey. *Tempt*, or *try:* put to the test, as if to see how long His patience will last. *The serpents:* plain reference to Num. xxi. 6. Consequently, *tempted* refers to the murmuring about their food. The similar murmuring in Ex. xvii. 3 is expressly called (*v.* 7, cp. Dt. vi. 16) tempting God; and gave a name to the place, Massah, or Temptation. In these cases the Israelites tested whether God was among them, and

His longsuffering towards them, by looking back to the land of bondage out of which He had brought them. A similar leaning in the Corinthians to the idolatrous practices and the impurity of their past life, prompted the warnings of *v.* 7f. Such looking back was a tempting of their Master, Christ, similar to that punished by the fiery serpents. *Were-being-destroyed;* both depicts the scene, and includes the bitten ones who looked at the brazen serpent and recovered. Verse 10 refers evidently to Num. xvi. 41—49; and was naturally suggested by the murmuring of Num. xxi. 5. *The destroyer:* Wisdom xviii. 25, Ex. xii. 23. It implies that the 'plague' of Num. xvi. 46ff was inflicted by a personal agent, probably an angel of God. Cp. 2 Sam. xxiv. 16, Isa. xxxvii. 36. The story of Num. xvi. 41ff is a solemn warning to all who set themselves against a divinely constituted authority; and was perhaps referred to here as a covert warning to those at Corinth who rejected Paul's apostolic authority.

11. Parallel to *v.* 6; as are *vv.* 7—10 to *v.* 5*b*. *These things:* the foregoing punishments. *Typically:* by way of pattern of what will happen to others. Yet they were real events: for they *happened to them. Written for our admonition:* cp. Rom. iii. 19, iv. 24, xv. 4; see my *Romans*, Dissertation iii. 3. *The ages:* the various world-periods, in which God dealt with men in different modes, e.g. antediluvian, pre-Abrahamic, patriarchal, Mosaic. Of these, the age introduced by Christ is a completion (Heb. ix. 26) and *the end*, to be immediately followed by the coming of Christ, the resurrection of the dead, and the new earth and heaven. *Ends*, (see under 2 Cor. xi. 15,) rather than 'end:' because in the Christian dispensation each of the former ages finds its goal and consummation. This justifies Paul's assertion that the narratives *written* in former *ages* were designed for admonition of those living in the Christian age. *Have come:* as though the Christian age had overtaken them; and specially appropriate in the lips of one who lived before the Christian age began.

12. Desired result of the foregoing narratives. *He that thinks:* the man's opinion about himself, whether true or false. Cp. vii. 40. Same word (RV. 'reputed') in Gal. ii. 2, 6, 9. The man of whom Paul thinks actually *stands:* else he could not *fall. Stand:* Rom. v. 2, xi. 20: retain his Christian position. *Fall:* lose it by committing the sins of *v.* 7ff. Cp. Rom. xi. 11, 22.

13. Encouragement after warning. *Temptation:* whatever,

painful or pleasant, tends to lead us to sin, and thus tests our loyalty to Christ. Cp. Mt. iv. 1—10. *Human:* within the limits of the spiritual powers God has given to men. We can conceive higher intelligences to be attacked by severer temptations. *Faithful:* i. 9. To what has been (*v.* 13*a*) in the past, Paul adds what *will* be in the future. *Will not let:* for each temptation attacks us under His eye and restraint. *Will make etc.;* does not imply that *the temptation* is God's work, (though, in a sense, this is true: cp. Gen. xxii. 1,) but that God will provide that it shall be accompanied by *the way-out.* And that *God is faithful,* pledges Him to do this. For He has promised life to all who believe: and this implies escape from all temptation, which in turn implies that we shall not be tempted beyond the powers God has granted to men. *That you may etc.:* God's purpose in making *the way out.* We *endure* temptation by flying from it.

SECTION 17 confirms strongly my note under Rom. xi. 24 in disproof of Calvin's doctrine that all who have been justified will be finally saved. The word 'rejected' in ix. 27, supported as it is by examples of those who never entered Canaan, can refer only to rejection from heaven. And Paul must have thought this possible in his own case; or the motive given in ix. 27 would be utterly unreal. Yet he was quite sure (Rom. v. 9f, 2 Cor. v. 18) of his own justification. The examples of those who, as Paul so emphatically tells us, actually started for Canaan but never reached it, would be quite inapplicable to those who, the right start once made, could not fall finally.

SECTION XVIII.

AVOID GIVING ANY SANCTION TO IDOLATRY.

CH. X. 14—22.

For which cause certainly, my beloved ones, fly from idolatry.
15 *As to prudent men I say, Judge yourselves what I assert.*
16 *The cup of blessing which we bless, is it not partnership in* the blood of Christ? The bread which we break, is it not partnership in* the body of Christ?* 17 *Because* there is *one*

* Greek, *partnership of the blood, etc.*

bread, one body we, the many, are. For, from the one bread, we all partake.

[18] *Look at Israel according to flesh. Are not they who eat the sacrifices partners with the altar?*

[19] *What, then, do I assert? That an idol-sacrifice is anything? or that an idol is anything?* [20] *but that the things which the Gentiles sacrifice, to demons and not to God they sacrifice. And I do not wish you to become partners with demons.* [21] *You cannot be drinking a cup of the Lord and a cup of demons. You cannot be partaking of a table of the Lord and a table of demons.* [22] *Or, are we moving the Lord to jealousy? are we stronger than he?*

On introducing the matter of food offered to idols, which occupies DIV. IV., Paul laid down in § 14 the principle of not doing that which injures others. This he supported in §§ 15, 16 by his own example; and in § 17 by a warning from the story of the Israelites. He will now deal specifically with one part of the matter in hand, viz. idol-feasts; by showing that attendance at them involves partnership with evil spirits. This he proves by the analogy (*vv.* 16, 17) of the Lord's Supper and (*v.* 18) of the Mosaic sacrifices; shows it to be (*vv.* 19, 20*a*) in harmony with what he has already said, and the Old Testament has said, about idols; and adds (*vv.* 20*b*—22) a threefold dissuasive from such feasts.

14, 15. *Fly from idolatry: v.* 7: abstain from idol-feasts, (cp. viii. 10,) which Paul will prove to be actual idolatry. *For which cause*] Since God has pledged Himself to make in every temptation a way of escape, there is no need even in Corinth to yield to the many inducements to attend such feasts. These words remind the readers that such inducements were only a 'trial' of their faith. *Prudent:* or *thoughtful.* This appeal prepares us for something important and difficult. *Assert:* not an unproved assertion. For *judge for yourselves* implies that reasons will be given.

16. Appeal to, and exposition of, the Lord's Supper, as a foundation for the argument of *v.* 21 and also to support the analogy of *v.* 18. Our interpretation of these words will be in great part determined by our interpretation of xi. 23ff: and this interpretation must be in turn attested by its applicability to the argument here. We must therefore assume the results gained in our note under xi. 34. *The cup:* put first (contrast xi. 24)

perhaps because of the fuller exposition in *v.* 17 of the other element, the bread, which presents a closer parallel to *v.* 18. *Cup of blessing:* name given by the Jews to the third cup of wine at the passover. Whether Paul refers to this and whether this term was commonly used of the Lord's Supper, we cannot determine. *Bless;* see Rom. i. 25: literally, to speak good words. The words spoken over the cup evidently set forth the goodness of God; as in Lk. i. 64, ii. 28. Hence they were equivalent to 'thanksgiving.' Cp. xiv. 16; 1 Sam. ix. 13; Mt. xiv. 19, Lk. ix. 16, with Jno. vi. 11; Mk. viii. 6 with *v.* 7; Mt. xxvi. 26 with *v.* 27. So Chrysostom: "A cup of blessing He called it; since, holding it in our hands, in this way we sing praise to Him." Our first thought as we behold the symbols of the death of Christ is gratitude to God. Hence the term 'Eucharist,' i.e. thanksgiving. And the cup which recalls the death of Christ is made here (cp. Mk. viii. 7, Lk. ix. 16) the object or matter of our blessing. The gratitude evoked by sight of the cup is made very prominent by the addition, *which we bless. We:* whether by one person at each celebration or by the whole company, is left uncertain. Paul joins with others, whoever they be, in pronouncing it. *Partnership:* i. 9; see Rom. xv. 26. *Partnership of;* denotes both partnership with others, as *vv.* 18, 20, i. 9, Heb. x. 33; and partnership in something, as 2 Cor. i. 7, viii. 4, Ph. iii. 10, 1 Pet. v. 1, 2 Pet. i. 4. Here probably, in spite of *vv.* 18, 20, partnership (with others) in the benefits of the death of Christ, (contrast Mt. xxiii. 30,) reminding us that others share these benefits with us. Cp. *v.* 17. For we cannot well conceive a partnership with the blood of Christ. *Is;* must be expounded by Paul's teaching elsewhere, but requires a sense which justifies the argument of *vv.* 16—21. Elsewhere we learn that through the shedding of the blood of Christ we receive pardon of sins and a union with Him so close that He lives in us making our life to be an outflow of His; that this truth is set forth visibly in the wine poured into the cup and drunk; and that to drink the material wine is a divinely-appointed and, to speak generally, indispensable condition of this spiritual partnership. Consequently, had not Christ died, there had been no eucharistic cup: and if we refuse the cup we surrender, by disobeying Christ's express command, all claim to the blessings which flow from the shedding of His blood. Therefore, to us *the cup is*, both symbolically and practically, *a partnership of the blood of Christ.*

We break: made prominent in the narrative (xi. 24) as setting forth, like the poured out wine, the death of Christ. *Of the body of Christ:* partnership with other believers in the benefits resulting from the entire history of the human body of Christ, from His incarnation, holy life, death, resurrection, and glorified human presence in heaven.

17. Confirmation of *v.* 16*b*, from the oneness of the church, by an argument from effect to cause. A similar argument would support *v.* 16*a*. But to develop one side is sufficient: and the bread is a closer analogy to *v.* 18. *We, the many, are one body:* an admitted and glorious truth, a forerunner of xii. 12ff. *Because there is etc.;* declares that of this *one body* the *one* sacramental *bread* is a *cause*. *For we all etc.:* connecting link between the *one bread* and the *one body*. If to partake the eucharistic bread be a condition of receiving spiritual life from Christ, then the whole church is, in this sense, a result of the Lord's Supper: and the oneness of the spiritual life of the church, which is its very essence, is in the same sense a result of *all* the members of the church partaking *the one* symbolic *bread*. Consequently, the church of Christ, consisting of *many* members of various nations and all ranks but living the same spiritual life and embodying it before the eyes of men, and drinking this life from the same source, viz. the death and life of Christ, on the condition that all its members partake the same material and symbolic food,—the one church proves by its very existence the importance of the Lord's Supper and the spiritual reality which underlies it. These words also suggest the direct uniting influence of this one simple rite. Wherever a Christian went among Christians he found them eating and drinking the same bread and wine in memory of the same bruised body and shed blood; and was thus made to feel, in the most effective way conceivable, the oneness of the whole church. Paul may therefore say that the wonderful fact that the many and various members of the church are visibly united into one community, in which each member lives the same spiritual life, is a result of the fact that upon a table in their various assemblies the same bread lies; and may explain his words by reminding us that of this one bread all the members of all the churches partake.

18. After justifying beforehand the words 'cup' and 'table of the Lord' in *v.* 21, Paul now introduces beforehand an analogy in support of 'partners with' and 'cup of demons' in *v.* 22. *According to flesh;* suggests that already the word *Israel* was

used in a spiritual sense: cp. Gal. vi. 16, iv. 29. *They who etc.:* the offerers of peace-offerings, who, after a part had been burnt on the altar and a part given to the priests, ate the rest in the temple court: Lev. vii. 15—21, Dt. xii. 5ff, 17ff. They were *partners of the altar*, not only inasmuch as part of the sacrificed animals was consumed by the altar and part by them, but in that, by joining that sacrificial feast in the holy place, they visibly and formally set themselves on the side of the God of the Temple, and lent their influence to maintain the temple ritual. Thus, by simply eating and drinking, they were aiding to set before the nation and the world the great preparatory lessons taught by the ancient symbols. And, in so doing, they were *partners of the* brazen *altar*, which, stained with the blood of the sacrifices, held so prominent a place in the ritual. That in days of spiritual declension the ritual was left in abeyance, and was restored in days of revival, (2 Chr. xxix., xxx., xxxv. 1—19,) reveals its spiritual importance.

19,20. Application of *v.* 16f and *v.* 18 to the idol-feasts, in a form which answers an objection. *What then etc.:* 'in bringing the Christian and Jewish feasts, so full of spiritual significance, as analogies of the heathen feasts, am I not conceding to heathenism the reality of its idol-gods?' *Is anything:* that any reality underlies the name; *that an idol-sacrifice is anything* more than common meat, and *an idol* than a block of wood or stone. *Idol-sacrifices, idol:* a climax. The answer to these questions is so plain that Paul does not give it, but merely tells us what he does assert about idols. He does not say that idol-sacrifices or even idols themselves are anything at all, but that the sacrifices offered to them are really offered to *demons*. Same word in Tobit iii. 8, vi. 15f, Mt. ix. 33f, etc., Jno. viii. 48f, 1 Tim. iv. 1: in classic Greek, a superhuman being, (Acts xvii. 18,) generally of an inferior class; elsewhere in the New Testament, an evil superhuman being. *To demons and not to God:* word for word from Dt. xxxii. 17, LXX.; (cp. Ps. cvi. 37, Baruch iv. 7;) and probably a correct rendering of the rare Hebrew word there used. That heathen sacrifices are a service rendered to evil spirits, is but an application of the broad principle of Rom. vi. 16 to the specific matter of idolatry. For it is assumed everywhere in the New Testament that the abstract power and rule of sin have taken concrete form in superhuman beings, acting under one personal head, and bringing evil influences to bear on the human race: Eph. vi. 12, ii. 2,

2 Tim. ii. 26, Rom. xvi. 20, 2 Cor. iv. 4. Therefore, every act of sin, being (Rom. vi. 16) obedience to sin, is also obedience to these superhuman enemies, and tends to carry out their purposes of death. Now idolatry is the ritual of sin. It is, therefore, the ceremonial of the rule of evil spirits over men. Consequently, though the heathen neither intend nor know it, every act of idolatry, and whatever tends to support it, is a *sacrifice* laid on the altar of *demons*. And nowhere and never was this more evident than at Corinth in Paul's day. The variety of idols suggests *demons* rather than 'Satan.'

20*b*. Dissuasive from idol-feasts. It is explained and justified by the analogy, in *v.* 18, of the Mosaic sacrifices. Those who took part in the sacrificial feasts of the temple were, perhaps unconsciously, supporting by their presence the Mosaic ritual, and thus helping forward the educational and spiritual purposes for which it was ordained by God. And they who sat down at a heathen feast were, really though perhaps unintentionally, giving by their presence countenance to idolatry, and thus helping to maintain it and to accomplish its deadly tendencies. They were thus aiding the work of, and making themselves *partners with*, *demons*.

21. A second dissuasive from idol-feasts, suggested by *vv.* 16, 17. Not only was the presence of Christians at an idol-feast a service rendered to demons, but the pleasure which induced them to go was a *cup* which *demons* held to their lips. For such pleasure was a result of idolatry, and therefore a result of the reign of demons over men. In this lies an argument. For *a cup of demons* must needs be poison. *You cannot etc.:* another argument. Not only is it a cup of death, but it keeps from us the cup of life. *Drink:* the inward reality underlying the material act of drinking, the absorption into our inner nature of the influences proceeding from Christ and from demons. For, outwardly and materially, it is possible to drink both cups at once. But the spiritual and life-giving influences which flow to believers from the shedding of Christ's blood, and of which the eucharistic cup is a condition, are not given to those who indulge in pleasures resulting from sin. Therefore, to accept the pleasures which idolatry offers, is to renounce the salvation offered by Christ. *The Lord's table, table of demons;* adds emphasis by picturing, in their incongruity, the sacred meal and an idol-feast.

22. A third dissuasive, suggested by Dt. xxxii. 17 and 21.

Paul asks, 'What is the practical significance and effect of our conduct? For, to countenance idolatry, is to rouse the anger of Christ, who claims to be our sole Master.' This solemn warning, *v.* 22*b* supports by appealing to the greater strength of Him whom some were so carelessly provoking.

ARGUMENT. Paul wishes to dissuade from all contact with idolatry, and especially from attendance at idol-feasts. Even this might be thought allowable; since (viii. 4) idols have no real existence, and (Rom. xiv. 14, Mt. xv. 11) no food can of itself defile. But Paul reminds us that upon eating and drinking hang great spiritual consequences; that a simple Christian feast is a condition of receiving individually the results of Christ's death, and a means of maintaining the wonderful oneness of the church throughout the world, a result far from the thought of many who partake the feast. But a closer analogy is at hand. They who partake the Mosaic feasts in the temple-court at Jerusalem are evidently, though most of them think nothing about it, supporting by their presence the Mosaic ritual and economy. Now, although idols have no existence, yet behind and beneath them is a real and superhuman and diabolical power. (Else, idolatry were harmless.) Therefore, as in the analogous case of the Jewish sacrificial feasts, all who join the idol-feasts lend by their presence aid to idolatry, and thus help demons to rule over men. Therefore, whatever pleasure comes from such feasts, since it is a result of sin, is a cup presented by evil spirits. From such a cup we may well draw back.

Again, Christ claims our sole allegiance, and will tolerate no rival. Therefore, to indulge in the pleasures offered by idolatry, is to forego the salvation which comes through the shed blood of Christ, which is solemnly set forth in the Christian feast and makes the sacramental cup to be a cup of praise to God. To attempt to mingle the pleasures of idolatry and the salvation of Christ, is but to attempt, in spite of God's warning to ancient Israel, to call forth the jealous and irresistible anger of our Master, Christ.

This section is the stronghold of the Lutheran doctrine of CONSUBSTANTIATION, viz. that all who partake the Lord's Supper thereby receive Christ, though it depends upon themselves whether they receive Him to bless or to condemn. See note under xi. 34. The argument is, that he who attends an idol-feast is said to become thereby, even without or against his intention, a partner with demons, and that therefore by

analogy we must suppose that he who partakes the Lord's Supper becomes thereby, whatever be his state of heart, a sharer of the body and blood of Christ. But it is unsafe to build up an important doctrine not expressly taught in Scripture on its supposed necessity to give validity to one Scripture argument, an argument somewhat obscured by distance of time and total change of circumstances. Moreover, without assuming the Lutheran doctrine, we have already felt the great force of Paul's argument. Nay more. The Lutheran doctrine is inconsistent with *v.* 21. For, since outward attendance at idol-feasts involves, even against our will, spiritual partnership with demons, if in like manner material eating of the Lord's Supper involved spiritual union with Christ, then it would be possible and easy to eat on the same day of the Lord's table and the table of demons: which Paul declares to be impossible. We therefore infer that he refers to a spiritual reception of the results of Christ's death which does not always accompany a reception of the bread and wine.

The argument of § 18 was doubtless suggested by the matter of § 21. The matters which come before him, Paul grasps so firmly that he instinctively makes various use of them: e.g. ix. 13f and x. 18.

This section teaches the solemn and far-reaching lesson that, if by our countenance we help forward anything of which the results are evil, we thereby become allies of those evil spirits who through the bad things of the world are seeking to destroy men; and that, if by the countenance thus given to evil we obtain pleasure or profit, we thereby accept and drink a cup which demons hold to our lips.

SECTION XIX.

FOR OTHERS' SAKE, DO NOT EAT WHAT IS POINTED OUT TO YOU AS AN IDOL-SACRIFICE.

CH. X. 23—XI. 1.

All things are allowable: but not all things are profitable. All things are allowable: but not all things edify. [24] *Let no one seek his own* interest; *but that of his fellow.*

[25] *Everything sold in the shambles, eat, making no examina-*

tion because of conscience. [26] *For "the Lord's is the earth and the fulness of it."* (Ps. xxiv. 1.) [27] *If any one invites you, of the unbelievers, and you wish to go, all that is set before you eat, making no examination because of conscience.* [28] *But if any one say to you, This is a sacred-sacrifice, do not eat, because of him who pointed it out and* because of *conscience;* [29] *conscience, I say, not thy own, but the other's. For why is my liberty judged by another conscience?* [30] *If I with thanks partake, why am I evil spoken of about that for which I for my part give thanks?*

[31] *Whether then you are eating, or are drinking, or are doing anything, do all things for the glory of God.* [32] *Become men giving no cause of stumbling either to Jews or to Greeks or to the church of God.* [33] *According as I also in all things please all, not seeking my own profit but that of the many, that they may be saved.* [1] *Become imitators of me, as I also* am *of Christ.*

§ 18 dealt with one side of the matter of DIV. IV., viz. with attendance at idol-feasts: § 19 will deal with the other side of it, viz. with the eating at a private meal of meat offered to idols. An abrupt reassertion of the general principle of vi. 12, modified and developed, marks the transition from the one side to the other; and forms a suitable platform from which to treat of the only question now remaining about idol-sacrifices.

23, 24. *All things etc.:* see under vi. 12. *Profitable:* to ourselves or to others. It thus bears on § 18 and on § 19. Though all kinds of food are lawful, it is against our interest to drink a cup which demons put in our hands. Consequently, the advice of § 18 is consistent with full Christian liberty. *Edify:* spiritual progress resulting both (xiv. 4) to ourselves and (*v.* 17) to others from our actions. That the latter chiefly is in Paul's thought, we learn from *v.* 24, the foundation stone of § 19. Cp. Rom. xv. 2. In vi. 12 he developed *profitable* by 'be mastered by any;' because he was dealing with a sin which robs man of self-control. But here, in view of injury to others from our conduct, he develops it by the word *edify*. *Let no one seek his own* interest: a broad principle which must guide our entire conduct. Cp. Ph. ii. 4. Our own interest must not be our real aim. If we make even our spiritual profit our final aim, we shall miss the object aimed at. Regardless of all else we must seek to do the greatest possible good to men around us. It is true that in order

to do this we must care for the preservation and greatest possible development of our bodily and spiritual life. But this must be a means to an end. And, between making it a means and an end, is an infinite moral and practical difference.

25, 26. Specific advice. *Examination because of conscience:* do not allow yourselves to be compelled, by that inner judge which pronounces sentence on conduct, to inquire, when buying food, whether it has been offered to idols. Just as all the meat eaten, even privately, by Israel in the wilderness, had (Lev. xvii. 2—6: contrast Dt. xii. 21) first been presented as a sacrifice to God, so the heathens frequently offered as a sacrifice the animals slain for food. Consequently, a Christian might, without knowing it, eat an idol-sacrifice either (*v.* 27f) in the house of a heathen, or, as *v.* 25 implies, by purchase in the public market. Paul bids his readers not trouble themselves about this possibility. *Conscience:* the man's own, as representing the abstract and definite idea of conscience. There is no hint here, as there is express and emphatic mention in *v.* 29, of 'another conscience.' *For the Lord's etc.:* word for word from Ps. xxiv. 1; a reason for *v.* 25. Cp. 1 Tim. iv. 3f. *The fulness of it:* parallel with 'they that dwell therein:' the totality of men and things, with which the world is *full*, and without which it would be empty. Cp. Rom. ix. 12. In itself and looked upon as mere material, everything belongs to God: and therefore nothing is in itself defiling. For a Christian to eat an idol-sacrifice, is merely to claim for God that which is His by right, but which a rebel has offered to His enemy. Whatever evil there is about any created material comes from its associations. But the fear which Paul here declares to be needless rests upon a belief that meat offered to idols is in itself defiling.

27—29*a*. A second case. In *v.* 25 Paul gave advice to Christians when in the market: he now gives them the same advice when at the table of a heathen. *Invites:* same word as 'call' and 'bid' in Mt. xx. 1—14. See under Rom. viii. 28. We cannot detect, in *if you wish to go*, a tacit dissuasion from going. This is left entirely to the reader's own judgment. *But if any one say etc.:* a further development of this second case. *Any one:* a weak brother, (cp. viii. 7—13,) probably a Gentile Christian For, to eat an idol-sacrifice would not injure the conscience of a heathen: and a Jew, or a Jewish believer of weak faith, would not be at a heathen's table. *Sacred-sacrifice:* more suitable at a heathen's table than 'idol-sacrifice,' which

means 'meat offered to an image.' *And conscience:* added to remind us that while refusing to eat because of our brother we are really paying deference to the majesty of the abstract principle of Conscience, the judge divine who speaks in every heart. *Conscience, I say;* tells us whom Paul has in view in this appeal to conscience in the abstract.

The motive here given is expounded in viii. 9. If we eat, our example may lead him to do the same, though he believes it to be wrong. Conscience will then pronounce sentence against him. He will thus receive a wound in that inner chamber of his being in which he contemplates his own actions. See under viii. 7, Rom. ii. 15. And this wound may be fatal. Therefore, a remembrance of our brother's condition and of the judge which speaks in him, is a reason for not eating that which he has pointed out to us as sacrificial meat.

29*b*, 30. Questions supporting, by reference to the strong man's freedom, the advice prompted by thought of the weak man's conscience. *My:* as in vi. 15, Rom. iii. 7. To show the impropriety of that from which he dissuades, Paul supposes himself to be doing it. 'My knowledge that idols are nothing makes me free from all personal fear of eating meat offered to them. But if by eating it I injure another man, his conscience will declare that my freedom has been in its effect upon him a bad thing, that it would have been better for him if I had had less knowledge.' And Paul sees no reason *why* such a verdict should be pronounced on his *freedom*, which he knows to be good, by a voice which he is compelled to respect, viz. *another* man's *conscience*. Similar argument in Rom. xiv. 16. The same argument, *v.* 30 repeats in a modified form, that we may feel its full force. *With thanks:* (same word as grace; see under Rom. i. 5:) proof that his conscience approves his eating. *Evil-spoken-of:* or, *blasphemed:* see Rom. ii. 24. *I, for my part, give thanks:* conspicuous incongruity. 'While eating this meat, I thank God for freedom from scruples which cause such trouble to others. Yet, while I do this, my brother's conscience declares that my liberty has done him harm, that it would have been better for him if I had not that for which I thank God.' Such incongruity Paul will not tolerate. And, to avoid it, he advises his readers to abstain from food which is pointed out to them as being an idol-sacrifice.

31, 32. General principles of conduct, exemplified in the reasons given in *vv.* 29*b*, 30 for the specific advice of *v.* 28, in a form, *eat*

or drink, suggested by the matter of § 19. *Glory of God:* see Rom. i. 21, iii. 7. 'Since your conduct and the worth of your religion will be estimated by others according to its effect upon themselves, so act in all the details of life that your action may show forth the splendour of God, the Author of all human excellence, and thus exalt Him in the eyes of men.' This conveys a solemn lesson. The practical impression made upon men by the revealed character of God is determined very much by the conduct of His people, even in little things, and especially by the degree to which they take into account the effect of their conduct upon the well-being of others. Verse 32 gives a second and negative principle of conduct, suggested by *v.* 28ff, and a special point to be avoided by all who wish that their entire conduct bring glory to God. *To Jews or to Greeks:* cp. Rom. xv. 8ff following ch. xiv. Whether the weak brethren were Jews or Gentiles, the matter of sacrificial food brought into great prominence distinctions of nationality. *Men-without-cause-of-stumbling:* having nothing likely to overthrow themselves or others. Latter reference here (cp. Rom. xiv. 13) and in Sirach xxxv. 21; the former, in the same word in Ph. i. 10, Acts xxiv. 16. But practically the two senses coincide. Whatever in us tends to overthrow others tends to overthrow ourselves. Be careful so to act as not to trip up men, Jews or Gentiles, who are groping their way to heaven. *Church of God:* title of dignity. Even those who belong to God and are His representatives to the world may (viii. 11) be thrown down or hindered by our conduct.

33, XI. 1. Paul's own example, as in viii. 13, supporting his advice. This example received irresistible force in ch. ix., which expounded and justified the principle which found expression in viii. 13. *In all things:* as in ix. 25. *Please all men:* not an end but a means, viz. *that they may be saved*. Cp. Rom. xv. 2. Else it would be unworthy: Gal. i. 10, 1 Th. ii. 4. But, to seek men's favour in order to save them, and only thus far, is one of the noblest acts of service to God. *I please all:* not actually; but noting, according to the use of the Greek present tense, a course of action tending in that direction. So Rom. ii. 4, Gal. v. 4; 2 Cor. v. 19, Gal. i. 13. *Not seeking etc.:* as in *v.* 24. *That they may be saved:* the final object Paul has in view in *seeking the profit of the many*. He wishes to save them: and, in view of so worthy and so serious an object, he gives up all thought of personal advantage and seeks only their good.

Imitators: as in iv. 16. *As I also of Christ.* Therefore, in following his example, they are walking in the steps of Christ. Cp. Rom. xv. 3.

Paul's advice about the IDOL-SACRIFICES (viii. 1) is now complete. He warns his readers in § 18 to abstain from all contact with idolatry; and, especially, not to sanction by their presence idolatrous feasts. Such sanction helps forward the work of demons: and any pleasure resulting therefrom is a cup presented by demons. Yet there is no inherent defilement in meat offered to idols; and therefore (§ 19) no need to inquire about the previous history of meat sold in the market or placed on the table of a heathen friend. Nevertheless, in the presence of one who conscientiously and openly disapproves of eating meat offered to idols, Paul advises his readers to abstain from it, lest their example inflict spiritual injury upon him. He does not find it needful to mention the case of meat which they may casually learn to have been offered to idols. For his whole argument implies that there is no sufficient reason for abstaining from it.

Notice that Paul disregards utterly the apostolic decree of Acts xv. 23ff, which he himself apparently assented to and in his second missionary journey (which first brought him to Corinth) distributed to the churches, and which enjoined abstinence from idol-sacrifices as one of the 'necessary things.' For even the advice of 1 Cor. x. 28 referred, not to his readers' conscience, but (*v.* 29) to that of the weak brother who gave the information. This disregard cannot be accounted for by a change of circumstances, making expedient a change of practice in so short a time. It rather points to an advance of knowledge in the mind of the apostle, to a firmer grasp of (e.g. Mk. vii. 18) the teaching of Christ. This does not lessen the authority of the apostles as unanimous witnesses of the teaching of Christ. But it warns us to be careful in accepting, as binding for all time, the letter of their advice in matters of small detail. The contrast of Rev. ii. 20 is a difficulty which I can neither dissemble nor solve. It refers, however, to specific erroneous teaching, known to the readers but not to us; and perhaps to such an eating as directly sanctioned idolatry.

Section 19 teaches that our conduct must often be limited, not only by what we think, but by what those around us think, to be right. Else we may lead them to do what their conscience condemns, and thus inflict upon them serious injury. By thus

refraining for their good, we are bearing their burdens and fulfilling (Gal. vi. 2, Rom. xv. 1) the law of Christ.

REVIEW OF DIV. IV. Paul might have passed at once from § 14 to § 18. Indeed §§ 15—17, like §§ 3, 4 and § 12, seem to interrupt the matter in hand. But, in reality, they immensely increase the force of the advice which follows them. From matters of detail Paul rises to broad principles, that he may bring the principles to bear with accumulated force on the matters of detail. He thus makes passing details a pattern of the application of great abiding principles.

In § 14 Paul bids his readers consider the effect upon others of their own conduct. This advice he supports by expounding in § 15 his rights in the Gospel, and in § 16 his cheerful surrender of them to save men; that, by the example of his own self-denial, an example well known to his readers, he may drive away by very shame all hesitation to submit to a trifling limitation in a matter so trifling as food rather than expose to risk of destruction those who are already brethren in Christ. Their confident but false security, Paul puts to shame by saying that this unlimited self-sacrifice is needful for his own salvation; and supports the warning herein implied by the example in § 17 of those who fell in the wilderness for conduct exactly analogous to that of the Corinthians. And for this conduct there is no excuse: for God ever provides a way of escape. The destruction of the Israelites in the wilderness gives great force to Paul's specific warning in § 18 against all contact with idolatry, especially all participation in idolatrous feasts. At the beginning of § 19 he reasserts the great principle of which his own conduct (ch. ix.) is so conspicuous an example; and then gives specific advice based on this principle about food eaten in private houses. He concludes DIV. IV. by reasserting the same all-important principle, as embodied in his own example and in that of Christ.

The principles exemplified in DIV. IV. have abiding and infinite value. Now, as then, there are in the church differences of opinion about right and wrong: and there are many weak brethren. If we resolve to do whatever we think to be allowable, and to claim our rights to the full, we shall lose opportunities of doing men good and inflict actual injury, shall lose the spiritual progress which immediately follows all self-denial for the good of others, and imperil our own salvation.

DIVISION V.

ABOUT THE ABUSES IN CHURCH MEETINGS.

CHAPTER XI. 2—34.

SECTION XX.

WOMEN MUST NOT LAY ASIDE THEIR APPROPRIATE AND DISTINCTIVE DRESS.

CH. XI. 2—16.

I praise you that in all things you remember me, and that, according as I delivered to you the traditions, you hold them *fast.* [3] *But I wish you to know that of every man Christ is the head: and head of woman, the man* is: *and head of Christ, God* is. [4] *Every man praying or prophesying with covered head puts to shame his head.* [5] *But every woman praying or prophesying with the head unveiled puts to shame her head. For she is one and the same thing as the shaven woman.* [6] *For, if a woman is not veiled, let her also be shorn. But if it is a shameful thing to a woman to be shorn or shaven, let her be veiled.* [7] *For indeed a man ought not to have his head veiled, being an image and glory of God. But the woman is man's glory.* [8] *For not the man is from the woman, but the woman from the man:* [9] *for also man was not created because of the woman, but woman because of the man.* [10] *For this cause the woman ought to have authority upon her head, because of the angels.* [11] *Except neither is woman without man nor man without woman.* [12] *For, just as the woman is from the man, so also is the man by means of the woman. And all things are from God.*

[13] *Judge in yourselves. Is it fitting that to God a woman pray unveiled?* [14] *Does not Nature itself teach you? Because indeed a man, if he have long hair, it is a dishonour to him.* [15] *But a woman if she have long hair, it is a glory to her. Be-*

cause the hair is given to her instead of a covering. [16] *But if any one thinks to be fond of strife, we for our part have no such custom, nor have the churches of God.*

By a commendation (*v.* 2) and a broad general principle (*v.* 3) Paul opens the way to a new matter; on which in *vv.* 4, 5*a* he at once pronounces sentence. This sentence he justifies in *vv.* 5*b*—15; and in *v.* 16 concludes § 20 with a warning.

2. *In all things:* limited (see under Rom. v. 18) by Paul's mental horizon at the moment of writing. It refers probably to church-meetings only: for only of these does ch. xi. treat. In all their conduct of public worship they think of Paul and of the directions he gave. This is a mark that underneath the disaffection implied in the factions there lay a genuine loyalty to the apostle. Of this loyalty, the mission of Stephanas and others (xvi. 17) was a mark: and an enthusiastic outburst of it was evoked (2 Cor. vii. 11f) by this Epistle. *Delivered:* cognate with *tradition: v.* 23, xv. 3, Jude 3, Lk. i. 2, Acts vi. 14, xvi. 4; Rom. i. 24, iv. 25. *Traditions:* instructions about doctrine or practice (here probably the latter: for of this § 20 treats) handed on from one to another: 2 Th. ii. 15, iii. 6, Gal. i. 14, Col. ii. 8, Mt. xv. 2. *The traditions:* probably the more or less definite instructions given by Christ to the apostles for the church. Samples are found in *v.* 23, xv. 3. These instructions Paul had, when present with them or by his former letter, given to his readers: and he now commends their careful remembrance of them. This does not contradict what follows: for §§ 20, 21 refer, not to omissions or alterations, but to new practices which had crept in. And Paul does not say, I praise you all.

To these words, Estius appeals in proof that there is an unwritten, but binding, apostolic tradition. If we, like Paul's readers, had proof that certain instructions came actually from him, we should accept them as authoritative, even though unwritten. But I do not know of any unwritten tradition which can be confidently traced to an apostle.

3. An important general principle, set up as a platform of approach to the specific matter of § 20. *The head:* placed by God above the body, but in closest and vital union with it, to direct its action. The same word in Eph. i. 22, iv. 15, v. 23, Col. i. 18, ii. 19 suggests that *every man* refers only to believers, whom alone in ch. xi. Paul has in view. For, although the headship of Christ rests originally upon our creation 'in Him' and 'through Him

and for Him,' (Col. i. 16,) yet only those who believe are vitally joined to Him. *Head of woman:* i.e. immediate head. For Christ is Head of the whole Church. *Woman* is placed by God under the rule and direction of *the man*. This is most conspicuously true of husband and wife. But since marriage is but a fulfilment of God's purpose in the creation of the sexes, these words are true of the sexes generally. *Head of Christ:* even touching His divine nature. For the Eternal Son, though equal (Jno. xvi. 15) to the Father, is yet (v. 26, vi. 57) derived from, and therefore (1 Cor. xv. 28) for ever subject to, Him. Of this eternal subordination, the eternal devotion and the historic obedience of the Son to the Father are an outflow. See under iii. 23, viii. 6. Notice that the headship is an objective relationship on which (Eph. v. 22f) rests an obligation to obedience.

Before he warns women not to seek to escape, even in the matter of dress, from the subordinate position of their sex, Paul reminds them that order and subordination are a law of the kingdom of God; that the husband is himself under the direction of Christ; and that even within the divine Trinity the Son is, in accordance with the law of His being, obedient to the Father.

4, Does not even suggest that this abuse existed at Corinth. For, to woman pertains the whole argument of § 20: and, for this argument, since it turns on the relation of the sexes, it was needful to explain the contrasted position of the *man*. By this contrast, as usual, Paul paves a way to his main argument. *Prophesy:* see xii. 10. *Puts to shame etc.:* proved in *v. 7a*. He forsakes his place of honour in the race, which a correct instinct has ever marked by a distinction of dress; and thus does himself dishonour. And this dishonour is visible and conspicuous in his treatment of *his* own *head*.

5*a*. Same form as *v.* 4, giving force to the contrast. Since Paul expressly and solemnly (xiv. 33ff) forbids women to speak in assemblies of the whole church, *praying or prophesying* must refer to smaller and more private gatherings, probably consisting chiefly or wholly of women. For it would be ridiculous first to argue at length that they ought not to speak with uncovered heads, and then to forbid them to speak at all. On the other hand, common sense forbids us to extend this prohibition to prayer in the family circle. To what Paul refers, his readers knew. *Unveiled:* without the peplum or shawl, which Greek women wore usually on their shoulders, but in public over their heads. See an engraving in Smith's *Dictionary of Antiquities*,

art. *Peplum*, where a bare-headed man takes the hand of a veiled woman. *Puts to shame etc.* For she deserts, by obliterating the distinction of dress, her appointed position, which is to all God's creatures the place of honour; and does this by her treatment of *her head*, the noblest part of her body. The careful proof of these words in *vv.* 5*b*—15, proves that this abuse actually existed at Corinth. But Paul's mode of introducing it, (contrast vii. 1, viii. 1, xii. 1,) and the analogy of *v.* 18, suggest, but do not absolutely prove, that he had learnt it, not from their letter, but (cp. i. 11) by hearsay.

5*b*—15. Proof and explanation of *v.* 5*a*. To pray with unveiled head is practically the same as removal of the hair, which is admitted to be shameful: *vv.* 5*b*, 6. Reason of this in the original relation of the sexes: *vv.* 7—10. A limitation: *vv.* 11, 12. Appeal to the readers' sense of propriety and to the teaching of nature: *vv.* 13—15.

5*b*,6. *The shaven woman:* words well understood by Paul's readers. There were women at Corinth, the most shameless women, who shaved off their hair, to obliterate entirely from their appearance all distinction of sex. With proofs of this, I cannot stain my pages. Paul says that the woman who lays aside her usual head-dress is practically the same as these shameless women. Of this argument, *v.* 6 shows the force. *Shorn*, or *cropped:* the hair cut short. *Shaven:* the hair removed altogether with a razor. *It is a shameful thing:* point of the argument in proof of 'puts to shame' in *v.* 5*a*. Human propriety declares it to be *a shameful thing to a woman to be shorn:* and the case of those women at Corinth who actually were *shorn or shaven* confirmed this verdict. What is the ground of this sense of shame? A universal and correct sentiment that the distinction of sex ought to be seen very conspicuously in a person's dress. Now, for a woman to remove her hair, was in part to obliterate this outward distinction of sex; and was therefore a trampling under foot of this universal sentiment of propriety. And, as a matter of fact, in Paul's day it was a mark of desertion of the dignity of womanhood. Paul says, and leaves his readers to judge of the truth of his words, that to lay aside the distinctive head-dress of women is practically the same. For it arose from a similar motive, viz. a wish to lay aside an outward mark of the subordination of the female sex. He therefore urges the woman who is determined to pray without a veil to carry her own practice to its logical result,

and lay aside her natural as well as her artificial head-dress, that thus she may see the direction in which it is leading her; or, if she be conscious of the disgrace of this, to act consistently and abstain from conduct which differs from it only in degree. It is now evident that a woman who 'prays with her head unveiled dishonours her head.' For, by her treatment of her head she does that which differs only in degree from what all admit to be shameful.

7—10, Supports 'let her be veiled,' by expounding the truth which underlies the 'shame' of *v.* 6, viz. that the distinction of the sexes is original and essential. As usual with Paul, the reverse is put first, to increase by contrast the force of the real argument, which lies in *vv.* 8, 9. *Image:* a visible representation of God, Gen. i. 26. By looking at man we see in outline what God is. Such, in a higher degree, is renewed mankind, Col. iii. 10; and, in an infinitely higher degree, the Son of God, 2 Cor. iv. 4, Col. i. 15, Heb. i. 3. *Glory of God:* an outshining of His grandeur. See under Rom. i. 21. Cp. 2 Cor. viii. 23, Eph. iii. 13. While contemplating man, we behold, and wonder at, the greatness of man's Creator. *Glory* is explained by, and supplements, *image*. For there may be (cp. Rom. i. 23) an image without glory; and a shining forth of splendour without its definite embodiment in an image. The words before us are true in many senses. But here Paul is speaking only of order and rule and subordination. He means that the male sex, as holding the highest power on earth and exercising undisputed sway over all else, is a visible pattern of God and a shining forth of His splendour. Therefore, since a veiled head is a mark, though an artificial one, of distinction of sex and of woman's subordination, *a man ought not to have his head veiled.*

7*b*—10. *Glory of man:* a manifestation of his greatness. That God provided for him a consort and helper so noble as woman, proves the worth of man in God's sight, and thus adds dignity to him. 'Image' is omitted now: for in the one point Paul has in view, viz. supremacy, she is not a pattern of man. The distinction between the sexes, asserted in *v.* 7, *v.* 8 justifies by a simple restatement of Gen. ii. 18, 21. Man was not originally derived from the woman, but the reverse. To this simple historic fact, *v.* 9 adds a reason for it. Man was the goal of creation. Woman was created (Gen. ii. 18) for his pleasure and assistance. To make this conspicuous, man was created first; and woman was derived from him. Similar argument in

1 Tim. ii. 13. *Because of this:* because woman is, by the purpose of her creation, subordinate to man. *The woman ought:* parallel to *v.* 7. Her head-dress proclaims that she belongs to the subordinate sex. Therefore, *upon her head*, the most conspicuous part of her body, the veiled woman bears a visible embodiment of the *authority* under which God has placed her. She bears aloft, and thus exalts before men, the great principle of *authority* which is the universal law of the kingdom of God and a source of infinite blessing to all who bow to it. Just so a soldier's obedience reveals and exalts the majesty of military discipline.

Because of the angels: a motive for obeying this obligation. The absence of 'and' suggests that it is a motive, not additional to, but confirmatory of, that given in *v.* 9. Already (iv. 9) we have seen *the angels* contemplating the apostles' hardships. They attend upon men, Heb. i. 14; are placed side by side of the church militant, xii. 22; and desire to look into the teaching of the prophets, 1 Pet. i. 12. Now, if they take interest in men, they must take special interest in those assemblies in which men unitedly draw near to God, and which have so great influence upon the spiritual life of men. We must therefore conceive them present at the public worship of the church. Now the presence of persons better than ourselves always strengthens our instinctive perception of right and wrong; and deters us from improper action. And the moral impression thus produced is almost always correct. To this instinctive perception Paul appealed by the word 'shame' in *v.* 6; and has revealed its source in the purpose of woman's creation. He now strengthens his appeal by reminding us that we worship in the presence of the inhabitants of heaven. For every right instinct in us is strengthened by the presence of those better than ourselves. Surely a remembrance of these celestial fellow-worshippers will deter us from all that is unseemly.

To this exposition it may be objected that a feeling of shame would be strengthened still more by an appeal to the presence of God. But this objection would lie against all mention of angels in the work of redemption. For whatever they do God could do without them. Angels are mentioned, probably, in condescension to our weakness. We can more easily conceive of God by taking hold, in our thought, of those holy beings who, though creatures like ourselves, yet see His face and perfectly obey Him. Hence the mention of angels has been popular and effec-

tive in the religious teaching of all ages. Notice also that, after strengthening his appeal by mention of angels, Paul strengthens it still further in *v.* 13 by mention of God.

Tertullian (*Against Marcion* bk. v. 8, and *Veiling of virgins* ch. 7) understood these words to refer to the "angels whom we read to have been banished from God and from heaven because of desire for women," according to the tradition embodied in the Alexandrian MS. (LXX.) of Gen. vi. 2, 'The angels of God saw etc.' But the word *angels* without further explanation suggests holy angels: and we cannot conceive such to be liable to be led into sin by sight of a woman's face; else they would be much weaker, in the matter of sensual desire, than average Englishmen now. Nor could spiritual damage, actual or feared, to angels good or bad, be a practical motive for women on earth.

See further in *The Expositor*, 1st Series vol. xi. p. 20.

11, 12. A corrective against undue depreciation of woman, which might seem to be implied in *vv.* 7—10. In the development of the spiritual life, of which Christ our Master is the element, each sex helps and needs the other. Both man's strength and woman's tenderness develop Christlike character in the other sex. As in *v.* 3, this is emphatically true of husband and wife; and is therefore true of the sexes generally as originally constituted. It is very conspicuous in the brothers and sisters of Christian families. Neglect of it is a great defect of monastic life. As usual, the stress lies in the second assertion, for which the first prepares the way. Just as in the Christian life woman needs man, so man needs woman. In *v.* 12 Paul proves this, from the original bodily relation of the sexes. He assumes that with this the spiritual life must accord. Cp. *v.* 3. It may, therefore, be quoted in proof of the relation of the sexes in the spiritual life. *From the man;* restates Gen. ii. 21f. *The man* enters the world *by means of the woman.* This suggests also our unspeakable debt to woman's maternal care. Paul thus places side by side, in the order of creation, the obligation of each sex to the other. *And* the differences noted are not so great as might appear. For man and woman and all else have alike sprung *from God.*" Thus, as in *v.* 3, Paul concludes his argument in the presence of the Supreme.

13—15. Two abrupt appeals: viz. to his readers' instinctive *judgment* of what is *fitting;* and to the *teaching* of *Nature. To God:* emphatic. It strengthens the former appeal by bringing us into the presence of Him whose voice all true human

instinct is. To lay aside the veil, is to obliterate in part the distinction of the sexes. But this, an inborn sense of propriety forbids. This instinctive judgment Paul traced in *v.* 7ff to the original constitution of the sexes; and strengthened it by pointing to the celestial partners of our worship. He now further strengthens it by reminding us that in prayer we speak *to God.*

14, 15. A second abrupt appeal, supporting the former. *Nature:* Rom. ii. 14, 27: the totality of material objects around us, animate or inanimate, as they exist in virtue of their mode of being, and apart from interference. It denotes here the bodily constitution of men and women. This ought to teach women not to pray unveiled. *Because a man etc.:* facts in *Nature* which *teach.* As usual, the weight is on the second clause, for which the first, by contrast, prepares the way. *It is a dishonour to him:* as a partial effacement of the distinction of the sexes which Nature makes by giving (*v.* 15*b*) to woman a more abundant covering of hair. So far, long hair robs a man of the honour which belongs to the stronger sex. All attempts to look like women betray an effeminate spirit; and are thus a *dishonour* to men.

15. *A glory to her*] A woman's *long hair* elicits admiration. The ground of this follows. *The* long *hair* is Nature's gift, to mark her sex. It increases the womanliness of her appearance. It therefore accords with the constitution of things; and so calls forth admiration. *Instead of a covering:* i.e. as a natural head-dress. This suggests how Nature's teaching bears upon the matter in hand. Nature has made a visible distinction of the sexes by covering woman's head with more abundant hair. This teaches that the God of Nature designs the sexes to be distinguished, in the most conspicuous part of their body. This natural distinction is recognised in the general judgment of mankind that it is dishonour for men or women to assume, in this respect, the appearance of the other sex. Now when men stand uncovered before God, and women covered, they accept formally and visibly by their own action this distinction of sex, and the position in reference to the other sex which God has given. Whereas, if women appear in public unveiled, they do something to obliterate a distinction written visibly and conspicuously by nature in the very growth of their hair. Thus *vv.* 14, 15 develop, after *vv.* 7—10 have revealed its essential basis, the argument of *v.* 6.

The rendering 'does not nature teach you that etc.' (AV. and RV.) is grammatical equally with that given above. But it would make the short and long hair the chief matter to be proved, and indeed the goal of the argument of § 20. The rendering given above makes it merely a proof of what is evidently the chief matter here, viz. that women ought to be veiled.

In times much earlier than those of Paul, both Greek and Roman men wore long hair. But this does not weaken his argument, which rests on a natural bodily difference. And, that this practice was discontinued, and that in nearly all ages and nations a contrary custom has been usual, supports his argument. For this nearly universal custom proves that the race generally has recognised the meaning of the greater abundance of woman's hair.

16, Reveals the probable source or support of the practice objected to. *Thinks:* looks upon himself, and with approval, as one *fond of strife*. But strife is opposed to an abiding *custom* of the apostles and of *the churches of God*. This warning suggests that, from a boasted love of strife, some defended the women who rejected the head-dress. To such Paul says that in loving strife they stand alone among the churches.

REVIEW of § 20. Paul cannot pronounce what is virtually a censure without remembering his readers' care to follow his directions in all matters of worship. To his implied censure he paves a way by stating the great principle that subordination is a rule of the kingdom of God, one extending even to the Eternal Trinity. This suggests, and the tenor of the whole section implies, that the real source of the evil before us was a desire of some Christian women to claim equality with men. This claim Paul meets by reminding us that in the order and purpose of creation woman was made subordinate to man; and says that upon this original distinction rests the universally admitted obligation that the sexes be visibly distinguished in dress. His readers' instinctive sense of the propriety of this, he seeks to strengthen by reminding them that they worship in the presence of angels and that in their prayer they draw near to God; and by pointing to the shameless women who obliterated still further than the women in question the visible mark of their sex, and who did so evidently because they had deserted the dignity of womanhood. To the propriety of the visible distinction of the sexes, even Nature bears witness, by giving to women a more abundant covering. But, while insisting thus upon the subor-

dinate position of woman, Paul declares that, in the spiritual life as in the order of Nature, neither sex is independent of the other. That he treats so seriously a matter apparently so trivial as dress, warns us that in the Christian life even small defects may be serious; either as implying forgetfulness of important principles, or as first steps in a dangerous path.

From this section we learn that whatever is purely human, i.e. whatever is older than man's sin, is not set aside, but is glorified, by Christ in the Christian life. We learn also the value of our instinctive sense of right and wrong; and that it is strengthened and purified by study of the great truths objectively revealed, and by thought of the presence with us of those heavenly beings who do perfectly and always the will of God and of the presence of Him before whom even angels veil their faces.

SECTION XXI.

THE LORD'S SUPPER MUST BE RECEIVED IN A MANNER SUITABLE TO THE SOLEMN TRUTHS THEREIN SET FORTH.

CH. XI. 17—34.

But, while giving this charge, I do not praise you that not for the better but for the worse you come together. [18] *For, in the first place, when you come together in church-meeting, I hear that divisions exist among you; and in some part I believe it.* [19] *For there must needs be even sects among you, in order that the proved ones may become evident among you.* [20] *When then you come together to the same place, there is no eating the Lord's Supper.* [21] *For, his own supper each one takes beforehand in the eating; and one is hungry and another is drunken.* [22] *Have you not (is this the reason?) houses for eating and drinking? Or, the church of God do you despise, and put to shame those that have not? What am I to say to you? Am I to praise you? In this matter I give no praise.*

[23] *For, as to myself, I received from the Lord, that which I also delivered to you, that the Lord Jesus in the night in which he was being betrayed took bread,* [24] *and, having given thanks, broke it, and said, "This is my body which is*

for you. Do this for the remembering of me." [25] *In the same way also the cup, after having taken supper, saying, "This cup is the New Covenant in my blood. Do this, as often as you drink it, for the remembering of me."* [26] *For as often as you eat this bread and drink the cup, you announce the death of the Lord, till He come.* [27] *So then, whoever may eat the bread or may drink the cup of the Lord unworthily, will be guilty of the body and the blood of the Lord.* [28] *Let a man prove himself, and thus let him eat of the bread and drink of the cup.* [29] *For he who eats and drinks, eats and drinks for himself judgment, if he do not recognise the body.* [30] *Because of this, among you,* are *many sick and weak ones, and some sleep.* [31] *But if we recognised ourselves we should not be judged.* [32] *But being judged, by the Lord we are chastised, in order that we may not be condemned with the world.*

[33] *So then, my brothers, when you come together to eat, wait one for another;* [34] *if any one is hungry, let him eat at home: in order that you may not come together for judgment. And the remaining matters, whenever I come, I will set in order.*

A second disorder at church-meetings, viz. improper conduct at the Lord's Supper, *vv.* 17—22: the facts and purpose of the institution of the Supper, and the proper way of receiving it, *vv.* 23—32: exhortation to better conduct, *vv.* 33—34.

17. *This charge:* probably the very strong charge implied in § 20, viz. that women do not lay aside the veil. For *v.* 17*b* contains no definite charge; and *v.* 22 is too distant. Paul prefaced his charge in § 20 with words of praise. He now tells us that this praise does not extend to the matter of which he is going to speak, which he introduces by saying that their church gatherings tend to do them more harm than good.

18, Explains and justifies *v.* 17*b*. *First:* without any 'second' following it, as in Rom. i. 8, iii. 2; implying that the misconduct mentioned is not the only one. In *v.* 34 we find other matters which need to be set in order, but which are allowed to remain till Paul's arrival at Corinth; and in xiv. 23—35, other definite abuses *when* they *come together*, though perhaps not sufficiently great, as was the matter of *v.* 20ff, to justify the strong language of *v.* 17. *In church:* simplest meaning of the word, viz. a formal gathering of the people of God; as in xiv. 19, 35. See

note, i. 9. *I hear:* contrast i. 11. The news continues to come in from various sources. *Divisions:* not necessarily organized parties, but whatever separates brother from brother. They are mentioned only for a moment, to open a way for *v.* 20ff, where we find divisions at church-meetings based on different degrees of wealth. These divisions were, therefore, probably not coincident with those of i. 10. *In some part;* suggests Paul's hope that, though he cannot doubt that the report is true in the main, it may be exaggerated. Notice the courtesy, mingled with seriousness, of these words.

19. Paul's reason for believing that there is some truth in the report. *Sects:* organized parties, Acts v. 17, xv. 5, xxvi. 5, xxiv. 5, 14, xxviii. 22; implying, but more (cp. Gal. v. 20) than, 'divisions.' *Must needs be:* the defects of human nature render inevitable not only separations between brethren, but organized church-parties. But this necessity is no excuse for those who create divisions: for it rests upon their foreseen and inexcusable selfishness. Cp. Rom. xvi. 17f; Mt. xviii. 7, Lk. xvii. 1. These words do not necessarily imply that the sects already exist; nor do they suggest, as does Mt. xviii., that they are still future, but says simply that there are, or will be, sects. Cp. Acts. xx. 30. Notice that Paul does not mention the sects with express blame or warning, but merely as a reason for his belief that the report he has heard is in part true. He knows what human nature is, and is therefore not surprised at the existence of divisions. *Approved-ones:* 2 Cor. x. 18, xiii. 7, Jas. i. 12: they who have passed satisfactorily through the test and are thus proved to be genuine. In *v.* 19*b*, we have a purpose of God. He uses the inevitable and foreseen tendency to church-parties as a means of showing to the church-members (*evident among you*) those who already to His eye are *the approved-ones*. This suggests that not all the church-members had thus approved themselves to God. There is no severer test of loyalty to Christ than the existence around us of church-parties. They who in such circumstances behave aright are *evidently approved*.

Verses 18, 19 point out beforehand a serious consequence of the abuse in hand, viz. division in the church; and, even in that act of worship which is specially designed (x. 17) to be a centre of unity, divisions tending to the outward and formal separation of Christians. Nearly all sects have arisen from abuses within the church.

20, 21. *When then you come together;* takes up the same

words in *v.* 18, and continues the justification of *v.* 17. *To the same place;* xiv. 23; adds definiteness to *when you come together*, as does 'in church-meeting' in *v.* 18. *The Lord's Supper:* a meal provided by our Master, Christ; in contrast to *his own supper*. Cp. x. 21. *There is no etc.:* i.e. it is impossible that that which they eat is a supper provided by Christ. Of this, *v.* 21*a* is proof. It seems to imply that at Corinth the Lord's Supper was kept by each one bringing bread, possibly also other food, and wine; and that each one, instead of putting his food into the common stock and thus sharing it with others, used to *take* back *before* the supper began the food he had brought. *Takes* (not, eats) *beforehand*. Perhaps, before service began each appropriated to himself the food he had brought; and then, after the blessing had been pronounced, all began at the same time to eat what each had previously taken. *Each one;* implies that the practice was universal. And, if those who brought the best food took it for themselves, there would be nothing left for the poorer members but what they had themselves brought. This would cause the 'divisions' of *v.* 18: for it would create in the church-meetings a conspicuous distinction of richer and poorer members. *Is hungry, is drunken:* extreme cases of this distinction. But we have no right to say that they never occurred. These words imply either that the Lord's Supper was a real meal, capable of satisfying hunger, and at which it was possible to drink to excess, or that it was connected with such a meal. The hunger of some members in the midst of plenty, and the insobriety of others, were a gross and conspicuous abuse.

22. Question after question reveals the unseemliness of their conduct. 'Is your reason this, that you have no other place in which to satisfy hunger and thirst except that in which you unite to worship God?' This implies that they did wrong in making the Lord's Supper a meal for supplying bodily need. The next question exposes a special and more serious abuse in this their wrong mode of keeping the Supper. *Do you despise etc.:* explained by *put to shame*. By taking back before the Supper began the richer food which they had themselves brought, and thus leaving for the poorer members nothing but their own poorer food, the rich made them feel their poverty even in the church assembly, and thus *put* them *to shame*. And this was contempt for *the church of God*. For it betrayed ignorance of the essential and infinite grandeur of the position of every member of the

family of God. To men guilty of such conduct Paul knows not *what to say*. He bids them judge for themselves whether they deserve *praise*. *I give no praise:* his own solemn answer to his own question. *In this matter:* a conspicuous exception to his praise of them in (*v.* 2) other matters. It marks the completion of the matter begun in *v.* 17.

Verses 20—22 may be illustrated by Xenophon's *Memoirs of Socrates*, book iii. 14. 1: "Whenever, of those who came together for supper some brought a small portion of food and others much, Socrates used to bid the attendant boy to put the small portion before the whole company, or to divide a part to each. They then who brought much could not for shame refuse to partake that which was set before the whole company, and in return to put their own food. They put therefore their own food before the whole company. And, since they had nothing more than they who brought little, they ceased bringing much food." Probably from this Greek custom arose the practice of church-members bringing their own food to the Lord's Supper; and from this arose, even in a Christian church, the abuse which Socrates corrected. Paul condemns both (*v.* 21*a*) the custom, as a mode of keeping the Lord's Supper, and (*v.* 21*b*) its abuse. Whether this custom prevailed in other churches, we have no means of judging. At Corinth, both the custom and its abuse were fostered by the worldliness of the church.

23—34. After condemning this double abuse, Paul narrates the facts and words of the institution of the Lord's Supper, *vv.* 23—25; explains them, *v.* 26; draws from them a practical and general inference about the proper spirit and manner of partaking the Supper, *vv.* 27—32; and a special inference about the above-mentioned abuses at Corinth, *vv.* 33, 34.

23—25. Reason why he cannot praise them. In contrast to their misconduct, Paul tells what he has learnt from Christ. *I received:* not 'we received.' This implies that in some way peculiar to Paul, not by ordinary tradition, *the* risen *Lord* made known to him His own words at the Last Supper. Cp. Gal. i. 11f. The mode of this revelation, whether by angel, or direct voice of the Spirit, or a divinely-sent human messenger, is quite unknown to us. [Had the words come from the actual lips of Christ, another preposition would probably have been used, as in 1 Th. iv. 1, etc.] But the fact is plainly asserted here. Nor need we wonder that words so important were specially communicated to the one prominent apostle who was not present at the Last

Supper. The close verbal similarity of *v.* 24f to Lk. xxii. 19f, by no means implies that Paul learnt from Luke, or from the same source as he. That Luke learnt from Paul, (cp. Lk. i. 2,) is much more likely. Notice here an account of the Last Supper unquestionably apostolic, and which an apostle declares that he received from Christ. *I also delivered;* (*v.* 2, xv. 3;) emphatically directs attention to the communication, as well as the reception, of these facts. That Paul found it needful to repeat what he had said before, suggests to the readers that the abuses arose from their forgetfulness.

In the night: graphic picture. *Bread:* or *a loaf. Gave thanks:* Mt. xv. 36, Jno. vi. 11. That this is mentioned in all four accounts of the Last Supper, suggests that there was something in our Lord's demeanour while giving thanks which deeply impressed all present. *Which is for you:* i.e. 'My body exists for your good. For you it was created: and for you the historic facts of my earthly life took place.' But the broken bread was a silent and touching witness that Christ had specially in view the fact of His death. *Do this:* break and distribute the bread: spoken probably while Christ was giving the bread to His disciples, Mt. xxvi. 26. *For the remembering of ME;* by the disciples present and by His followers to the end of time. This was to Christ a definite object of thought; and was the aim of the Lord's Supper. The word denotes both *remembering* and *bringing* to others' *remembrance*, ideas closely associated. *In the same way:* i.e. He *took* and *gave thanks. After having taken supper;* Lk. xxii. 20; directs attention to the fact that with the eating of the broken bread the Supper was finished. *The New Covenant:* see under 2 Cor. iii. 6. *In my blood.* Because Christ's *blood* was shed, we have the *Covenant* with God, of which the *cup* is a symbol and condition. The *blood* is the link between the *cup* and the *Covenant. As often as you drink it:* only here. These words assume that the Supper will be repeated, and point out the spiritual purpose of it which must ever be kept in view.

The essential agreement of the four accounts (Mt. xxvi. 26ff, Mk. xiv. 22ff, Lk. xxii. 19f*) of the institution of the Lord's Supper is a complete proof, apart from the authority of Scripture, of their historic correctness. That in all four, otherwise varying, accounts we have the words *This is my body* and *The New Covenant*, proves indisputably that these very words or their

* See Appendix B.

Aramaic equivalents were actually spoken by Christ. But, that each account was altogether verbally exact, is hardly possible. For it would involve a repetition unsuited to the solemnity of the occasion. But this does not disprove that the New Testament is, as Paul held the Old Testament to be, (see my *Romans*, Dissertation iii. 4,) the word and voice of God. For we can well conceive that the Holy Spirit, who, if Paul's view be correct, preserved the sacred writers from theological error and exerted upon them a directive influence which we cannot measure exactly, nevertheless forebore to save them from trivial verbal inaccuracies, and aided them only so far as His aid was needful for the ends He had in view. Indeed, these trifling variations are a gain to us. For each supplements the others: and each is, if Paul's view of the authority of the Bible be correct, God's voice to us expounding the meaning of the Lord's Supper. In view of this gain we can afford to be in doubt about the exact form and order of the words which fell on that memorable night from the lips of Christ.

We may perhaps reverently suggest that Paul's account is the more likely to be verbally exact. For the variation 'This is my blood' (Mt. Mk.) may be accounted for by the similar words preceding, *This is my body*. Whereas, the changed form *This cup is the New Covenant* (Paul and Luke) cannot be accounted for except as being genuine. And we shall see that this change guards from abuse the words *This is my body*. Therefore, among four accounts, all which have for us divine authority, we may give a preference to that which Paul says he received specially from the Risen Saviour.

How these words of Christ were likely to be understood by those who first heard them, we will now inquire. We place ourselves in thought among the assembled disciples. At the close of the supper the Saviour takes a loaf or cake of bread, breaks it, and gives the broken pieces to the disciples, saying, *This is my body, which is for you.* They could not possibly conceive Him to mean that the bread was actually His own body. Else He would have two bodies visible in the same room, each to be given for His disciples. And the body crucified the next day was then living and uninjured: whereas the bread was already broken. They could only understand His words to mean that the bread was symbolical, and the breaking and distribution of it prophetic, signifying and announcing that the body now living before their eyes was to die, for their spiritual nourishment. Cp. Isa. xx. 2ff,

Hos. i. 4. Just as we point to a picture and say, without fear of being misunderstood, This is my father, or, my house, so the disciples would naturally understand our Lord's words. And their interpretation of them would be confirmed by the words following. For the cup was not even practically identical with the Covenant. A cup given and received denoted that the Covenant was ratified: whereas the New Covenant was not ratified till the actual blood of Christ was shed. But the poured out wine was a prophetic symbol of the blood soon to be shed. And, therefore, the cup given and received was a silent announcement of the Covenant of which that blood was the pledge. This interpretation, which would naturally suggest itself at once, would be confirmed by the repeated words, *For the remembrance of Me*. For the symbol of the broken body and of the Covenant ratified in blood would recall forcibly to those who in after years broke the bread and drank the wine the memory of Him who died that they might live.

This exposition does not assume that the disciples as they gathered on that night round the Saviour understood the full import of His words and actions. How these were understood by Paul, we must gather from his own exposition of his own narrative, and from x. 16—21, etc. This will enable us to test, and will supplement, the exposition just given of the words spoken by Christ.

26, Explains and justifies *v.* 25*b*, by showing how the Supper is a memorial of Christ. *You announce:* either by the very act of breaking and eating, or by concurrent word of mouth. Probably the former. For the word *announce*, used elsewhere only for verbal announcement, is very appropriate to remind us that the silent rite of the broken bread and poured out wine has a voice, and declares in plainest language that Christ died for us. And this silent announcement makes the rite a memorial of Christ. *Till He come:* for a memorial is needful only while the remembered one is absent. These words teach us to eat the Supper in faith and hope, knowing that He who died still lives, and will return; and imply plainly that the rite is to be kept up till the end of time.

27. Practical inference from the words of Christ in *vv.* 24, 25, as explained by Paul in *v.* 26. *Unworthily:* without self-examination, *v.* 28; or contemplation of the crucified body of Christ, *v.* 29. Doubtless Paul refers specially to those who made his solemn rite an occasion of ostentation. All are unworthy.

But they who receive the Supper as sinners for whom Christ died do not *eat* it *unworthily*. *Guilty of the body etc.:* more fully, 'liable to penalty for sin against the body and blood of Cnrist.' So Jas. ii. 10. This follows from *v.* 24f as expounded in *v.* 26. In the Lord's Supper we set before ourselves and others, in the most solemn manner, Christ crucified for us and for the world. And this setting forth of His death is a condition (see note below) on which, and therefore a channel through which, we personally receive the blessings which come through His death. Consequently, every misuse of the sacred symbols keeps back from us these blessings; and is thus an insult to, and a sin against, the body nailed to the cross and the shed blood. Similarly, an insult to the symbols of royalty is an insult to the king, and in its measure a revolt against his government. This is very conspicuous in countries under foreign rule. Notice the change from 'and' in *v.* 26 to *or* in *v.* 27. Whoever treats *unworthily* either symbol, sins thereby against Christ, and therefore against both *the* pierced *body and the* shed *blood of the Master*. But from this we cannot infer, as Estius does, that they who receive the bread only (according to the custom for laymen in the Roman Church) receive both the body and blood of Christ. For, that he who breaks one commandment breaks all, does not imply that he who keeps one has thereby kept all.

28. Practical application of the foregoing solemn inference. *Prove himself:* inquire into his own motives in coming to the Lord's table, and his disposition in relation to the death of Christ. *And thus:* i.e. having discovered that his motives are pure, or, having laid aside any impure motives he may detect. This Paul assumes. *Eat and drink;* teaches plainly that it was usual for all Christians to do this. Estius simply denies it without proof; and expounds *v.* 28*b* to mean 'either eat or drink.'

29, Supports *v.* 28 by a modified restatement of *v.* 27. *Eats and drinks for himself judgment:* i.e. by the very acts of eating and drinking he causes sentence (evidently God's sentence of condemnation) to be pronounced against himself. In other words, his unworthy reception will be followed by punishment. It is therefore practically equivalent to 'guilty of the body etc.,' in *v.* 27. *Judgment:* cp. Rom. ii. 27, and see notes. *The body:* viz. that crucified for us. Further specification is needless. *Recognise:* or *discern* or *distinguish:* perceive its real worth and thus distinguish it from others. Similarly we might say, pointing to a picture, This is my father: do you

recognise him? Unless, when we receive the symbols we look through them to the great reality they represent, to the precious body nailed to the cross for us, and receive them in a fitting manner, by our very acts of eating and drinking we cause sentence to be pronounced upon ourselves. For we thus sin against (*v.* 27) the body and blood of Christ. For the various readings here, see Appendix B.

30. Practical and actual outworking at Corinth of the foregoing general principle, supporting the warning therein implied. *Among you:* emphatic. You can see the consequences in your own church. *Sleep:* are dead, as in vii. 39. These words refer probably to bodily sickness and death, inflicted by God as punishment for abuse of the Lord's Supper. For, though they might be correctly used of spiritual weakness and loss of spiritual life (cp. Eph. v. 14) as consequences of such abuse, yet we must not, without any hint or any reason in the nature of things, set aside their simplest meaning. In the apostolic church, the power of God manifested itself before men's eyes both in works of mercy and in punishment. Cp. Acts v. 5, xiii. 11, with which this verse is a coincidence. The severity of the punishments proves how great was the sin. Whether, before receiving this letter, the Corinthian Christians knew the spiritual cause of this sickness and death, we cannot now determine.

31, 32. A double comment on the facts of *v.* 30. These penalties may be avoided; and are inflicted in mercy. *Recognised* ourselves: same word as in *v.* 29, and cognate to *judge* and *condemn*. *Judged:* the sentence which they who (*v.* 29) eat and drink without recognising the body bring upon themselves, and which was followed in some cases by the penalties of *v.* 30. *We*] Paul puts himself by courtesy among the sick and weak ones. 'If we recognised our own true character as compared with others and with what we ought to be, (and thus pronounced sentence upon ourselves,) sentence would not be pronounced upon us by God,' i.e. the condemnatory sentence implied in the punishments of *v.* 30. *Chastised:* by the above-mentioned punishments. This word is expounded in Heb. xii. 6—11. *Condemned with the world:* final sentence of eternal death. Paul says that the penalties of *v.* 30 were inflicted by the Master, in order to lead the smitten ones to repentance, and thus save them from the severer condemnation which will fall upon the unsaved world; (cp. v. 5;) and that, if they had recognised the true nature and impropriety of their own conduct, they would

have escaped even this lighter sentence. Thus Paul discovers a purpose of mercy in the severe punishments of *v.* 30. If the death of those who 'sleep' was preceded by sickness which gave opportunity for repentance, even this (cp. v. 5) might be in mercy. And the tone of *vv.* 31, 32 suggests this. Otherwise, bodily death would be, as in Acts v. 5, itself a final condemnation.

33, 34. Practical inference from *vv.* 23—32, in reference to the special abuse at Corinth. *Come-together* (twice) marks the conclusion of the matter introduced in *v.* 17. That the words *to eat* are sufficient to specify what Paul refers to, suggests that they did not *eat* together except at the Lord's Supper. *Wait one for another:* let each refrain from appropriating food till all are ready to do so together, in contrast to 'take beforehand his own supper.' The context implies that, when the united meal is ready, the whole food, by whomever brought, must be eaten by all in common. Paul thus corrects the second abuse mentioned with astonishment in *v.* 22. *Let him eat etc.:* i.e. do not make the Lord's Supper a meal to satisfy hunger. This corrects the first and broader abuse of *v.* 22. *That you may not etc.;* belongs to both abuses. *For judgment:* parallel with 'for the worse' (*v.* 17) in the form assumed in *v.* 29. Paul bids his readers, instead of taking before others are ready the food they have themselves brought, to wait for the united meal; and, again, not to make the sacred rite a means of satisfying hunger, which ought to be done at home; lest their meetings tend to bring upon them condemnation and punishment.

The remaining matters: perhaps those implied in the word 'first' in *v.* 18. If so, these also pertained to church-meetings. *Whenever I come:* iv. 18ff. *I-will-set-in-order;* implies Paul's apostolic authority as a ruler in the church. This purpose implies that in various churches he left unwritten directions, which would naturally assume the form of the apostolic traditions of *v.* 2. But we cannot now say with certainty that any particular direction or teaching, not found in his epistles, came from his lips.

REVIEW. Paul has heard, and has reason to believe, that at Corinth the Lord's Supper has degenerated into a mere meal to satisfy hunger and thirst; and that the church-members take back for themselves the food they have brought, thus erecting barriers between brethren meeting together in one place. He rebukes these abuses by narrating and expounding the facts and words of the institution of the Supper, as revealed to him

by Christ. From this we learn that they who misuse the sacred symbols are guilty of sin against the body nailed to the cross and the shed blood; and that to them participation of the bread and wine brings condemnation and punishment. Indeed, upon some of their number bodily punishment of sickness and death has already fallen. This, the guilty ones would have avoided, had they understood the meaning of their own conduct. And it was inflicted in mercy, to save them from a more terrible condemnation. Paul therefore urges each one to put to the test, when coming to the Lord's Table, his own motives and disposition. And, in reference to the special abuses at Corinth, he bids them supply their bodily needs at home, and wait till all are ready to share together the sacred meal. The other matters which need attention may wait till his arrival at Corinth.

THE LORD'S SUPPER: its primitive mode of celebration, and its significance.

That the excesses corrected in § 21 occurred at the sacramental Supper, is quite certain. For, the *Lord's Supper* in *v.* 20 can be no other than *the bread* and *the cup of the Lord* in *v.* 27. And Paul's argument in *v.* 21, viz. that to take beforehand each his own supper made it impossible for the meal to be the Lord's Supper, implies that the food thus taken was not merely eaten in connexion with the sacred symbols, but was actually that food and drink which ought to be received by all together as a supper provided by Christ. This proof is confirmed by the solemn warning in *v.* 27, supporting the reproof in *v.* 22, that they who eat and drink unworthily are guilty of the body and blood of Christ. This warning Paul applies expressly in *v.* 33 to the abuses at Corinth. We cannot therefore accept the opinion of Chrysostom, Estius, and others, that these abuses occurred at a semi-spiritual repast connected with the Lord's Supper.

If these abuses occurred at the Lord's Supper, Paul's reference to them is our earliest and most valuable source of information about the primitive mode of its celebration. That private members were able to appropriate beforehand the food designed for the communion, implies that they were not in the habit of receiving the bread and wine from the officers of the church. That Paul did not reprove them for not receiving the elements thus, and did not even recommend it, although it would have effectually prevented the abuses in question, shows clearly that he did not look upon the reception of the elements from the

hands of the church officers as essential to the validity of the sacrament. And the same is confirmed by the absence of any censure on the officers of the church, who, if the distribution of the sacred symbols had been committed to them only, would have been chiefly to blame. From this we infer with certainty that when Christ instituted the Supper, He did not direct, and that at the time when this Epistle was written the apostles had not directed, that it should be administered only by the officers of the church. Nor have we in the New Testament any hint that the apostles afterwards gave this direction.

That the sacred feast was looked upon as a means of satisfying hunger and that drinking to excess was possible, reveals how widely different was the mode of its celebration then from that of succeeding ages. Contrast Justin, 1st *Apology* § 65: "After the prayers we greet one another with a kiss. Then there is brought to the leader of the brethren [τῷ προεστῶτι τῶν ἀδελφῶν] a cup of water and mixed *wine* [κράματος]: and he, having taken it, gives praise and glory to the Father of the universe through the name of His Son and the Holy Spirit, and to some length makes thanksgiving for having been counted worthy of these things from him. When he has finished the prayers and the thanksgiving all the people present confirm them by saying, Amen. The deacons, as we call them, give to each of those present to partake of the bread, wine, and water, over which thanks has been given; and for those not present we take them to their houses." Also Tertullian, *On the soldier's crown* ch. iii.: "The sacrament of the eucharist we receive from the hands of none but of those who preside."

The force of the above argument is felt, and put very clearly, by Estius. To evade it, he is compelled to suppose that the abuses in question occurred, not at the Lord's Supper, but at a repast partaken in connexion with it. This opinion I have already attempted to disprove.

The mode of celebrating the Lord's Supper during the latter part of the apostolic age, we have no means of tracing. Consequently, the limitation of its administration to the officers of the church cannot claim undoubted apostolic authority. But it has been, as a matter of church order, the universal, or nearly universal, practice of the entire Church of Christ in all its sections and in all countries, from the second century to the present day. From so general a practice, as a matter of church order, few will have, without very special reasons, hardihood to dissent.

The spiritual meaning and purpose and operation of the Lord's Supper, now claim attention. Already, under *v.* 25, we have endeavoured to expound the words of institution as they would be understood by those who first heard them. These words we will now study again in the light of the great doctrines of the Gospel assumed and taught in the Epistle to the Romans. And the results thus obtained we will compare with the references to the Lord's Supper in this Epistle.

Paul taught (see my *Romans*, Dissertation i. 3) that God accepts as righteous, i.e. He pardons the sins of, all who believe the Gospel; that this pardon could not have been, had not Christ died; and that by the inward presence and activity of the Holy Spirit believers are so united to Christ that His purposes and life and love are reproduced in them. And this we accepted as the teaching of Christ.

These doctrines will explain Jno. vi. 33—59, which is a link connecting them with Christ's words at the Supper. Christ could correctly call Himself in Jno. vi. 35 'the bread of life:' for just as bread nourishes (and without such nourishment we must die) only by its own destruction, so Christ (see Rom. iii. 26) could give us life only by His Own Death. And that, to give us life, His body must needs be bruised and His blood shed, justifies abundantly, and fully accounts for, the strong words of *v.* 53: 'Except you eat the flesh and drink the blood of the Son of God, you have no life in you.' How His hearers were to eat and drink etc., i.e. how they were to appropriate the results of His death, Christ tells them plainly in *vv.* 35, 40, 47, viz. by coming to Him and believing Him. And He tells them in *v.* 56 that the spiritual results of this will be an inward, spiritual, mutually interpenetrating contact of themselves and Christ. We see then that in Jno. vi. 33—59 Christ does but assert the great doctrines of the Epistle to the Romans, and asserts one of them, No. 2, under the most forceful image possible. And in no other sense but this can I conceive men to eat and drink practically the body and blood of Christ.

We come now, prepared by our study of Jno. vi. 33—59, and of the Gospel as taught by Paul, to listen again to the words of Christ as recorded in 1 Cor. xi. 24f. In *v.* 26 Paul tells us that (just as the Gospel is a verbal announcement that through the shedding of Christ's blood God covenants to pardon sin and to give eternal life to all who believe, so) the Lord's Supper is an announcement of Christ's death by visible emblematic action.

And this is given as an explanation of the words of Christ. We infer then that 'the remembrance of Me' is chiefly a memory that Christ by dying gave, and now gives, us life; and that Christ ordained the Supper in order to keep this great doctrine before the mind and in the heart of His people. And for this end no more effective means could be devised. For this doctrine is the only conceivable explanation of the prominence given to Christ's death both by the institution of the Supper and by the words of institution. We therefore cannot doubt that it was instituted in order to be an abiding monument in the Church of the truth and importance of this doctrine.

Again, the proclamation of this truth is the divinely chosen means of conveying, to those who believe it, the life which results from Christ's death. And, to those within sound of the Gospel, the Truth is the only channel through which this life flows. Now the preached word gives life only through the presence and agency of the Spirit of Christ, who breathes life and power into what would otherwise be an empty sound. Cp. ii. 10ff. The universality of this principle compels us to apply it also to the Truth as set forth visibly in the sacred emblems. Therefore, just as in the preached word, in some sense to all who hear it and in the fullest possible sense to those who receive it by faith, we have the real, living, active, objective presence of the Crucified and Living Saviour, so we need not hesitate to say that in the same sense we have His presence in the Lord's Supper.

Again, Christ has bidden us expressly, at the most solemn period of His life and in the most solemn manner possible, to keep the sacred feast; and Paul's exposition in *v.* 26 makes this command binding to the end of time. This command of Christ makes participation in the Supper an essential condition of salvation. For, not to eat and drink would be direct disobedience to Christ; and, therefore, a renunciation of the covenant of which the cup is an emblem. Consequently, with exceptions noted below, only by eating and drinking the bread and wine can we share the results of Christ's pierced body and shed blood. Now, practically, in our thought, we cannot distinguish between a condition performed in order to obtain that which depends upon it and an instrument with which we lay hold of something we desire. Consequently, we cannot but look upon both faith and the Lord's Supper (both being simply conditions of salvation) as instruments by which we lay hold of Christ. We may therefore say correctly, as in x. 16, that by receiving the material elements

we become sharers of the body and blood of Christ; and that our entire spiritual life, (cp. x. 17*a*,) each moment received from Christ, is a result of our reception at intervals of the bread and wine.

Yet the Lord's Supper is not another condition of salvation beside faith. Rather, Christ's command has made intelligent faith impossible without participation in the Supper; just as it is impossible to exercise faith without repentance or to retain it without confession. Cp. Lk. xiii. 3, Rom. x. 9. For we cannot believe that we enjoy Christ's favour while we deliberately disobey His word. Moreover, circumstances may prevent us from partaking the Supper: and our reception of it is at intervals. Under all circumstances and each moment we live by faith.

The suitability of the Lord's Supper as a condition of salvation, and the relation of this condition to faith, the one inward condition, are not difficult to trace. The Lord's Supper is the most searching test of our faith that Christ is actually and supernaturally present and active in the hearts of His people. And, that Christ is thus objectively present in us, is an essential truth, and the great characteristic truth, of Christianity. Little faith is required to believe that a preached word may do good: for the connexion between the means and end is evident. But, to expect spiritual good from material bread and wine, implies reliance upon the presence and infinite power of Him who fed the five thousand and made water into wine, and who has promised to be in His people as their life to the end of time and through eternity. Thus the sacramental feast tests, develops, and testifies, our faith in the supernatural presence and activity of Christ in His Church.

Another purpose of the Lord's Supper is suggested in ch. x. 17, viz. to give formal and visible unity to the followers of Christ. Such visible unity was of infinite importance for the continued existence of Christianity in face of the hostile and powerful influences which beset its early course. And we cannot conceive any means so likely to secure visible unity as this simple rite. To perpetuate the rite and thus to give corporate form to His followers, Christ instituted it at the most solemn period of His life, and, by bidding us observe it in remembrance of Himself, made it practically a condition of salvation.

Again, that Christ commands, as a condition of salvation, a bodily reception of material bread and wine, gives to these elements a mysterious and unique dignity. (Similarly, God's

choice of a spoken word as the channel of salvation gives to the human voice an incomparable dignity.) Since the eating and drinking which Christ requires are real, we may say that His command makes our reception of the spiritual, and ultimately material, benefits purchased by the death of His body and the shedding of His blood conditional, with exceptions marked below, on our reception into our own bodies of the material bread and wine. Christ has thus placed these elements of food in a unique relation to Himself. Remembering this, as we look at them we may almost forget the material food produced by nature and by human manipulation, and think only of the pierced body and shed blood, without which there had been no bread and wine on the sacramental table, and of the spiritual nourishment we derive therefrom. To the eye of faith the symbols disappear, and the infinite and amazing reality alone remains.

We shall understand now all that Paul says about the Lord's Supper. Well might Christ say 'This is my body.' For, had not the Eternal Son assumed a human body to be pierced for our life, there had been no broken bread in His hands then. Had not that body died, there would be no bread upon our sacramental table now. And, but for the pouring out of His blood, and but for the New Covenant between God and us (virtual in that night, ratified now) through His blood, there would be no poured out wine. Therefore, as setting forth and implying the most amazing event of all time, and as a solemnly appointed condition of sharing its eternal results, the broken bread is the body of Christ, and the full wine-cup is the New Covenant in His blood. And, as setting forth and implying and bringing about (as an essential condition and in some sense an instrument) a participation in the results of His death, the bread and the cup are (x. 16) 'fellowship in the body and blood of Christ.' In the same way all manifestations of the Christian life are results of the sacred feast. Therefore, the outward and visible unity of believers (x. 17) is a result of their joint reception of the same symbolic food. Since the Supper was ordained by Christ, it is, with all its consequent blessings, (x. 21,) 'a table of the Lord.' Since it is a visible symbol of Christ crucified and a solemnly ordained means of consolidating and extending His kingdom, any indignity done to the feast is done to Christ, and specially to the body and blood bruised and shed for us. Such indignity arises from oversight of the awful reality, even *the*

crucified *body* of Christ, which the sacred symbols are designed to bring to mind. On this indignity sentence was already pronounced by Christ: and at Corinth upon many persons penalty was already inflicted. Consequently, they who receive the elements without a spiritual view and apprehension of Christ Crucified, receive thereby judgment. Thus Paul's entire teaching about the Lord's Supper (and to his teaching the New Testament adds nothing) is but a development of the words of institution in the light of the great principles asserted and expounded in the Epistle to the Romans.

I cannot overlook the fact that some godly men, I refer chiefly to the Society of Friends, set aside altogether the outward and visible celebration of the Lord's Supper. How they reconcile this with Christ's words, 'Do this,' and with Paul's explanation of them in *v.* 26, I do not know. That they lose much by refusing, even in ignorance, to obey the express and solemn command of Christ, I cannot doubt. But, if their refusal arises from sincere, even though mistaken, loyalty to Christ, God will not refuse them a part in that New Covenant of which they refuse the visible pledge and condition. And for the loss they sustain by absence from the Lord's table, no small part of the blame rests upon those who by their misrepresentation and misuse have brought it into contempt. But, were I to absent myself as they do, I should thereby exclude myself from the Covenant. For I should refuse to do what I believe Christ has expressly and solemnly bidden. It is worthy of notice, in view of ch. x. 17, that the united influence upon the world of the Society of Friends bears no proportion to the personal excellence of its members.

In the New Testament the Lord's Supper is never said to be a sacrifice. But its connexion with the Jewish Passover reminds us that it is in some sense a sacrificial act. The analogy of the Jewish rites and the Christian rite is very close. The Jewish sacrifices set forth in symbol the truth that man's salvation comes through the death of the innocent: and, as solemnly ordained by God at (Ex. xxiv. 8) the ratification of the Old Covenant, they were a condition on which its benefits were obtained. Consequently, after disuse in times of spiritual declension, the sacrifices were restored (2 Chr. xxix. 7ff, 20ff) in times of revival. Now the Lord's Supper is the one recurring rite of the New Covenant. Of this Covenant, the most conspicuous benefit is forgiveness of sins: Mt. xxvi. 28, Heb. viii. 12. Therefore, while receiving the Supper in faith, we claim from

God the benefits of the Covenant, and especially the forgiveness of our sins. We thus present to God, for our own sins, in our hearts and by faith, the pierced body and shed blood of Christ: for we hide us beneath His cross from the penalty of our sins. And, while we do so, the blood of Christ saves us from the anger of God: for (Rom. iii. 25) 'in His own blood' Christ becomes through our faith a propitiation for our sins. Thus, in the Lord's Supper we do a spiritual act analogous to the sprinkling of the blood by the High Priest once a year in the Most Holy Place. But, since we do but present to God as a propitiation for our own sins the blood already once for all shed on Calvary, it is better to speak of the Sacrament as a sacrificial act rather than as a sacrifice.

We conclude then that Christ ordained the Supper in order to give great prominence, in the eyes of even the humblest believer, to the great truth that our life comes through His death; also as a means of testing, developing, and confessing to the world, our belief that salvation is an outworking of a power which cannot be explained by, and is altogether above, the laws of mind and morals; and as a means of giving to His people corporate and visible unity in face of the world. In order to secure, to the end of time, the observance of the rite by all His followers, and thus to secure the aims just mentioned, Christ made the Supper, by expressly commanding it, an indispensable condition of salvation. And, since in the kingdom of God there are no useless conditions, He determined to make it a channel through which, by His own presence and activity, He would pour the spiritual benefits therein set forth. We infer that, as in the preached so in the symbolic word, the designed benefits are received only by those who believe. And, since unbelief in those who partake the Supper implies resistance to the truths therein conspicuously and forcefully portrayed, and great dishonour to Him who died even for those who reject Him, we infer that in a very terrible sense the sacred rite is, to those who misuse it for their own base ends, and thus betray their ignorance of its true significance, 'an odour (2 Cor. ii. 16) from death tending to death.'

About the Lord's Supper the ROMAN CATHOLIC CHURCH teaches, (*Council of Trent*, Session xiii. canon 1,) together with much important gospel truth, that "In the sacrament of the most holy Eucharist is contained, truly, really, and substantially, the body and blood, together with the soul and divinity, of our

Lord Jesus Christ, and accordingly the entire Christ;" that (Session vii. canon 7) "Grace is conferred by sacraments of this kind always and to all, so far as God is concerned, if they receive them with correct ritual;" and that (Session xiii. ch. 4) "By consecration of the bread and wine there takes place a conversion of the entire substance of the bread into the substance of the body of our Lord Christ and of the entire substance of the wine into the substance of His blood. This conversion is conveniently and appropriately called Transubstantiation." The Roman Church guards (Session xxi. ch. 3) this doctrine by teaching that the entire Christ is present both in the consecrated bread and in the wine.

The LUTHERAN CHURCH is fairly represented in the following extract from the *Lutherische Dogmatik* of Kahnis, § 21. 6. "Luther's teaching is this. When Christ said, 'Take, eat, this is my body which is given for you,' He said, in the form of syndoké, That which I give you to eat is my body which is given for you, i.e. is here imparted to you, for the forgiveness of sins, i.e. as sign, warrant, and medium, of the forgiveness of sins for believing receivers. According to the conception of a sacrament, which is a visible word, the chief matter in the Lord's Supper is the word of the forgiveness of sins. Thereby the promise of the Lord's Supper is suspended on the condition of faith. But independent of faith is the reception of the body of Christ, which in, with, and under, the bread and wine is distributed." Also the *Apology for the Confession of Augsburg* declares:* "We defend the opinion received in the entire church that in the Lord's Supper the body and blood of Christ are truly and substantially present, and are truly offered with those things that appear, viz. with the bread and wine." Luther rejected Transubstantiation. But he and the Lutheran Church assert strongly that Christ is locally present in the bread and wine; and is thus received, as Saviour or as Judge, by all who receive the sacred symbols.

But no hint is given, in the words either of Christ or of Paul, of any change in the substance of the consecrated elements. Indeed, even after the blessing we read in 1 Cor. xi. 26 'eat this bread.' The words 'This cup is the New Covenant' warn us not to infer such change from the words 'This is my body:' and we have seen that Paul's argument is complete without it.

As proof that in the Lord's Supper Christ is actually received (to their condemnation) even by unbelievers, Lutherans appeal to

* In art. 10, *On the Lord's Supper.*

the arguments of chs. x. 16ff, and xi. 27ff. But it is always perilous to assume an important doctrine not expressly taught in Scripture because it seems to be implied in a Scripture argument. That Paul's argument does not imply this doctrine, and that ch. x. 21 directly contradicts it, I have in my notes endeavoured to show. And we notice that in the New Testament Christ is never said to be spiritually present except to bless. We have also seen that, although the words of Christ imply a real and special presence of Christ in the sacred ordinances, they do not imply His local presence in the bread and wine and in the stomachs of those who receive them. Thus, in my view, the Lutheran doctrine falls to the ground. For, its advocates appeal in support of it only to Scripture: and Scripture does not teach it. But Roman Catholics appeal not only to Scripture but to the authoritative teaching of the Church; and thus introduce into the question before us an important and far-reaching element which cannot be discussed here. All that can be required from me as a commentator is, to show that the doctrines in question are not taught in the Bible.

In absolute opposition to both the Roman and the Lutheran churches, ZWINGLI taught (*Confession to Charles V.* Art. 7) "I believe, indeed I know, that all the sacraments are so far from conferring grace that they do not even distribute it;" and that the Lord's Supper was nothing but a mode of recalling the death of Christ and of confessing faith in Him. How far this teaching falls below the great and solemn significance of the rite, my exposition has already shown. Yet we need not wonder that to this extreme and rationalistic view Zwingli was driven by the assumptions of the papacy.

CALVIN asserted (*Institutes* bk. iv. 17. 10, etc.) in opposition to Zwingli the supernatural and life-giving presence of Christ in the Lord's Supper, making the ordinance to be a special channel of spiritual blessing; and, in opposition to Luther, denied His local presence in the bread and wine, and asserted that only those who receive the elements with faith thereby receive Christ. His teaching has been accepted, to speak generally, by the Reformed Churches of the Continent, and in the articles of the Anglican Church. And it agrees in the main with the above exposition of the words of Christ and of Paul. I notice, however, that Calvin and many Anglican writers cling to the teaching that in some sense believers actually though spiritually receive in the Supper the body and blood of Christ. But to these words I can

give no meaning except that believers receive the spiritual benefits which result from His incarnation and crucifixion: and, to express this by the words 'receive the body of Christ,' seems to me very inappropriate.

The teaching of the Lutheran, and of the Reformed, Churches is ably set forth in the *Lutherische Dogmatik* of Kahnis and the *Christliche Dogmatik* of Ebrard, each of which writers has given special attention to this matter. The Roman Catholic doctrine is defended with great ability, candour, and devoutness, in the *Symbolik* of Moehler. This last work I strongly commend to Protestant theologians. Only by a study of the best writings of those who differ from us can we understand their opinions and correctly estimate our own.

After all, the differences between the Roman, Lutheran, and Reformed teaching, as discussed above, are not so great as at first sight they appear; and are indeed rather verbal than real. Each doctrine contains important elements of truth. Many godly Roman Catholics cling to transubstantiation as being the strongest protest they can make against prevalent materialism. And even Zwingli, in his strong rebound from papal assumptions, still upheld the divine institution and perpetual obligation of the sacred feast. Luther and the Roman Church assert that, though all who receive the Lord's Supper therein receive Christ, it nevertheless depends upon themselves whether Christ comes into them to save or to condemn. And Calvin taught that, even to those who receive it unworthily, the Lord's Supper has terrible reality, a reality of condemnation. So far then the differences are not serious.

But I am compelled sorrowfully to believe that around and in close connexion with the Lord's Supper are taught doctrines not only false but exceedingly hurtful. The Roman Church (*Council of Trent*, session xxii.) lays great, and not altogether improper stress, upon the sacrificial aspect of the Supper. Now sacrifice implies priesthood: and the universal priesthood of believers is plainly taught in 1 Pet. ii. 5. But, for this priesthood, the Roman Church practically substitutes a priesthood in the Christian Church similar to that of Aaron in Israel. In other words, it claims for its ministers the sole right of distributing the symbols which Christ commands His people to receive. And it requires, before the distribution of the bread, which only it gives to the laity, confession to a priest, and such confession as shall satisfy the priest. So *Council of Trent*, session xii.

ch. 7; sess. xiv. 3, 6. By this claim the Roman Church places itself practically between the sinner and Christ; and claims virtually, for the support of its authority, the very solemn words of Christ and of Paul about the sacred Supper. I am compelled to say, in spite of my sincere affection for our brethren of the Roman Church with whom I hope to spend eternity in the One Universal Church above, and while acknowledging our deep obligation to that Church for preserving the light of Christianity, often obscured but still burning, during the long night of the dark ages—I am compelled to believe that the claim of the Roman hierarchy to be the sole ordinary depositary of the benefits conveyed by Christ to His people through the Supper, has produced, directly and indirectly, terrible and wide-spread injury.

So far as the New Testament teaches, this claim is met by the proof given above (p. 199) that neither Christ nor His apostles claimed for the officers of the church the exclusive distribution of the elements. They preferred the risk of the abuses mentioned in *v.* 21f; and even when these abuses actually existed refrained from limiting the distribution of the elements to the church officers, rather than permit sacerdotal assumptions to have the smallest foothold in Scripture. It is right to say that the priestly monopoly of the right to administer the Lord's Supper is utterly rejected by both Luther and Calvin. This places an infinite distance between the otherwise similar teaching of Luther and of the Roman Church.

It must not be thought that I look upon the foregoing arguments as sufficient to overturn the Roman claims. For these claims rest ultimately upon the authority of the Church, an authority resolutely maintained with increasing clearness and boldness by a succession of the greatest fathers of the Church and by a general consensus of the Church during many centuries. I have merely endeavoured to show that these claims have no basis whatever in Scripture. The question whether we are bound to concede to the Catholic Church the authority which Cyprian and Augustine and others claimed for it, and the immense issues involved in this question, lie beyond the scope of the present work.

The priestly monopoly of the administration of the Lord's Supper, which Luther resisted, is claimed for the ministry of the Anglican Church by Anglo-Catholics. Their views are set forth with ability and fairness in Sadler's *Church-Doctrine*. With almost

all he says in the long chapter on "Holy Communion," I heartily agree. Indeed this chapter is little more than an able defence of Calvin's teaching. But, in his chapter on the "Christian Priesthood," an element is introduced which changes completely the aspect of the Lord's Supper. He reminds us that "the commission to celebrate the Lord's Supper was not given to the whole church gathered together, but to the twelve alone." But from this we might infer as easily that the Supper was designed for the apostles only as that its administration was limited to them. Mr. Sadler then says that the apostles must have committed to others the power to administer the Supper; because, otherwise, apart from the apostles themselves the Supper could not have been held at all. But this takes for granted the chief point, viz. that the Supper cannot be duly received except from the hands of a church-officer. And, of this he gives no proof. Christ must have given, either verbally or through the guidance of His Spirit, directions about the details of the Supper fuller than His recorded words. What these directions were, we can learn only from the writings of the apostles and from the practice of the primitive church as portrayed in the New Testament. But here not one word is said limiting the administration of the Supper to church-officers. And we have found (xi. 21f) church-members actually receiving the Lord's Supper without official administration, and doing so without a word of reproof from Paul, even when reproving them for other irregularities in the same matter. Thus the claim to the sole right to administer the Lord's Supper in this country, a claim made by Anglo-Catholics for the ministers of the Anglican Church, and involving most serious consequences, finds in Scripture no support whatever and finds there a clearly implied contradiction.

DIVISION VI.

ABOUT THE SPIRITUAL GIFTS.

CHAPTERS XII.—XIV.

SECTION XXII.—THE ONE SPIRIT GIVEN TO ALL IMPARTS TO EACH A SPECIAL GIFT.

CH. XII. 1—11.

About the Spiritual Gifts, *brothers, I do not wish you to be ignorant.* 2 *You know that when you were Gentiles, men led away* you were *after the voiceless idols, as it might be that you were led.* 3 *For which cause I make known to you that no one speaking in the Spirit of God says, Anathema* Jesus. And no one can say, Lord Jesus, except in the Holy Spirit.*

4 *But varieties of gifts of grace there are; but the same Spirit.* 5 *And varieties of ministries there are; and the same Lord.* 6 *And varieties of works done there are; but the same God who works all things in all.*

7 *But to each one is given the manifestation of the Spirit, with a view to profit.* 8 *For, to one through the Spirit is given a word of wisdom; to another, a word of knowledge, according to the same Spirit:* 9 *to a different one faith, in the same Spirit; to another, gracious gifts of healing, in the one Spirit;* 10 *to another, workings of miracles*† *; to another, prophecy; to another discernings of spirits: to a different one, kinds of tongues; and to another, interpretation of tongues.* 11 *All these works the one and the same Spirit, dividing to each one individually, according as He pleases.*

An entirely new subject, occupying DIV. VI. Compare vii. 1, viii. 1. At the close of it Paul corrects two abuses in church-meetings, each connected with this subject, in addition to those corrected in DIV. V. But the cursory, though appropriately-placed, mention of them, suggests that they were not the chief

* Or, *Accursed.* † In Greek, *powers.*

motive for this important Division of the Epistle. And the matter-of-fact introduction of the subject, taken together with vii. 1, suggests that it was mentioned in the letter from Corinth.

1. *Spiritual* gifts, or *spiritual-things:* Rom. i. 11, xv. 27, 1 Cor. ii. 13, ix. 11, x. 3f, xiv. 1, etc.: things pertaining to, i.e. bestowed by, the Spirit of God, *v.* 3f. The lists in *vv.* 7ff, 28ff, show that the word is used here as a technical term for the special and various capacities for Christian work, ordinary or extraordinary, with which the Spirit enriches those in whom He dwells. This technical sense was very appropriate. For, these capacities were a conspicuous proof that they who possessed them were animated by a Spirit higher than their own.

This new subject suggests to Paul, by contrast, the powerlessness of idolatry, *v.* 2. He begins it by stating the relation between inward spiritual gifts and the historic Jesus, *v.* 3; and the variety and the one source of these gifts, *vv.* 4—6; of which he gives examples, *vv.* 7—11. As in the human body various powers, all needful, are variously allotted, *vv.* 12—27; so in the church, *vv.* 28—30. Yet some gifts are greater than others, *v.* 31: and love is both the best way to the greater gifts and itself greater than the greatest of them, ch. xiii. Prophecy is more useful, and therefore more to be desired, than speaking with tongues, xiv. 1—25. The possession of gifts is no excuse for disorder, *vv.* 26—39.

2. The new powers, far surpassing man's natural power, possessed by the early Christians, remind Paul, by contrast, of the worthless images of heathendom, whose unreasoning votaries his readers formerly were. *Voiceless:* a conspicuous proof of worthlessness, (Hab. ii. 18f, 3 Macc. iv. 16,) in contrast to the new powers of speech so characteristic of early Christianity. That idols cannot speak, proves that they cannot hear and understand. *Led, led away;* graphic picture of the unreasoning action, and the bondage, of idolaters. While frequenting the temples, and following the processions, of heathenism they were really surrendering themselves to the guidance of an unseen power operating upon them as circumstances or events might determine. Men are idolaters usually not by their own choice, but by circumstances. In Eph. ii. 2f we have a similar contrast of past and present.

3. Their unfavourable former position moves Paul to instruct them in the matter before us. This suggests the disadvantage, for understanding Christianity, of converts from heathenism as

compared with those who, like Paul and Timothy, had been trained from childhood in the Jewish Scriptures. *Speaking in the Spirit of God:* moved, guided, and controlled by the Spirit, as in Rom. viii. 15, Mt. xxii. 43. Cp. 2 Sam. xxiii. 2. *Anathema:* as in Rom. ix. 3. The Spirit never moves a man to say that Jesus is under the curse of God. Cp. 1 Jno. iv. 2f. *No one can say etc.*] It is absolutely impossible for any one not moved by the Spirit to look up to Jesus and call Him 'Master,' meaning what he says; i.e. to look at Jesus with the feelings with which we look at earthly masters, waiting for commands and expecting reward. *Jesus:* appropriately used, twice, to designate our Lord as a man among men.

This verse embodies two important principles already asserted in ii. 10—16, viz. that inward spiritual life is always in harmony with historic Christianity, i.e. that the Spirit of God, who is the animating principle of all devotion to God, ever leads men to recognise the claims of the carpenter of Nazareth; and that without the inward presence of the Spirit none can recognise rightly these claims. This latter principle implies that every one who looks up to Jesus and from the heart calls Him Master (cp. i. 2) possesses the inward presence of the Spirit, and therefore possesses a measure of capacity for Christian work. Upon this broad basis rests the whole teaching of ch. xii.

4—6. Variety in the just-mentioned unity, and emphatic reassertion of the unity. *Gifts-of-grace:* technical use, as in *vv.* 9, 28, 30f, Rom. xii. 6, 1 Pet. iv. 10; corresponding with the technical use of *spiritual-things* in *v.* 1. See Rom. i. 11. Instead of giving to one man the whole round of the capacities which His favour prompts Him to bestow, the One Spirit who dwells in all believers gives different capacities to different men. *Ministries:* see under Rom. xii. 7: the various positions and kinds of work allotted by the One Master to His various servants, requiring from each some work for the common good. The technical sense 'deacon' is forbidden here by the breadth of the statement. Cp. 1 Pet. iv. 10. *Lord,* or *Master:* correlative to *ministry,* and pointing to 'Lord Jesus' in *v.* 3. See under Rom. i. 4. *Works-done:* results produced, corresponding to *works all things.* Whatever is done *in* any one is done by the Father, who sent His Son to be our Master, and His Spirit to be the motive principle of our life. Thus, as usual, Paul leads us up to the presence of the Father; and lingers there. Moreover, that the gifts are from the Spirit and that the ministries are

service to Christ, is evident: but it is needful to say expressly that the results achieved are wrought by the Father.

Notice the rising climax, revealing the relation of these various gifts to the three persons of the Trinity, and culminating in the presence of Him who is Supreme even in the Godhead. Cp. Eph. iv. 4ff. Paul has already said that the Holy Spirit, who dwells in all believers, ever moves them to call Jesus their Master. But their capacities are different, fitting them for different kinds of service, and producing different kinds of results. Yet all the capacities come from one Spirit: the different kinds of service are for the same Master: and the different results are produced by the same First Cause.

7. *Each-one:* emphatic, repeated in *v.* 11, and leading on to 'all' (three times) in *vv.* 12, 13. Not only (*v.* 3) does every servant of Christ possess the Spirit, but amid various gifts, kinds of service, and results produced, every one has some capacity for usefulness. *Is-given:* i.e. day by day; not once for all as bodily capacities are given. Only so far as each moment the Spirit works in us can we do spiritual work. *Manifestation of the Spirit:* (2 Cor. iv. 2, see under Rom. i. 19:) the Holy Spirit dwelling in each believer and made apparent by the capacities for usefulness which He imparts. *With a view to profit:* i.e. benefit to the church arising from gifts possessed by each member. This leads towards the argument of *vv.* 21—26. Each has a capacity for usefulness, an outflow of the Spirit, given to him for the general good.

8—10. List of gifts, in support of *v.* 7, making very prominent that all come from the One Spirit. The list is broken up, by a slight verbal change, into three series: intellectual gifts, *wisdom* and *knowledge*, *v.* 8; gifts conspicuously miraculous, under the heading of *faith*, *vv.* 9, 10*a*; gifts connected with *tongues*, *v.* 10*b*. *Word of wisdom:* not the same (cp. i. 5) as wisdom; mentioned specially here because it is in the utterance (cp. ii. 13) of wisdom that the Spirit within is manifested to those around. *Wisdom* and *knowledge:* found together in Rom. xi. 33, Col. ii. 3, Eccl. i. 16, 18, ii. 21, 26, ix. 10. Cp. Col. i. 9, Ph. i. 9. The difference is difficult to mark in exact detail; but, in broad outline, is quite clear. *Knowledge* is mere acquaintance with things past, present, or future. *Wisdom* is, from the Christian point of view, such a direct grasp of underlying principles and eternal realities as enables a man to choose the right goal and the best path in life. See note under ii. 5. Paul's readers were

(i. 5) rich in *knowledge:* and (viii. 2) it tended to inflate them. But he could not (ii. 6) speak to them *wisdom:* nor does wisdom ever inflate. *Wisdom*, as the highest mental excellence, may be distinguished, as here, from *knowledge;* from 'understanding,' (Col. i. 9,) a capacity for interpreting the details of daily life; and from 'prudence,' (Eph. i. 8,) a thoughtful capacity for choosing the best means for any ends we have in view. [For the distinction as understood by the Greeks, Aristotle, *Nicom. Ethics* bk. vi. 5—10 is very instructive.] *Through, according to, in the Spirit:* three aspects, conspicuously put, of the relation of these gifts to the Spirit. He is the channel through which they come, the standard with which they agree, and the element in which they are possessed and used. Only by the operation of the Spirit, can we understand the words of spiritual men, and thus take up *knowledge*, i.e. learn what they knew before us: and this communication of knowledge accords with the nature of the Spirit; as does the revelation of the deeper mysteries of *wisdom*.

9, 10*a*. Second series of gifts. *Faith:* belief, not of the Gospel, (for this is, to all Christians, the one source of all Christian life and usefulness, Rom. xii. 3,) but of some special revelation not given to all. Its position at the head of the second series, suggests a connexion with the gifts which follow. And xiii. 2 suggests a special relation to the next pair of gifts. Power to work miracles was probably, according to an abiding principle (Mt. ix. 29) of the Gospel, conditional on faith. We can conceive that God revealed to a man His will to work a miracle through his hands; and that, if the revelation was embraced with confident assurance, the miracle followed. In 2 Kgs. ii. 14 the effort of such faith, and in Acts iii. 6 its confident assurance, find voice. Probably, as in the latter case, the faith of the worker was usually a conspicuous accompaniment of the miracle. Hence the special mention of faith here. *In the same Spirit:* as the surrounding element and the divine source of confident assurance that God will fulfil His promise, i.e. in this case, His promise to work a miracle through the believer's agency. See under Rom. xii. 3; 2 Cor. iv. 13.

Gifts of healings: in the plural, because each cure was a special and fresh gift of God. *In the One Spirit:* as the one source of the many cures wrought by many persons. These words are not repeated, because it is quite evident that they are true of all the following gifts. *Workings of powers:* any other

supernatural manifestation of God's power, beside the healing of diseases. Probably cures were mentioned first as being the most common kind of miracle. *Prophecy:* an utterance of truth under a special, and probably temporary, influence of the Spirit. See note, xiv. 40. *Discernment:* power to distinguish the Holy Spirit's voice from that of evil spirits. Akin to 'discern' in xiv. 29, xi. 29, 31; and in the same sense. Cp. 1 Jno. iv. 1. *Spirits:* a general term, as in 1 Jno. iv. 1. When men spoke under the influence of a spirit other than their own, it was needful to determine its nature.

It is not unlikely that this second pair of gifts was, like the first pair, a manifestation of *faith* in a special and personal revelation; that God first revealed to a man His purpose to make him a mouthpiece of the Spirit or a judge of the professedly inspired words of another man, and then fulfilled His purpose in proportion to the man's faith. *Faith* is put conspicuously at the head of this second series of gifts, probably because these were occasional manifestations of the Spirit, preceded by belief of a special revelation; whereas, in the *word of wisdom* etc., as a more abiding endowment, faith was less conspicuous, though doubtless always present as an essential condition. The gift of tongues possibly was not preceded by a special revelation.

10*b*. A third series. *Gifts of tongues etc.:* see note under xiv. 40.

11, Repeats, after a survey of the different kinds of gifts, the chief thought of *vv.* 4—10, viz. that the various capacities for usefulness have one source, the Holy Spirit. *Dividing:* cognate to 'varieties' in *vv.* 4—6, marking the end of the matter there introduced. *Individually:* so that each has a gift of his own. *As He likes;* asserts emphatically that the distribution of the gifts springs simply and only from the sovereign choice of the Spirit. *He:* or *It:* see Rom. viii. 16. The original has no pronoun.

That *the Spirit* has a *will*, and is yet in *v.* 4ff distinguished from, and placed side by side of, the Father and the Son, implies clearly that He is a Person distinct from Them, and that the words Spirit of God are not a mere description of the Father as animating men. For to have a *Will* is the essence of personality. Still more clearly is this implied in the words of Christ recorded in Jno. xvi. 13: 'He will not speak prompted by Himself; but as many things as He may hear He will speak.' For He who can listen to the Father must be a person distinct

from Him. Again, since the Spirit possesses the entire knowledge of God, as our spirits know all that we know, (ii. 10f,) He must be infinite and therefore divine. For the finite cannot comprehend the Infinite.

The matter of spiritual gifts is now fairly before us. We have learnt that the Spirit ever prompts men to bow to Jesus; and that His presence is an indisputable condition of service of Jesus. We have had a list of various capacities for usefulness possessed by the early church; and have been taught emphatically and repeatedly that all these are from the One Spirit of God, who fits us for service of the One Master and produces results wrought by God in us. The way is now open for the wonderful parable of § 23.

With *vv.* 7—11 compare Homer's *Iliad*, bk. xiii. 730ff.

"To one God gave warlike works;
To another, dancing; to a different one harp and song.
In another's breast far-seeing Zeus puts
A noble mind, of which many men reap benefit."

SECTION XXIII.

AS IN THE HUMAN BODY THERE ARE MANY MEMBERS, ALL NEEDFUL FOR THE GENERAL GOOD, SO IN THE CHURCH.

Ch. XII. 12—30.

For, just as the body is one and has many members, and all the members of the body, though they are many, are one body; so also is Christ. 13 *For indeed in one Spirit we all were baptized into one body, whether Jews or Greeks, whether servants or freemen. And we all were made to drink one Spirit* 14 *For also the body is not one member, but many.* 15 *If the foot say, Because I am not a hand, I am not of the body; it is not on this account not of the body.* 16 *And, if the ear say, Because I am not an eye, I am not of the body; it is not on this account not of the body.* 17 *If all the body* were *eye, where* would be *the hearing? If all* were *hearing, where* would be *the smelling?* 18 *But now God has put the members, each one of them, in the body, according as His will was.* 19 *And if all of them were one member, where* would be *the*

body? [20] *But now* are there *many members, but one body.* [21] *And the eye cannot say to the hand, No need of thee have I: or again the head to the feet, No need of you have I.* [22] *But much rather the members of the body which seem to be weaker are necessary.* [23] *And those which we think to be less honourable parts of the body, these we clothe with more abundant honour: and our unseemly parts have more abundant seemliness. But the seemly parts have no need. Yes, God has mixed together the body, to that which falls short having given more abundant honour;* [25] *that there may be no division in the body, but that the same care the members may have on behalf of each other.* [26] *And both if one member suffers,* there *suffer with* it *all the members: and if one member is glorified,* there *rejoice with* it *all the members.*

And you are Christ's body, and members part with part.

[28] *And some indeed God placed in the church—first apostles, secondly prophets, thirdly teachers, then* miraculous *powers, then gracious gifts of healings, helpings, governings, kinds of tongues.* [29] *Are all apostles? are all prophets? are all teachers? are all* miraculous *powers?* [30] *have all gracious gifts of healings? do all speak with tongues? do all interpret?*

This section explains the Spirit's allotment of different gifts to different church-members, by the analogy of the human body. The analogy is asserted in *v.* 12; and justified in *v.* 13 by the spiritual facts of the church. Its lower side is expounded practically in *vv.* 14—26: *v.* 27 reasserts the analogy: *vv.* 28—30 develop its higher side.

12. A comparison closely interwoven (cp. vi. 15, Rom. xii. 4, Eph. i. 23, iv. 16, 25, v. 30) into the mind of Paul; and, among the sacred writers, peculiar to him. *Is one:* as having one interest, and being instinctively conscious of this. See below. A living body is the most wonderful instance on earth of oneness amid variety. With great emphasis Paul says that *all the members, though they are many,* not only belong to, but *are, one body.* Just as we have many bodily members which together make up one undivided body, *so also* it *is* with *Christ.*

13. Proof of 'so also is Christ.' *We all:* emphatic, in contrast to the human body. *Baptized into,* or *for, one body:* see note, Rom. vi. 3. It denotes either the aim or the result of baptism; perhaps here the latter. They were made by baptism members of an outward and visible community which has a one-

ness similar to that of a human body. Nothing suggests any but the common sense of water-baptism. For the baptism of the Spirit (Mt. iii. 11, Mk. i. 8, Lk. iii. 16, Jno. i. 33, Acts i. 5, xi. 16) is never mentioned by Paul: and here *body* in contrast to *Spirit* suggests an outward and visible community, and an outward rite of admission to it. *In One Spirit:* put prominently forward as the invisible source of the oneness of the visible community of the baptized. Just so the oneness of the human body flows from the one living spirit which animates, and moves in harmony, all the members. This oneness, a dead body has lost. Consequently, baptism is an effective union only when administered *in the Spirit* as its surrounding and life-giving element. In this sense Paul's readers *were in one Spirit baptized into* and made members of *one* living *body*. This assumes, as does vi. 11, that all were genuine believers; and that in all such the Spirit is, iii. 16, vi. 19, xii. 3. If at Corinth there were false brethren, these are left out of view. *Jews or Greeks etc.:* national distinctions and the widest social distinctions being completely broken down. *And we all etc.;* gives further prominence to the great teaching of *v.* 13*a*, which permeates ch. xii. and lies at the base of the comparison before us, viz. that every genuine member of the church has received into himself, henceforth to be to him the source of a new life, the One Spirit who makes the many members into one living body. Notice here two aspects of the Spirit's relation to us. We receive Him into ourselves; and we are ourselves in Him. For He both permeates our being, moving and filling us from within, and by so doing raises us into a new element in which we henceforth live.

This verse does not imply that Paul's readers received the Spirit in the moment of their baptism. Cp. Acts x. 44—48. Baptism, like the Lord's Supper, was commanded by Christ, and thus made a condition of salvation indispensable in all ordinary cases; and for the same reason, viz. to give to, and maintain in, His people a visible and united front before the world. There was, therefore, no way to the blessings of the Gospel except through baptism. And Paul could correctly say (Tit. iii. 5) that God saved His people 'through the laver of the new birth, and the renewing of the Holy Spirit;' and Ananias (Acts xxii. 16) could say, 'Have thyself baptized and wash away thy sins.' Consequently, without a purpose to be baptized there could be no intelligent and sustained faith; and therefore no reception of the Holy Spirit. But, nevertheless, the Spirit is

received by faith when we believe: Gal. iii. 14, Jno. vii. 39. In this verse Paul simply links together, as necessarily connected in all ordinary cases, the outward rite and the spiritual element which alone gave it reality.

14. Parallel with *v.* 12*a*, developing for use the comparison there introduced. Paul accounts for the differences of nationality and rank in the church animated by one Spirit, by reminding us that *also the* human *body* is not all alike but consists of *many* members. This is made very clear in **15, 16** by the evident absurdity of inferring that because one member is unlike some other it therefore does not enjoy the privilege of belonging to the body. This inference might be drawn not merely by the lowest members but by those next to the highest; and with equal absurdity. Notice that the members mentioned compare themselves, as men do, with others resembling, though superior to, themselves.

17, 18. Not only is difference from others no proof that a member does not belong to the body, but it is a real gain to the body, which otherwise would be seriously defective. For the greater abundance of the best faculties would in no way supply the lack of the lesser ones. *But now:* as things actually are, in contrast to all the members being alike. *God has put:* the existing arrangement is His work. *According as He willed:* when He formed the eternal purpose to make man. Paul strengthens his appeal to the Creator by pointing to His sovereign and deliberate determination. *Each one of them;* suggests God's special forethought about each member, and thus rebukes those who would have chosen otherwise.

19, 20. The absurdity of the objections in *vv.* 15, 16, already exposed by the questions of *v.* 17, which evoked the contrary statement of *v.* 18, is still further exposed in *v.* 19 by another question, making with those of *v.* 17 a climax. Not only would a body in which the whole was endowed with the same faculties, even with the noblest faculties, be seriously defective, but it would be no body at all, i.e. it would lack that which we all conceive to be the very essence of a living body. For a body is something composed of many and various parts, endowed with widely different and mutually-supplementing capacities, all animated by one spirit and having one interest which all subserve. Therefore, to conceive all members to be equally endowed, would destroy our conception of a living body, a conception which we all feel to be not only very good but divinely wonderful. Verse 20

is parallel with *v.* 18; and repeats the statement of *v.* 14 and *v.* 12, after showing the absurdity of the contrary supposition.

21, Continues the description, begun in *v.* 20, of the human body, by adding a fact implied in *v.* 17 and bearing very broadly on the Church of Christ. Without the labour of *the hand*, the lustre and the sight of *the eye* would perish. For, all the members ***need*** that which each one contributes to the general good, which is also its own good. *The head, the feet:* widest extremes. Probably Paul thought only of the human body, not of Christ, the Head of the Church. As divine, Christ needs (Acts xvii. 25) no one. Yet perhaps we may say reverently that as incarnate He needs, for the purpose and according to the purpose for which He became man, the services and even the sufferings (Col. i. 24) of those whom He joins to Himself as members of His body. The argument of Estius that, since Christ does not need man's help, *the head* here must be the pope, is overturned by his own words a few lines below: "The metaphorical body is not bound to square with the human body in all points, but in those only for which the reference or comparison was chosen."

22—24*a*. *But etc.:* in contrast to 'No need of you have I.' *Much rather:* we are much more ready to say what follows than what goes before. To which *weaker members* Paul refers, it is needless to determine. Many members, *necessary* to the body, are incapable of self-defence: and the strength of the strong members is ever ready to protect them. A special reference to the eye, is made unlikely by *v.* 21. *Less-honoured:* viewed by us with less pride. For these we show our esteem by *clothing* them, for their well-being and comfort, carefully and it may be luxuriously and beautifully. *Unseemly:* stronger than *less honoured*, completing the triple climax. *Seemliness:* respectable in appearance, because suitably clothed. The face has *no need* of the care bestowed upon, and the expensive covering provided for, the feet. Nor do we adorn the eye. Thus we treat the members of our body, not according to their excellence or our esteem of them, but according to their *need*.

24*b*, **25.** *But God etc.:* parallel to *v.* 18; as, in some sense, are *vv.* 21—24*a* to *vv.* 15—17. *Mixed together:* He has so joined the members as to make them one *body*. *Having given etc.;* represents the honour paid to the less conspicuous parts of the human body as ordained by God. And rightly so. For God has put the members of the body in such relation to each other

that the stronger and more beautiful are compelled for their own good and indeed for their existence to defend and care for, and thus to honour, the weaker members. Consequently, by God's design, *in the body* there is *no schism*; i.e. no member seeks its own good to the disadvantage of others, thus separating itself and its aims from the other members. *Have the same care:* a bold personification. Each member acts as though moved by anxious care for the well-being of the others. And it was in order to evoke this harmony and mutual care that God so joined the members together that they are compelled to pay special honour to the less honoured ones. In other words, God has so linked our bodies together that we are compelled to treat our members not according to their beauty but their need; and has done this that there may be complete harmony in the body, and that each of our members may put forth its peculiar powers for the general good, thus securing for every part of our body the benefit of all the various powers with which its various members are endowed.

26. Instinctive recognition, by the members, of this common interest. Pain to any member at once affects all, thus moving them to joint action for its alleviation. *Suffer with:* the Greek original of our word 'sympathise.' *Rejoice-with it:* a bold personification prompted by the intense feeling of oneness which pervades the human body.

27. Sudden transition from the human body, to which our attention has been for a time exclusively directed, to Paul's readers, to remind them that, as proved in *v.* 13, a human body is a picture of their relation to Christ and to each other. *Part with part:* each having only a part needing to be supplemented by the other parts.

28. That believers are 'Christ's body,' inasmuch as they are a visible community animated by the one Spirit of Christ, was proved in *v.* 13. Paul will now prove, by evident matters of fact, that they are 'members part with part;' and that therefore the mutual relation of the members of a human body has a counterpart in them. *God put;* corresponds with the same words in *v.* 18. Same word *put* (RV. *made*) in Acts xx. 28. *In the Church;* corresponds with 'in the body,' *v.* 18. The word *apostles* proves that Paul refers, not to the church at Corinth, but to the entire Christian community. So Ph. iii. 6. Of this universal Church, each local church is a miniature pattern. Instead of continuing 'some to be apostles, others prophets

etc.,' Paul breaks off the construction (cp. Rom. v. 12, vii. 12) to say that *in the Church* the *apostles* hold the *first*, and the *prophets* the *second* rank. This would remind the readers that no one at Corinth stood in the first rank of the servants of Christ; and that the useful, but underestimated, (cp. § 25,) gifts of prophecy and teaching were next in worth. *Apostles:* see under ch. xv. 7, Rom. i. 1: to be discussed under Gal. i. 19. *Prophets:* see note, xiv. 40. *Teachers:* probably men who communicated knowledge acquired (under guidance of the Spirit) by ordinary methods, and held as a constant mental possession: the *prophets* spoke, apparently, under extraordinary and temporary impulses of the Spirit. In choosing elders or bishops, the church would naturally select for the more part men endowed with this gift. Cp. 1 Tim. iii. 2, Tit. i. 9. But the words *God put* direct attention, not to an official position, but to a divinely-given capacity for church work. Same order in Eph. iv. 11. *Then etc.:* conspicuous mark of inferiority. By endowing certain men with miraculous powers, God *put* the *powers in the Church*. *Gracious-gifts of healings:* converse order to *v.* 9, descending here from the general to the particular. The inferior position of these brilliant gifts is explained in § 25. *Helpings:* probably assistance to the sick and poor. (Same word in 2 Macc. viii. 19, 3 Macc. v. 50, for miraculous help from God in time of need.) Cp. Acts xx. 35, where the cognate verb is used. *Tongues etc.:* last pair here, as in *v.* 10.

29, 30. By question after question Paul compels his readers to acknowledge how many capacities for usefulness each of them lacks, and how much they need their own powers to be supplemented, as in a human body, by others. He thus completes his exposition of *v.* 4. Compare, in *v.* 8ff, the repetition of 'to another.'

To rebuke murmuring or contempt prompted by the lack or the possession of the more conspicuous gifts, Paul explains in § 23 why 'the One Spirit divides' His gifts 'to each one according as He pleases,' *v.* 11; viz. that the Church may be a living body, in which each member both needs and helps the others and shares their joys and sorrows, that thus each member may be raised above the little circle of his own immediate interests to care for the general good. Consequently, our lack of certain brilliant gifts is no proof that we do not belong to Christ. For we possess other gifts incompatible with those we lack and needful for the highest good of the community.

An allotment of various gifts to various men is by the thoughtful care of God, and is needful for the welfare of the Church. All the members have capacities of usefulness; and all need to be supplemented by others. The human body is, therefore, both a picture of our relation to each other, and a pattern for our treatment of others. So far as a church imitates the action of a healthy human body, it attains its ideal and realises the purpose of God. For then the endowment of each becomes an enrichment to the whole; and the church becomes the noblest embodiment of what is found in all God's works, viz. Harmony amid infinite Variety.

That the Church is the BODY OF CHRIST, follows logically from the great fundamental doctrine of Rom. viii. 1—11 in connexion with the obvious fact that the members of the Church, which in Paul's day was one community throughout the world, are endowed with different capacities.

Indeed this analogy is suggested by the word 'Spirit.' For, of this word the central idea is, an inward invisible principle permeating visible organized matter and giving to it unity, life, intelligence, power, and activity. See note, Rom. viii. 17. The analogy thus suggested is the most wonderful known to us. And its deep mark on the mind of Paul may be traced in Rom. xii. 4, 1 Cor. vi. 15, xii. 12—27, Eph. i. 23, iv. 12, 16, 25, v. 30, Col. i. 18, 24, ii. 19.

In man we find, joined in most intimate and wonderful partnership, two elements absolutely different and belonging to different realms of being. The body is akin to the earth from which it came and with which it will soon mingle: the spirit is akin, not only to the immortal spirits around God's throne, but to God Himself. Bodily life is the mysterious link binding together these diverse elements. When this link is broken, each element returns (Eccl. xii. 7) whence it came. The body is the living dwelling place kept from corruption and kept alive and erect by the presence of the spirit; the instrument with which the spirit lays hold of, and uses, and enjoys, the material world, and the medium through which it reveals itself to other kindred spirits. The spirit is the animating principle giving to its material abode life, unity, intelligence, and power.

Now Paul has taught (Rom. viii. 1—11) that in each believer dwells the Spirit of Christ, as the source of immortal life and moral uprightness and the main-spring of new activity. Con-

sequently, the Church is the material and living dwelling place of the Spirit of Christ, and the medium through which Christ manifests Himself to the world and works out His purposes of mercy. Through His people He smiles upon men, speaks words of life, and saves the lost. Therefore, since the Spirit is One and believers many, and the many believers were joined in one outward and visible community, Paul could correctly speak of the Church as the body of Christ.

Again, in the Church as in a human body, each member is designed and fitted to do service for the whole, a service which can be rendered only so far as each member is animated by the one spirit. This service corresponds with the natural constitution of each member. But just as without life the eye cannot see, so, apart from the Spirit of Christ, the noblest human powers are powerless to do the work of God. Consequently, these various powers are gifts of the Spirit.

We notice also, as matter of fact, that in the church various men are endowed with various capacities, wealth, rank, learning, intellectual power, eloquence, administrative tact; and that these capacities, seldom found together in one man, may be used for the good of the entire community. Even the helpless ones, by their cheerful patience, reveal to those around the grace and glory of God.

Once more. The whole church, both the universal family of God on earth and any portion of it large or small, has one interest. Whatever develops or lessens the spiritual life of an individual is gain or loss to the whole community: for his influence will directly or indirectly affect the whole, for good or ill. And each church is a gainer or loser (cp. Rom. xi. 14) by the progress or the imperfection of neighbouring churches. And all this is true, whether individuals and churches recognise it or not. We cannot benefit or injure others without thereby affecting ourselves. This wonderful oneness results from the presence of the One Spirit of God in the whole people of God. Therefore, by giving His Spirit to each believer, God has bound together the whole company of believers into one body having one interest.

From the foregoing analogy we may learn our relation to Christ and to each other. In a healthy human body each member is completely controlled and guided by the one spirit: and each member is instinctively conscious that the interest of the body is its own interest and puts forth all its powers for the general good. And so far as we are in spiritual health shall we

be controlled by the Spirit of Christ, animated by desire for the general good, and in harmony with all other members. We cannot despise others; nor they despise us. We need, and may be enriched by, even the humblest: and it is our privilege, if Christ abide in us, to be a benefit to all around. Again, just as every man defends every part of his body with his whole strength, so will Christ defend with His infinite power every one of His people. And just as a man's body shares his fortunes, for good or ill, so we shall share the fortunes of Christ and shall sit down with Him, clothed in His royal raiment, upon His throne.

It is evident to all that the community of believers is not one in outward and visible form in the same sense now as in Paul's day. This is to Catholics an argument against Protestantism. And this argument, which has some force, I cannot discuss here. But very strong reasons now keep back both individuals and churches from submitting to the sway of that great Church which is the lineal descendant of the apostolic Church. And the felt presence and life-giving activity of the Holy Spirit in these individuals and churches is to them complete proof that their separation from the See of Rome does not involve separation from Christ.

It is worthy of note that the important comparison of this section is peculiar, among the sacred writers, to Paul; but is found in the Latin writers. It is embodied in a well-known fable of Menenius Agrippa (B.C. 493) narrated by Livy, bk. ii. 32; and is found in Seneca, *On Anger* bk. ii. 31;* and elsewhere. That the analogy was observed by heathens, need not surprise us. For society was ordained by God; and is, even in its fall, a rough outline of the kingdom of God. It is therefore an unconscious prophecy of the Church. We need not doubt that the comparison was suggested to Paul by modes of thought current among heathens. And, that this classic conception is reproduced only by the apostle who came most in contact with Greeks and Romans, is a mark of genuineness. The same metaphor is found (see Appendix A) in ch. 37 of Clement's Epistle to the Corinthians; but is evidently a reference to the Epistle before us, which in other places Clement quotes expressly.

* "It is wrong to injure the Fatherland: therefore, a citizen also; for he is a part of the Fatherland. . . . What if the hands wish to injure the feet? the eyes *to injure* the hands? How all the members agree among themselves, because it is the interest of the whole that each be preserved."

SECTION XXIV.

LOVE IS BETTER THAN THE BEST GIFTS.

CH. XII. 31—XIII.

Be emulous for the greater gifts. And, further, a surpassingly good *way I show you.*

[1] *If with the tongues of men I speak, and of the angels, but have not love, I am become sounding bronze or a noisy cymbal.* [2] *And if I have prophecy, and know the mysteries, all of them, and all the knowledge, and if I have all the faith, so as to remove mountains, but have not love, nothing am I.* [3] *And if I give as food all my possessions, and if I give up my body that I may be burned, but have not love, I am nothing profited.*

[4] *Love is longsuffering, is kind. Love is not jealous: love does not vaunt itself, is not puffed up,* [5] *is not unseemly, does not seek its own, is not moved to anger, does not reckon the evil,* [6] *does not rejoice at unrighteousness but rejoices with the truth;* [7] *bears all things, believes all things, hopes all things, endures all things.*

[8] *Love never falls. But both if there be prophecies they will come to nought; and if tongues, they will cease; and if knowledge, it will come to nought.* [9] *For, in part we know, and in part we prophesy:* [10] *but, when the fully developed have come, that which is in part will come to nought.* [11] *When I was a child, I used to speak as a child, I used to think as a child, I used to reckon as a child: when I became a man I made as nought the things of the child.* [12] *For we see now through a mirror, in a dark saying; but then face to face. Now I know in part: but then I shall understand, according as also I have been understood.* [13] *And now remain faith, hope, love; these three. But the greatest of these is love.*

After asserting the broad foundation truth that in the Church, as in a human body, the various members are endowed by God with various gifts, all useful and all needful for the general good, Paul now says that we must, nevertheless, make these gifts objects of desire and effort, and that some of them are greater than others and therefore more worthy of pursuit. But, instead of naming at once *the greater gifts,* (see ch. xiv ,) he interposes

ch. xiii. to show us the best *way* of pursuing them. And, in so doing, he gives us a standard by which to measure their relative worth. (Similarly, in ch. viii., before discussing his subject from the point of view of knowledge, he proves that love is better than knowledge.) He then, in ch. xiv., repeats the exhortation of xii. 31 and goes on to show that prophecy is more worthy of pursuit than the gift of tongues.

31. *Be-emulous-for:* one Greek word combining the sense of 'zealous' and 'jealous,' both which are English forms of it. It denotes an emotion aroused in us by superior worth, whether it be earnest desire to gain for ourselves a like superiority, or a jealous care to keep for ourselves alone the object of desire, or mere idle vexation. Same word in *v.* 4, xiv. 1, 12, 39, iii. 3; 2 Cor. vii. 7, 11, ix. 2, xi. 2, xii. 20. The capacities for usefulness possessed by others ought to rouse us to seek the same. *Greater gifts:* producing greater results. This exhortation implies that these gifts of God's grace were to be obtained by human effort. How the extraordinary gifts were thus obtained, is not clear to us now, because of their cessation in the early dawn of church history. But we may suppose that the Spirit gave them only to those who had some natural and spiritual fitness for them; as He now bestows His ordinary gifts. If so, by earnest desire to obtain and develop this fitness, men might *be emulous for the greater gifts*. Their effort, for both ordinary and extraordinary gifts, would include cultivation of the corresponding natural powers, prayer and faith for the Spirit's presence and activity, and use of the spiritual power already possessed. Paul goes *further* than mere exhortation to pursue these gifts, and adds (in ch. xiii) an indication of *a way* along which his readers may find them, a way *surpassing* all others.

XIII. This better 'way' Paul begins to point out by asserting abruptly and solemnly that even a combination of the most highly prized gifts, each in its highest degree, is worthless apart from love: *vv.* 1—3. The worth of love, he shows by describing its various manifestations in human conduct, *vv.* 4—7; and shows its superiority to spiritual gifts, by proving that they will become worthless like the toys of childhood, whereas love abides, *vv.* 8—13.

1. The word rendered *love* is unknown, as its significance was unknown, in classic literature. In a few places, oftener of things than men, its cognate verb is found. In the LXX. the verb is frequent, the substantive very rare. This word has the unique

honour of being the only substantive noting a moral attribute which is predicated, simply and without explanation or limitation, of God Himself: for God is *Love*. Paul here teaches that this unique attribute of God is also the one moral quality which is itself all we need to be. All this was obscured by the old rendering *charity*, which cannot be predicated of God and has no corresponding verb, and conveys to most Englishmen a sense quite different from that intended by Paul. Of this a bad example is found in (AV.) Rom. xiv. 15 which receives its force from ch. xiii. 9, 10. Unfortunately, the word *love* has with us lower associations from which the Greek word is quite free. But it is our best rendering.

From *the tongues of men and of angels* we cannot infer anything about the nature of the gift of tongues. For these words refer, not to actual fact, but to mere supposition. Nor does the word *tongues* necessarily denote 'languages.' Paul means, 'If I utter every kind of voice which rises from the lips of men and of angels.' So Homer, *Iliad* bk. ii. 489: "Not even if I had ten tongues and ten mouths." *Of the angels:* separated for emphasis from *of men*, and marking the summit of possibility in this gift. *Love:* to our fellow-men, as proved by *vv.* 4—7. So usually when not otherwise defined: viii. 1, xvi. 14, Rom. xii. 9, xiv. 15. *Bronze:* a word denoting always in the Bible copper, either pure or containing as usual a small proportion of other metal, generally tin. Just so, with us 'gold' denotes both the pure metal and the alloy used for jewelry and coinage. Copper was wrought (Gen. iv. 22) in very early times, probably (Hesiod, *Works and Days* l. 151) earlier than iron; and for hardness and fusibility was alloyed with tin. Brass, i.e. an alloy of copper and zinc, has not, I believe, been found among the many metallic relics of the past. *Sounding bronze:* pieces of metal, manufactured or crude, giving forth any kind of sound. *Cymbal:* an instrument consisting of two half globes, mostly of bronze, which the performer struck together. Same word, (LXX.,) 1 Chr. xiii. 8, xv. 16, 2 Chr. v. 12, etc. *Noisy:* giving forth any loud unmeaning sound. Since those who spoke with a tongue merely gave forth, under impulse of the Spirit, a sound which in some cases (xiv. 14ff) neither they nor any one else understood, they were, unless *love* gave them moral worth, only like pieces of bronze, or at best instruments of music, struck by a player.

2. *Prophecy:* the gift most like that of tongues, but (see § 25) superior to it. *All the mysteries:* see note, iii. 4: all the truths

revealed by God to man through the secret teaching of the Holy Spirit. *All the knowledge:* evidently different from, and not implied in, *the mysteries;* but not necessarily, or probably, superior. Probably *the mysteries* and *the knowledge* here correspond with 'wisdom' (see ii. 7) and 'knowledge' in xii. 8. If so, *all the knowledge* denotes whatever the mind of man has acquired by ordinary methods of study, these not excluding (xii. 8) the special assistance of the Spirit. Such knowledge would neither include, nor be included in, *all the mysteries.* Paul's supposition is that all the secrets of the divine purpose and all the knowledge possessed by man were known to one person. That the conspicuous word *if* (5 times in *vv.* 1—3) is not put before *know,* suggests that *mysteries* and *knowledge* were closely related to *prophecy;* but does not prove that they were necessarily included in it. The prophet's words always conveyed knowledge; and, since he spoke under impulse of the Spirit, his words frequently announced (ii. 10) 'the deep things of God.' But *prophecy* was a voice caused apparently by an occasional impulse of the Spirit: *mysteries* and *knowledge* were abiding intellectual possessions.

The faith: an assurance that through the believer's agency God is about to work a miracle. Such faith arose 'in the Spirit' (xii. 9) and was a condition (Mk. xi. 22) of the exercise of miraculous power. The close coincidence of *faith so as to remove mountains* confirms the testimony of Mt. xvii. 20, xxi. 21, Mk. xi. 22, that similar words fell from the lips of Christ. Notice that effective faith is a belief, not of anything, but of that which God has promised. It presupposes, and cannot extend beyond, the word of God. Consequently, Mk. xi. 23f is limited, by the gospel use of the word 'believe,' to benefits actually promised by God. And it has no other limit.

Nothing am I: (differently used, 2 Cor. xii. 11:) 'my character has no real worth.' This suggests, (the hypothetical form of the sentence forbids us to say that it proves,) and the cases of Balaam and Samson prove, that a man may have superhuman gifts and yet be destitute of spiritual life. A solemn warning to the Corinthians, who (i. 7) 'fell short in no gift.'

3. *Give away as food:* an action highly esteemed (Mt. vi. 2) by the Jews. *Give up my body:* same words in Josephus, *Wars* bk. vii. 8. 7; where, by the example of the Indians who, "*having given up* their *body* to fire that most pure they may separate the soul from the body, die singing hymns," Eleazar urges his

companions besieged at Masada to a similar self-sacrifice. Dr. Lightfoot suggests (*Colossians* p. 394) that this highest possible grade of self-sacrifice and of supposed merit was suggested to Paul by a boastful inscription on a tomb at Athens (see Strabo, bk. xv. 1. 73) which he may have seen, in memory of a fanatic who in the time of Augustus publicly devoted himself to death there by leaping with a smile on the funeral pyre: "Here lies Zarmanochegas an Indian from Bargosé, who according to the paternal customs of Indians immortalised himself." Such cases enable us to conceive not only gifts to the poor but self-immolation without *love*, and without real excellence. *Nothing profited:* no reward from God, Mt. vi. 1. By these extreme cases Paul makes us feel that actions have no intrinsic value, that their worth, both as manifestations of character and as spiritual gain to the actor, depends entirely upon their motive, and that the one motive essential to reward is love. On the variation *that I may glory*, see Appendix B.

Notice in *vv.* 2, 3 an appropriate change of expression. Without love, they who 'have' prophecy and miracle-working faith 'are' nothing: for these gifts do not of themselves enter into, and ennoble, the inner man. And, without love, they who give up not only their goods but their bodies are no gainers: for spiritual wealth cannot be purchased even at this price. (Cp. Gal. v. 6.) The supposed combination of various merits in one man is made conspicuous by the recurring words *and if;* but is ruined by the melancholy refrain in each verse *but have not love.*

In *vv.* 1—3 love stands apart from all other virtues as an essential element of all human excellence. For Paul's words imply that without it, not only knowledge and almsgiving, but righteousness and truth are valueless, or cannot exist. With this unique dignity of love in man corresponds its unique position (1 Jno. iv. 8, 16) among the moral attributes of God. In other words, human excellence is not, as many think it is, composite; but, like all great principles and like the moral nature of God, absolutely simple. This Paul makes us feel by portraying a man in whom are accumulated all sorts of supposed excellences except love, and by placing beside him (in *vv.* 4—7) a man whose whole being is an impersonation of love. The one portrait we recognise at once as the most perfect we have seen. From the other we turn in disgust as utterly worthless.

The assertions of *vv.* 1—3 receive, if not complete proof, yet

considerable support from the delineations of character therein contained. For absence of love implies selfishness; it may be an intelligent and respectable, or even spiritual, selfishness. But a selfish man, even though used by the Spirit as a medium of wonderful utterances, is morally no better than a trumpet giving forth an inarticulate sound. Nor does his knowledge or his liberality ever command real respect. For the one is used to advance, and the other is prompted by, unworthy purposes.

The above teaching guards from abuse, and is guarded by, the teaching of Rom. i. 16, iii. 22. We venture to believe that we are now forgiven, even though we be nothing and have no merit, simply because in the Gospel God proclaims righteousness through faith for all that believe. And, since love is the one measure of Christian stature, we venture to believe that God will work in us even this gift by revealing to us through the Spirit His own love to us and to all men. According to our faith it is done to us. And the love to our fellows which we find in our hearts confirms the faith with which, when conscious of nothing but sin, we dared first to believe the promise of God. But the ultimate ground of our confidence is our consciousness, not of our own love, but of God's love to us revealed on the cross, and in the words, of Jesus.

4—7. The excellence of love, asserted negatively in *vv.* 1—3, will now be made apparent by a description of its various manifestations in human conduct: positive description, *v.* 4*a*; negative description, concluding with a positive contrast, *vv.* 4*b*—6; final positive description, *v.* 7. That these verses say nothing about spiritual gifts, and retain their full force even though gifts be absent, proves that, whereas gifts without love are worthless, love even without gifts retains its value undiminished. No stronger proof of the value of love can be given. Thus the contrast of *vv.* 1—3 increases the force of *vv.* 4—7.

4*a*. *Love is longsuffering:* i.e. continues in spite of conduct likely to quench it. This continuance often, but not always, shows itself in restraining anger. Hence, in the Bible, the word is often (Rom. ii. 4, ix. 22 etc.) used in this connexion. *Kind:* gentle in conduct, so that a man is pleasant to deal with. In both these qualities the man of love is like God, (cp. Rom. ii. 5,) who is an impersonation of infinite love.

4*b*—6. *Jealous:* evidently an idle vexation at the superiority of others. See under xii. 31. We are never vexed at the excellence or success of those whom we love. Nor do we *vaunt* ourselves:

i.e. parade before them any supposed superiority of our own. For boasted superiority separates; whereas love unites. *Puffed-up:* as in viii. 1. In view of those we love, we never indulge inflated opinions about ourselves. And we are thus saved, in reference to them, from *unseemly* conduct. *Does not seek her own:* exemplified in Paul himself, x. 33. Contrast Ph. ii. 20f. *Anger:* not here a simple purpose to punish, as in Eph. iv. 26, but the vindictiveness which so often accompanies it. To this, love never prompts; though it often compels us to punish. *Does not reckon etc.:* 2 Cor. v. 19, Rom. iv. 8, Philem. 18: does not calculate injury as a debt to be paid off. *Does not rejoice in unrighteousness;* reveals the moral worth of love. We are not pleased at the wrong-doing of those whom we intelligently love. For we feel instinctively that by wrong-doing they injure themselves. E.g., many a bad father is sorry to see his children walking in his steps. *Rejoices with the truth:* similar to Rom. vii. 22, 'I am pleased together with the Law.' The truth, (Rom. i. 18,) here impersonated, rejoices when it realises itself in human conduct, i.e. when men do that which corresponds with the eternal reality, viz. the nature of God. Now love is the essence of God: and truth is love manifested. Therefore, whatever conduct gratifies, i.e. agrees with, the one, gratifies also the other.

7. *Bears all things:* is not shaken by any sort of ingratitude. And we are ever ready to *believe all things* from those we love; and to cherish all sorts of expectations of good about them. *Endures:* see Rom. ii. 7. Love prompts us to continue doing good to those we love in spite of difficulties and perils. Paul's own example: 2 Tim. ii. 10. The word *bear* refers probably to ungrateful conduct in the person loved, and is thus parallel to 'longsuffering' in *v.* 4; *endures* refers to any hardship involved in helping those we love.

Verses 4—7 define clearly Paul's use in ch. xiii. of the word *love*. It is a principle of action prompting us to use our powers and opportunities for the good of others, and to draw them to us that we may share, and thus remove, their sorrow, and that they may share our good. This principle appears, more or less perfect and intelligent, in all true human love. It is the mainspring of the entire activity of God. And so far as it rules our conduct are we like God. Of this principle, these verses are the strongest commendation. For the man in whom these traits of character meet commands, even though he have no special

gifts, our highest respect. And all these traits of character are a natural outworking of the one principle of love. For a lack of any one of them proves that love is deficient. This practical picture of love also makes us feel by contrast the worthlessness of the character described in *vv.* 1—3.

For shorter, but similar, personifications of love, see viii. 1, Rom. xiii. 10. In Clement's Epistle, ch. 49, (see appendix A,) is an evident copy of these verses. Compare also the praise of 'wisdom' in Prov. viii. and ix.

8—13. After portraying in *vv.* 1—3 a man with various gifts in the highest conceivable degree but without love, and pronouncing him worthless, and portraying in *vv.* 4—7 the excellent practical outworking of love, even apart from gifts, Paul now shows that love surpasses gifts in that while they will pass away love abides. *Falls:* as in Lk. xvi. 17: loses its position of dignity, by ceasing to be an active principle ever working out fresh results. For this is implied in the contrast of *vv.* 8*b*—12. The gifts so highly prized will all pass away.

8*b*—12. *Will-come-to-nought:* become inoperative, cease to produce results. Same word in i. 28: see also Rom. iii. 3. *Knowledge:* i.e. the special gift of knowledge, *v.* 2, xii. 8. Notice that the gift of *tongues will cease* absolutely, when the tongue is silent in death; the gifts of *prophecy* and *knowledge* will cease practically. Of this last assertion *vv.* 9, 10 are a proof. That tongues will cease, needs no proof. *In part:* in contrast to *the fully developed*. Our knowledge now embraces only fragments. This is true universally; but refers here to the special gift of knowledge. *In part we prophesy:* we announce under the special influence of the Spirit only a part of the truth. *The fully-developed:* the *complete* or *full-grown*, in contrast to the fragmentary. See note, ii. 6. Verse 10 states a universal principle; but refers specially to *v.* 9. It proves *will-come-to-nought* in *v.* 8. *Knowledge* and *prophecy* are but torches giving amid general darkness a partial light. Therefore, when dawns the eternal Day they will become useless. They who now know most and speak most fluently will then have no advantage over others.

11, Illustrates and confirms *vv.* 8*b*—10. *I thought:* formed conceptions. *I reckoned:* drew inferences. The *child* first speaks, then gives evidence of observation, and then of reasoning. *When I became:* or 'now that I-am-become,' 'have-set-aside.' [The Greek perfects assert the permanence of the

change from childhood to manhood, and the permanent dismissal of childish things.] *I-made-as-nought:* as in *vv.* 8, 10: laid aside as useless the toys or schoolbooks which once I prized and used. This comparison, suggested probably by the word 'full-grown,' (cp. Eph. iv. 13,) is an argument from the greater to the less. For the things of eternity are much more completely above and beyond our present thought than are the things of manhood to a child. Yet the mature knowledge of manhood makes schoolbooks etc. quite useless.

12. Proof that the comparison of childhood applies to the matter of *v.* 8; and thus parallel to *v.* 9. *Mirror:* Jas. i. 23, 2 Cor. iii. 18: known in the earliest times, Ex. xxxviii. 8, Wisdom vii. 26, Sirach xii. 11. They were usually circular plates of metal, with a handle. Their imperfect reflection suggested this metaphor. The Gospel is a mirror (2 Cor. iii. 18) showing us as in a camera obscura, but imperfectly, the things of eternity. *Dark-saying:* the Greek original of our word 'enigma.' It explains the foregoing metaphor. Our knowledge of eternity comes through the Gospel, which is, compared with the full light of eternity, a riddle difficult to solve: in other words, *we see now through a mirror. Face to face:* Gen. xxxii. 30; cp. Num. xii. 8. We shall stand before God, and look upon His face; (Mt. v. 8, Heb. xii. 14;) and, seeing Him, we shall see all things. *Now I know etc.;* continues the contrast, which is individualised and thus intensified by the change, as in *v.* 11, from *we* to *I* The change was prompted by Paul's intense and personal conception of his own thought. *Understood:* an intelligent comprehension which looks down upon and through a matter. Same word in xiv. 37, xvi. 18, 2 Cor. i. 13f, vi. 9, xiii. 5 Rom. i. 28, 32, iii. 20, x. 2. *I-have-been-understood:* a silent reference to Him by whom all things are fully known. Cp. viii. 3. *According as etc.:* corresponding with God's perfect knowledge of him. In other words, the light of eternity, which is the outshining of the mind of God, will reveal fully and accurately to each man his own inner self.

Those who now know most, and, moved by the Spirit, proclaim most fully the things of God, know and speak only a fragment of what will in that Day be known universally. Consequently, their gifts, so valuable now, will then be of no worth. For, compared with that time, our present life is but childhood; and the gifts we prize now will then be thrown aside as useless, like the toys we have already thrown aside. If so, knowledge and

prophecy have only a passing value. And the gift of tongues will evidently cease soon in the silence of death.

From *v.* 12 it is quite clear that the light which will supersede the gifts of knowledge and prophecy is that of eternity. Consequently, *v.* 8 refers, not to the cessation of extraordinary gifts in the later ages of the Church, but to the end of the present life, either at death or at the coming of Christ. But it would be unfair to infer from this that Paul expected these gifts to continue till Christ comes. For, about this he says nothing; but declares only that sooner or later, to the individual and to the race, these gifts will pass away.

13. *But now etc.:* as contrast to *vv.* 8*b*—12, as in xii. 18. While prophecy etc. will pass away, *faith*, *hope*, *love*, *remain*. This is evidently equivalent to 'never falls,' in *v.* 8; and therefore denotes continuance in the life to come. For it is a clear contrast to 'will be set aside' in *v.* 8; which declares, as we have seen, that the partial knowledge of time will be displaced by the perfect knowledge of eternity. *Faith:* assurance that God's word will come true, as a general principle. This will remain, although the special application of it in *v.* 2 will pass away. *Hope:* that which looks forward to, and grasps beforehand, good things to come. Paul leaves us to test for ourselves the assertion of *v.* 13*a*. But the contrast of knowledge and prophecy enables us to do so. For it is evident that the change which will make these valueless will not set aside faith, hope, love. That our happy state will continue for ever, we shall know simply because God has promised it, i.e. by a faith similar to our present belief of the Gospel. And we shall have the joy of looking forward to a further and ceaseless and infinite development of happiness and glory. Thus, amid glory already seen and possessed there will still be further glories not yet seen, (Rom. viii. 24,) and matter of continued *faith* and *hope*. And mutual *love*, animating and binding together the many members of that glorified family, will shine through every face and breathe in a thousand ever recurring words and acts of heavenly kindness. *These three;* seems to imply that these are in some sense a complete description of our abiding state. Among *these three* continuing gifts *love* stands out as *greater* than the others. This is implied in 'but have not love,' *vv.* 1—3; and is proved by *vv.* 4—7 which surpass anything that can be said of *faith* or *hope*. The passing mention of these strengthens the contrast between love and spiritual gifts. For these last,

as passing away, are evidently inferior to faith and hope; which nevertheless are inferior to love.

The argument of *vv.* 8—13 involves the important truth that the continuity of human character is not broken either by death or judgment, any more than it is now broken by change of circumstances. For we are told explicitly that when human knowledge fades in the light of eternity even then love will abide. Now *knowledge* refers, not to the abstract principle, which will never pass away, but to the superiority of knowledge possessed now by an individual. And, to give force to Paul's argument, *love* must refer to the degree of Christian love attained here by each individual. Only thus can the permanence of *love* be a motive for the pursuit of it. Moreover, what is true of knowledge and prophecy is true of all other capacities for usefulness, wealth, rank, learning, eloquence, mental power. We learn, therefore, that although before the gates of death we shall lay down for ever the various weapons with which God has armed us to fight for Him, we shall carry through those gates the moral character which the conflict of life has developed within us. And this gives to moral excellence an infinite superiority over the most brilliant powers for usefulness.

With love, which in *vv.* 1—3 had a place absolutely unique, are now associated, though in a subordinate place, faith and hope. Yet, though subordinate, they are here mentioned before love. Notice a similar association in Rom. v. 1—5. All this suggests that *faith*, the entrance (Rom. v. 1) into the Christian life, and *hope*, the immediate result (Rom. v. 2) of faith, are designed to lead to *love;* and that the degree in which they do this is the measure of their abiding and practical worth.

That Paul says nothing about the eternal results of a right use of knowledge and prophecy, results which seem at first sight to place these gifts on a par with love, suggests that these results will be of eternal worth to us only so far as they have been an outcome of Christian love. And if so they do not in the least degree lessen the superiority of love.

SECTION XXV.

PROPHECY IS MORE USEFUL THAN THE GIFT OF TONGUES.

CH. XIV. 1—25.

Pursue love. And be emulous for the spiritual gifts; *but especially that you may prophesy.* [2] *For he that speaks with a tongue speaks, not to men, but to God. For no one hears: but in spirit he speaks mysteries.* [3] *But he that prophesies speaks to men edification and exhortation and consolation.* [4] *He that speaks with a tongue edifies himself: he that prophesies edifies a church.* [5] *I wish all of you to speak with tongues, but rather that you may prophesy. And greater is he that prophesies than he that speaks with tongues, except he interpret, in order that the church may receive edification.*

[6] *Now, brothers, if I come to you speaking with tongues, what shall I profit you unless to you I speak either with revelation or with knowledge, or with prophecy or with teaching?* [7] *Even the lifeless things when they give voice, whether pipe or harp, if they do not give distinction to their notes, how will that which is played with pipe or with harp be known?* [8] *For indeed if an uncertain voice a trumpet give, who will prepare himself for war?* [9] *So you also, if with the tongue you do not give a significant word, how will that which is spoken be known? For you will be men speaking to air.* [10] *So many, it may be, kinds of voices there are in* the *world, and not one is voiceless.* [11] *If then I do not know the force of the voice, I shall be, to him who speaks, a barbarian; and he who speaks, a barbarian with me.* [12] *So you also, since you are emulous for spirits, with a view to the edification of the church seek that you may abound.*

[13] *For which cause, he that speaks with a tongue, let him pray in order that he may interpret.* [14] *For, if I be praying with a tongue, my spirit prays, but my mind is without fruit.* [15] *What then is it? I will pray with the spirit; and I will pray also with the mind. I will sing a psalm with the spirit; and I will sing a psalm also with the mind.* [16] *Else, if thou bless with* the *spirit, he that occupies the place of the private member, how will he say the Amen after thy thanksgiving, since he knows not what thou art saying?* [17] *For thou indeed*

givest thanks well; but the other is not edified. [18] *I give thanks to God that more than all of you I speak with a tongue. But in church I prefer to speak five words with my mind, that I may instruct others also, than ten thousand words with a tongue.*

[20] *Brothers, do not become children in your minds. Yet in wickedness be infants: but in your minds become full grown men.*

[21] *In the Law it is written "that in men of other tongues and with other men's lips I will speak to this people: and not even thus will they hear me,"* (Isa. xxviii. 11,) *says the Lord.* [22] *So that the tongues are for a sign, not for those that believe, but for the unbelievers. But prophecy, not for the unbelievers but for those who believe.*

[23] *If then the whole church come together to the same place, and all speak with tongues, and there come in private members or unbelievers, will they not say that you are mad?* [24] *But, if all prophesy, and there come in some unbeliever or private member, he is convicted by all, he is placed under examination by all,* [25] *the hidden things of his heart become manifest: and thus, having fallen upon his face he will worship God, announcing that in reality God is in you.*

1. *Pursue love:* practical application of ch. xiii. It implies that love, like spiritual gifts, (xii. 31,) may be obtained by persistent effort; and thus only. We *pursue love* by watching against and resisting everything contrary to it, by prayer and by the effort to believe that what we ask God will give, by pondering God's love as manifested on the cross of Christ that thus we may experience its transforming power, and by endeavouring to (Rom. xiv. 15) 'walk according to love.' *Be emulous for etc.;* takes up xii. 31. *But especially etc.:* specific matter of § 25, viz. that prophecy is better than the gift of tongues.

In xii. 31, after urging us to pursue the greater gifts, instead of saying which they are, Paul shows us a way (of pursuing them) surpassing all other ways. He then unfolds the exceeding worth of love, and exhorts us to pursue it. And that this is quite consistent with pursuit of spiritual gifts, especially the gift of prophecy, he now proves by again urging us to pursue these gifts. It is therefore evident that to pursue love is the 'excellent way' of xii. 31. And this we can understand. For love prompts us to seek powers which will make us useful to others, and

specially those powers which are most useful, rather than such as merely attract attention to ourselves; and quickens our intelligence to distinguish the more useful gifts, and prevents our pursuit of these from degenerating into self-seeking. To cultivate love is, therefore, the best preparation for a pursuit of the various gifts with which the Spirit is ready to enrich us.

2, Begins a proof, occupying § 25, of the just-asserted superiority of prophecy. *With a tongue:* see note under *v.* 40. *But to God;* suggests that the miraculous tongues were used chiefly in prayer or praise. So *vv.* 13—16, Acts ii. 11, x. 46. *For no one etc.:* proof of *not to men*. *Hears:* as in Mt. xiii. 15, Mk. iv. 33. Others hear a sound: but they no more hear what is said than if they heard no sound. As Paul is here comparing only tongues and prophecy, he leaves out of sight the separate gift of interpretation which is mentioned expressly in *v.* 5. His words imply clearly that, apart from this additional gift, no one understood the speaker; and thus prove that to speak with a tongue was not to speak in a foreign language. For, in that case, the possible presence of some one who understood it could not be overlooked. The word 'unknown' inserted in *vv.* 2, 4, 13, 14, 19, 27 (AV.) is therefore altogether incorrect and misleading. *In spirit:* in his own spirit, (cp. *v.* 14,) in that side of his being which is nearest to God and on which the Spirit of God directly acts. Cp. Rom. i. 9. *Mysteries:* see note, iii. 4: here specially appropriate. For, in the inmost and uppermost chamber of his being, he speaks secrets understood only by those to whom God has revealed them.

3. Prophecy, in contrast to the gift of tongues. *To men:* emphatic, in contrast to 'not to men' in *v.* 2. *Speaks edification:* his words build up the spiritual structure God is erecting in their hearts. The added words *and exhortation etc.* limit the word *edification* here to spiritual instruction. *Exhortation:* Rom. xii. 1: words prompting to action. *Consolation:* for the down-hearted. Same word in Jno. xi. 19, 31. Both words together in 1 Th. ii. 11.

4, Develops, and sums up in compact form, the argument of *vv.* 2, 3. *Edifies himself:* constant result of 'speaking to God,' *v.* 2. This implies, as do *vv.* 5, 18, that to *speak with a tongue* was spiritually profitable to the man himself. *A church:* in superior contrast to *himself*. The one does good to a man; the other, to an assembly of men.

5. Though God in His wisdom has allotted these various gifts

to various persons, yet Paul, so far as he is concerned, would like all to possess this gift which he himself possesses in so great measure and for which in *v.* 18 he thanks God. *That you may prophesy;* is not only Paul's wish but the purpose for which he writes § 25. Cp. *v.* 1. *And greater etc.:* adds to the just-expressed preference the important lesson that usefulness to others is the measure of our real greatness. This agrees exactly with xiii. 13: for love ever prompts us to do good to others. It also justifies xii. 31*a*. *Except he interpret;* implies that sometimes but not always the same man had the gifts of tongues and of interpretation. Notice that the repeated appeals, 'speaks to men edification,' 'edifies a church,' *the church receive edification*, gain great force from ch. xiii. For, if love animate us, we shall most desire that which will make us most useful to others. Thus, to pursue love, is the best way (xii. 31) to obtain 'the greater gifts.'

6—25. In *vv.* 2—5 Paul has already given full proof that prophecy is better than the gift of tongues. But, in view of his readers' evident overestimate of the latter gift, he will now support his proof by two series of arguments, *vv.* 6—11 and *vv.* 14—19, each leading up to the argument of *vv.* 2—5, and connected by the exhortations of *vv.* 12, 13. These arguments are followed in *vv.* 20, 21 by a reference to the Old Testament: and this (*vv.* 22—25) suggests a final comparison, which Paul illustrates by a probably frequent occurrence at Corinth revealing the greater usefulness of prophecy.

6. First proof of the uselessness of the public exercise of the gift of tongues. 'Supposing I come to visit you, and in your midst do nothing but speak with tongues, what good shall I do you?' Paul's pre-eminence (*v.* 18) in this gift, so highly prized at Corinth, justified this personal argument: and its force is overwhelming. *Come to you, profit you, speak to you:* emphatic repetition, giving prominence to the chief point in *v.* 6. *Profit;* keeps before us the edification (*vv.* 3, 5) of others, as the only right aim of those who speak in church. So *vv.* 12, 17, 19, 26, 31. *Speak with revelation:* cp. *v.* 26: 'unless I have some truth made known to me by the Spirit of wisdom and revelation,' Eph. i. 17. Cp. Eph. iii. 3, 5. *With knowledge:* with some truth acquired by ordinary methods. Probably it differs here from *revelation*, as in xii. 8 from 'wisdom,' and in xiii. 2 from 'mysteries.' For these last three are closely connected: Eph. i. 17, iii. 3, 5. We have here two pairs, the former giving

the inner source, and the latter the outer form, of two kinds of profitable speaking. In each pair the first member denotes extraordinary, the second denotes ordinary knowledge and speaking. Paul might have said 'except I interpret,' as in *v.* 5. But he prefers words which remind us that the gift of tongues, otherwise quite valueless in public, is when accompanied by interpretation only at best equal to the gift of prophecy, or even the lesser gift of knowledge. 'Unless my words are accompanied by special inward enlightenment or acquired knowledge, i.e. unless they assume the form of prophecy or teaching, what good shall I do you?'

7—9 Second argument, supporting that of *v.* 6. *Voice:* any kind of sound. Same word, Rev. xiv. 2, xviii. 22, etc. Chosen probably because Paul here compares musical notes to the human voice. *Pipe:* a very common musical instrument. It was either a cane pierced with holes for notes, or wood, especially boxwood, bored out; and was played like a flageolet. *Harp:* in Greek, *Kithara*, from which we have 'guitar': an instrument with not more than seven strings, and akin to the lyre. *Give distinction etc.:* i.e. notes such as can be distinguished from other sounds. *That which is played with pipe etc.:* the sense to be conveyed by the pipe; as proved by the *trumpet* (*v.* 8) quoted in addition to the *pipe* and *harp* in explanation and proof of *how shall it be known etc.* *Uncertain:* not conveying clear thought to the hearer. Cp. ix. 26. *Voice;* keeps up the comparison with the human voice. Of all lifeless sounding bodies, a military trumpet is most significant. For, at its sound, armies march forth to battle. But this they would not do, as Paul's question reminds us, if the trumpet's note did not convey to them a clear meaning. And, for the meaning to be clear, the notes of the trumpet must be different from other sounds. Now *v.* 8 is given to explain *v.* 7. We must, therefore, think of the pipe or harp as used to convey intelligence, as in Dan. iii. 5. In this case, unless the music had given a sound plainly understood, and different from other sounds floating over the plain of Dura, the multitudes would not, at its bidding, have bowed to the image of gold. Paul mentions the pipe and harp, instead of going at once to the war-trumpet, to remind us that this last belongs to a large class of sounds given by lifeless objects yet conveying intelligence. But in order to do this they must give a sound clearly distinguished from other sounds, and of which the meaning is known. The word *distinction* in *v.* 7 was chosen probably in

contrast to the undistinguishable sounds uttered by those who spoke with tongues. We may extend the argument to any signal by sound. All such are useless unless the sound is different from others, and has a known meaning. *So you also:* 'your case is like that of the trumpet.' *With the tongue:* graphic addition to *you*, suggesting how superior is a man to a trumpet. *Significant:* conveying a meaning, like a military trumpet. *How will be known:* i.e. 'your words will not convey knowledge.' So *v.* 7. The question of *v.* 9*a* is explained and justified in *v.* 9*b*, which tells what will be the actual state of things in the supposed case. *To air:* cp. ix. 26.

The argument of *vv.* 7—9 would have much more force for Paul's readers, who were practically familiar with the gift of tongues, than it has for us. But its general scope is evident. The sounds given forth even by lifeless bodies convey sometimes intelligence; it may be, of the utmost importance. Of this the military trumpet is a conspicuous example. But in these cases the sound must have a definite meaning; and must, therefore, be quite distinct from other similar sounds. Else it is useless. Now the gift of tongues (when not accompanied by the different gift of interpretation) gave forth only undistinguishable and unmeaning sound; and was, therefore, of no more use than a trumpet whose notes could not be distinguished from other sounds on the field, or than a toy blown by a child to make a noise.

10, 11. A third argument. *Kinds of voices:* i.e. languages. *So many*, suggests that the number is great; *it may be* (cp. xv. 37) implies that the precise number does not affect the argument. *Voiceless:* without meaning, and therefore no language at all. *If then:* i.e. since all the innumerable languages of men have a meaning. *The force of the voice:* the meaning it is able to convey to those who understand it. *I shall be a barbarian:* (see Rom. i. 14:) words well understood by every one who has been in the company of men speaking a language unknown to him. The mixture of nationalities at Corinth would give great force to this argument. But these words do not imply that he who spoke 'with a tongue' spoke in a foreign human language. The analogy of foreign languages, Paul adduces to dissuade his readers from a public exercise of the gift of tongues by reminding them that such exercise reproduces in the church the estrangement felt by men ignorant of each other's language, an estrangement increased by their consciousness that the words which are to them unmeaning have never

theless a meaning. Just so the words spoken 'with a tongue' have a meaning, but one unknown to the hearers. Therefore, he who speaks in public with a tongue sets up between himself and his brethren a barrier similar to that of nationality.

12. *So you also;* applies the argument of *vv.* 10, 11, (as does *v.* 9 the argument of *vv.* 7, 8,) but in a form applicable to all three arguments of *vv.* 6—11 and leading up directly to the chief argument of § 25 which is stated in *vv.* 2—5. Although all these powers had one source, viz. the One Spirit of God, yet, since they were various and each was evidently an outworking of an animating principle higher than man's own spirit, Paul could for the moment leave out of sight the oneness of their origin and speak of those who desired these powers as *emulous for spirits*. Similarly, the One Spirit is in Rev. i. 4, iii. 1, iv. 5 called 'the seven Spirits which are before the throne.' The phrase is chosen here perhaps because the Corinthians, in their desire for mere supernatural inspiration, forgot sometimes that the various gifts had one source. Their aspiration was, therefore, only an emulation for spirits. *Emulous:* as Paul wished them to be, *v.* 1, xii. 31. *The edification of the church;* brings the foregoing subordinate argument, and arguments, to bear upon the great argument of *vv.* 2—5. For it is quite certain that a barbarian's unknown words edify no one. *Abound:* be rich in spiritual gifts. To this Paul exhorts his readers, thus sanctioning their acknowledged emulation; but bids them seek these gifts in order to help forward the spiritual life of their brethren. He is thus directing them to those 'greater gifts' which are (xii. 31) most worthy of their emulation.

13. A specific direction resulting from the general direction of *v.* 12. It also keeps before us *v.* 5 which completes the chief argument, viz. *vv.* 2—5, to which argument those of *vv.* 6—12 are subordinate. *Pray;* denotes all speaking to God, and includes the blessing and thanksgiving of *v.* 16f. And, since *v.* 14 is given in proof of *v.* 13, the word *pray* must have the same reference in both verses, viz. public prayer in church-meeting. Consequently, *that he may interpret* is not the matter of prayer but an end kept in view while praying in public. The word *pray* is therefore equivalent to *speak with a tongue;* and reminds us that such speaking is speaking to God. Cp. *v.* 2. Since edification of the church is the purpose of all spiritual gifts, he who in an assembly prays with a tongue must do so with a purpose of afterwards *interpreting* his own inspired

but unintelligible prayer. If he be unable to do this, this verse enjoins him to keep silence in church, unless (*v.* 28) an interpreter be present. This specific direction is thus a forerunner of § 26. And, that the gift of tongues needed to be supplemented by interpretation, proves its inferiority to prophecy; which is the main thesis of § 25.

14, 15. Proof that speaking with a tongue must needs be followed by interpretation. *My spirit:* Paul's own spirit, as in ii. 11, v. 4, xvi. 18, 2 Cor. ii. 13, vii. 13, Rom. i. 9, viii. 16. Cp. *v.* 2. *Without fruit:* good results which are the organic outworking of the *mind.* Cp. Mt. xiii. 22, Tit. iii. 14, 2 Pet. i. 8. The *mind* is the organ of perception and reason. So Rom. i. 28. The *spirit* is that inmost and uppermost chamber of our nature on which the Holy Spirit acts directly, sometimes, as this verse proves, exerting an influence which the mind cannot comprehend and therefore cannot transmit to others. In other words, there may be operations of the Holy Spirit which reach only the highest element of man's nature and do not permeate and enlighten his intelligence. *What then is it?* 'Since this partial operation is possible, how do matters stand?' This question Paul answers by saying what he himself will do. *With the spirit:* as in *v.* 14. His prayer shall be an outflow of the activity both of the highest element of his being and of his intelligence: i.e. the prayers he offers with a tongue moved by the Spirit of God, he will also interpret. In this way, both spirit and mind will be at work. And the contrast *without-fruit* suggests that Paul's mental activity will be useful. *A psalm:* Eph. v. 19, Col. iii. 16: a hymn of praise to God similar to the book of Psalms; Lk. xx. 42, xxiv. 44, Acts i. 20, xiii. 33. It refers here probably to an impromptu utterance of sacred song under a special influence of the Spirit. The argument seems to be that the gift of tongues without interpretation is defective, because limited to a part of our being, a limitation which makes it not profitable to others. And this defect of the mere gift of tongues is a reason why its public exercise should always (*v.* 13) be in view of subsequent interpretation. The first person, *I will pray etc.*, directs our attention, as in viii. 13, to Paul's own purpose which all must commend.

16—19. Argument in support of the foregoing purpose; and a second argument (in addition to that of *v.* 14) in support of the direction in *v.* 13. Paul turns suddenly to his readers and shows the consequence if they do not follow his example. *Bless:* speak good of God, See under Rom. i. 25. It was suggested probably

by the word 'psalm.' Cp. Pss. cxliv.—cl. *With the spirit:* as in *v.* 14f: in the upmost element of their being, on which the Holy Spirit directly works. *Private-member:* same word in *vv.* 23, 24, 2 Cor. xi. 6, Acts iv. 13. In Philo's *Life of Moses*, bk. iii. 29, it denotes Israelites generally in contrast to the priests. It is opposed both to officers and to those who have special capacity or training. Since we have in this Epistle no mention of church officers, it refers here probably to those not possessing the gifts of tongues or prophecy. *Occupies the place etc.;* vivid picture of the scene, where private members have a place apart from him who is speaking with a tongue. *The Amen:* (see under Rom. i. 25:) the well-known Amen, said by the assembly at the end of a public prayer. This is the earliest trace of something like Christian liturgical worship. *Thanksgiving:* implied in *bless*. To *bless* makes prominent the good things we say about God: to *give thanks* tells our gratitude. *Thy:* emphatic. To the thanks of others the private member may assent: to *thine* he cannot. For, that *he knows not what thou sayest*, would make the customary *Amen* an empty form. Thus the very custom of saying Amen proves the need that what is said with a tongue be interpreted.

17. An admission, in view of *v.* 16, of the real worth of the gift of tongues. Cp. *v.* 2*b*. *Gives thanks well:* for he who speaks with a tongue, speaks (*v.* 2) to God. *Edified:* the purpose of public thanksgiving, as of all joint worship. For the thanks of others evokes our own gratitude to God. But the man who cannot say intelligently the customary Amen *is* evidently *not edified*. This last word, which leads up to the argument of *v.* 5, marks the completion of the argument of *vv.* 6—16.

18, 19. Fuller development, in reference to Paul himself, of *v.* 17. His *thanks* proves the real worth, to the possessor, of the gift of tongues, by revealing the spiritual gain derived therefrom. *More than all of you:* a rebuke to boasters. *In church:* as in xi. 18. *With my mind:* words which my mind understands; and in the utterance of which, therefore, my mind is active. *Others also;* as well as myself receive benefit. From *v.* 19 we infer that in words spoken with a tongue the mind is inactive, and that such words, be they ever so many, do not (apart from interpretation) *instruct others*. Notice the force of Paul's frequent appeal to his own purpose and practice. Cp. vi. 15, viii. 13, x. 33. As he speaks, we feel the attractive power of his moral earnestness and of his pure motive.

The argument subordinate to that of *v.* 5, 'that the church may receive edification,' is now complete. Paul has proved that to speak with a tongue cannot edify, by referring (*v.* 6) to himself visiting the Corinthian church, to (*vv.* 7—9) musical instruments used as signals, and to (*vv.* 10—12) foreigners who know not each other's language. He therefore repeats in *v.* 13 the injunction implied in *v.* 5 that the public use of the gift of tongues be always with a view to subsequent interpretation. This injunction he further supports in *vv.* 14, 15 by reminding us that without interpretation the gift of tongues does not permeate the entire man, and therefore cannot (*vv.* 16, 17) produce intelligent joint-worship. Consequently, in *vv.* 18, 19, while acknowledging the worth of the gift of tongues, Paul expresses a preference which all will approve for five intelligible words rather than an infinite number which no one can understand.

Notice that, by dwelling upon, and proving by argument after argument, the uselessness of a parade of the gift of tongues, Paul greatly strengthens our conviction of the folly of such parade.

20. A sudden and brotherly appeal, suggesting that the Corinthians indulged in a childish parade of their gifts. Paul's own previous argument against it forces from him this reproof. *Do not become:* as though their folly were only beginning, but increasing. *But in wickedness etc.*] Not all the characteristics of childhood are inappropriate to the Christian life. Cp. Mt. xviii. 3. *Infants:* Eph. iv. 14, Heb. v. 13: stronger term than *children*. *Full-grown men:* as in ii. 6. The repetition of the exhortation of *v.* 20*a* suggests that Paul refers to the difficult Old Testament quotation of *v.* 21.

21. Free quotation of Isa. xxviii. 11, suggested perhaps by 'children' and 'infants.' *In the Law:* the Old Testament; see Rom. iii. 19. *Other:* i.e. foreign. The people complained that Isaiah spoke to them in childish words. He declares that in men of stammering lip and in another language God will speak to them: i.e. by the presence of foreign soldiers, whose speech will seem to them nonsense, God will announce His anger against them. The form of the words *not even thus etc.* seems to be derived from the end of Isa. xxviii. 12: but their real justification is the entire context, which teaches that even the warning given by the invasion of foreigners will be in vain. In other words, to people who thought themselves too wise to need God's plain and intelligible teaching, and who therefore

disbelieved the prophet's words, God declares that He will speak through the unknown language of foreign soldiers; and that even this mode of divine utterance will be neglected by them.

22. A general principle inferred from Isa. xxviii. 11. That God speaks to men in an unknown tongue, is meant to be a sign, a sign given not to believers but to unbelievers; and therefore a mark not of the reward which follows faith but of punishment for unbelief. The correctness of this principle to the men of Isaiah's day, is at once evident. For it was Judah's disregard of the prophet's plain words which moved God to send the foreign armies. And the stubbornness of this unbelief is seen in the people's refusal to take even this new warning. Therefore, the foreign language heard in the land was a mark, given to unbelievers, of their coming punishment. Now, with the strange talk of the Assyrian soldiers the gift of tongues at Corinth had this in common, that it was not understood by those to whom it was sent. It was therefore a mark, not of God's nearness, but of His distance; i.e. not of full favour, but of low spiritual life. Consequently, the gift of tongues unaccompanied by that of interpretation was no fit matter of boasting. It was a proof that the inward presence of the Spirit had not yet permeated their entire being. This is not inconsistent with Paul's own thankfulness for the gift of tongues. For in his case (*v.* 15) it was accompanied by interpretation. Moreover, as he admits, it brought spiritual profit to its possessor: and all such, even in its most undeveloped forms, is matter, not for boasting, but for gratitude. And it was a proof (Acts x. 46) that its possessor was accepted by God. That Paul does not mean that the gift of tongues was designed to lead unbelievers to faith, is proved plainly by the last words of *v.* 21; and by the contrast of *vv.* 23 and 24.

But prophecy etc.; leads us up, after abundant proof of the uselessness to others of the mere gift of tongues, to the chief matter of § 25, viz. the greater value of prophecy. *Not for the unbelievers:* suggested perhaps by Isa. xxviii. 11, which intimates that the prophet's voice will cease, to make way for the speech of the foreign soldiers.

23—25. *If then etc.:* accepting the general principle of *v.* 22, Paul proceeds to show its practical operation. *The whole church;* implies that such united gatherings were usual at Corinth. *All speak with tongues:* not necessarily all together. For this would cause confusion even in (*v.* 24) the case of

prophecy. Paul supposes that one after another speaks with a tongue, and no one speaks otherwise. *There come in;* implies that the admission of strangers was allowed. Of this, *v.* 25 shows a good and possible result. *Private-members:* as in *v.* 16: perhaps from other churches. For all the church-members at Corinth are supposed to be present, all speaking with tongues. *Unbelievers:* heathens or Jews. *Will they not say etc.:* cp. Acts ii. 13. If so, the speaking with tongues would do them no good. *If all prophesy:* one after another. The apparent contradiction of *v.* 22 suggests that the second *unbeliever*, like many at Corinth, had not heard in its power the word of God; whereas the first had heard and rejected it, like the Jews of Isaiah's day. *Some unbeliever;* depicts the effect of prophecy in the heart of a solitary and casual stranger. In *v.* 23 several spectators express to each other their astonishment. There the private members are mentioned first, as noticing first the ridiculousness of a form of worship which separated them from their brethren in Christ. Here the *unbeliever* stands first: for the effect of the Gospel on him is specially depicted. *Convicted by all:* each succeeding speaker, uttering the Spirit's words, increases his consciousness of guilt, sifts his inner life, and brings before him in their true character the secret thoughts and purposes of his heart. *Thus:* sifted by speaker after speaker. *Announcing:* to any who may be within hearing. That your words reveal the secrets of his heart, proves to him *that* your words come from *God* dwelling *in you*. And, that God is thus present in the hearts of men, fills him with awe of God, and moves him to worship. With such results of prophecy Paul's readers were probably familiar. Cp. Acts ii. 37. And, with this graphic description of the effects of prophecy even upon unbelievers, Paul concludes his proof of its superiority to the gift of tongues. Of this we have an illustration in Acts ii. 13 and 37.

For the ARGUMENT of § 25 Paul prepares us by proving in ch. xiii. that we are truly great (cp. *v.* 5*b*) in proportion as love is the mainspring of our life. Now love ever prompts us to seek the good of others; and will, therefore, prompt us to seek the gift of prophecy, which enables us to instruct, exhort, and encourage others, rather than the gift of tongues which does good only to ourselves. The uselessness to others of the mere gift of tongues, he proves and enforces by suggesting that he might himself speak thus to the Corinthians, and by referring

to musical instruments used as signals and to men speaking a foreign and unknown language. Therefore, after placing before us the good of others as the object of all speaking in church, he urges that the gift of tongues be used in public only with a view to subsequent interpretation. This he supports by a fourth and a fifth argument, viz. that, apart from interpretation, to pray with a tongue puts into activity only a part of our immaterial nature, and that it makes intelligent joint worship impossible. Therefore, while admitting the real worth of tongues, Paul repeats in strong terms his preference for prophecy. The evident folly of preferring the gift of tongues calls forth a brotherly rebuke. And he reminds us that to speak with tongues in the midst of brethren is to play the part of the Assyrian soldiers through whom God declared His anger against ancient Judah. In contrast to the uselessness of an uninterpreted tongue, Paul depicts the value, even to heathens, of the gift of prophecy.

In § 25 we learn, from Paul's frequent and emphatic repetition of the word *edify*, that the purpose of church meetings is not so much an approach of the individual to God as the spiritual progress of hearers by means of the voice of a speaker. Consequently, in the mode of our services we shall do well to consider the impression they will make upon the least gifted and upon unbelievers. We learn also that the various extraordinary powers with which the Spirit enriched the early church might be obtained by human effort; i.e. that they were given by the Spirit to those who diligently sought them. This is illustrated by Daniel studying the writings of Jeremiah. Cp. Dan. ix. 2, Jer. xxv. 12. Therefore, among the various gifts of the Spirit men could choose which should be their chief aim. And it was important to know which gifts were most worthy of their pursuit. Since in this choice only Christian love can guide aright, Paul interposes between xii. 31 and xiv. 1 a proof of its supreme excellence, and points to it as the best way to a correct choice.

This last lesson has, although these special gifts have passed away, an abiding and all-important bearing upon us. Now as then various powers may be obtained by human diligence; e.g. wealth, social influence, knowledge, eloquence, etc. Now as then we may choose whether we will pursue those powers which most benefit others or those which attract attention to ourselves. And the choice thus made is an almost infallible measure of spiritual stature. For both our aim and the strength of our

preference and the intelligence of our selection will be determined by the degree of our Christian love, and by the brightness of that light which love sheds within and around its happy possessors.

Again, if Christian love animate us, we shall use in secret those gifts which, though useful to us, will not profit others by their public display. Otherwise we shall expose ourselves to arguments similar to those of *vv.* 6—21. E.g., nothing is more helpful to the spiritual life than a knowledge of those languages in which God has been pleased, through the pen of the writers of the Bible, to speak to man. But we shall be kept back from parading such knowledge by remembering that to do so will make our hearers feel (*v.* 11) like barbarians and that others (*v.* 6) might treat us similarly. In our private communion with God we shall thankfully (*v.* 18) use this precious gift that thus we may hear His voice as distinctly as possible. But to our brethren we shall speak in such words as they can best understand.

SECTION XXVI.

THE EXERCISE OF GIFTS IS NO EXCUSE FOR DISORDER.

Ch. XIV. 26—40.

What then is it, brothers? Whenever you are coming together each one has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let all things be done for edification. 27 *If any one speaks with a tongue, let it be by two or at most three, and in turn; and let one interpret.* 28 *But, if there be no interpreter, let him be silent in church. But to himself let him speak, and to God.* 29 *Of prophets, let two or three speak; and let the others judge.* 30 *But, if to another a revelation be given while sitting, let the first be silent.* 31 *For you are able, one by one, all to prophesy, that all may learn and all may receive exhortation.* 32 *And spirits of prophets are subject to prophets. For not* a God *of confusion is God, but of peace.*

As in all the churches of the saints, 34 *let the women be silent in the churches—for it is not permitted to them to speak—but let them be in subjection, according as also the Law says.*

[35] *And if they wish to learn something, at home let them ask their own husbands. For it is shameful to a woman to speak in church.* [36] *Or, was it from you that the word of God went forth? Or, to you only did it reach?*

[37] *If any one thinks himself to be a prophet or a spiritual man, let him recognise the things which I write unto you, that they are a command of the Lord.* [38] *But if any one is ignorant, let him be ignorant.* [39] *So then, my brothers, be emulous to prophesy: and do not hinder speaking with tongues.* [40] *But let all things be done becomingly, and according to order.*

After asserting, and applying to the case of prophecy and the gift of tongues, the general principle that we should prefer, and in public use only, those gifts which are profitable to others, Paul gives now specific directions about the exercise of these gifts, and about another kindred matter. In view of the actual conduct of the Corinthians, he reasserts, in *v.* 26, the general principle; and applies it, in *vv.* 27, 28, to the gift of tongues, and, in *vv.* 29—33*a*, to prophecy. He then forbids (*vv.* 33*b*—36) women to speak in church. He concludes his specific directions by asserting in *vv.* 37, 38 his apostolic authority; and in *vv.* 39, 40 sums up ch. xiv. in two exhortations.

26. *What then is it?* as in *v.* 15. 'Admitting the foregoing, how do matters actually stand?' *Come-together:* in an ordinary church gathering. Cp. *v.* 23, xi. 17, 18, 20. *Each-one:* every church-member. Cp. 'all . . . . all' in *v.* 23f. *Psalm:* a hymn which he has composed or learnt and wishes to have sung in church. Cp. *v.* 15, Eph. v. 19. *Teaching:* as in *v.* 6: some truth acquired by ordinary means which he wishes to put before the assembly. *Revelation: v.* 6, 2 Cor. xii. 1, 7: a truth unveiled to his mind by an extraordinary influence of the Spirit. *A tongue:* he comes into the assembly under an influence which prompts him to 'speak with a tongue.' *An interpretation:* xii. 10, 30: he is ready to say in plain words what another has uttered with *a tongue.* Notice that the *psalm* and *teaching* are ordinary, the *revelation*, *tongue*, and *interpretation*, extraordinary gifts of the Spirit. But the same principle applies to all. This description, perhaps specially (cp. i. 5) characteristic of Corinth, is a vivid picture of the free and spontaneous church life of the early Christians. The Holy Spirit given to all moved all to speak. Yet this new life must not be uncontrolled; but must be directed, according to

§ 25, with a view to the *edification* of the members of the church.

27, 28. Specific directions about speaking *with a tongue*. *Two or at the most three:* at one meeting. *In turn;* suggests that sometimes many together began to speak. *One-man interpret:* for all three. A new interpreter for each would cause greater confusion. Paul takes for granted that he who could interpret for one could do so for all. This suggests that the gift of interpretation was a real power, similar to that possessed by ordinary interpreters, of giving the sense of the not-understood but significant words of him who spoke with a tongue. Perhaps (cp. *vv.* 5, 13) one of the speakers with a tongue might himself interpret. Paul does not mention the case (perhaps because unlikely) in which each who spoke with a tongue had also the gift of interpretation. *Be silent etc.:* in agreement with *v.* 13, and with the general principle of *v.* 26*b*. Verse 28*b* is a positive injunction and a corrective to *v.* 28*a*. Even without interpretation, to speak with a tongue is profitable (*v.* 4) to the speaker; and must therefore not be forbidden because there is no interpreter, but done in private.

29, 30. In reference to the more valuable gift of prophecy, Paul does not add the strict limitation *or* 'at most' *three*, as in *v.* 27. *Judge:* cognate to 'discernment of spirits' in xii. 10. Same word in xi. 29, 31. Cp. 1 Jno. iv. 1. It is quite uncertain whether *the others* were the other prophets, or other church-members. Power to judge was a gift quite different (xii. 10) from prophecy; and may or may not have been usually associated with it. These words suggest that, although as a special gift this power was possessed only by some prophets or church-members, yet in a lower degree it was possessed by all. In our ignorance of exact details in the early church we may suppose that the members generally and especially those endowed with the gift of discernment were unitedly guardians of the correctness of the utterances of each individual. That the writings of the New Testament were then only in process of composition, and that false brethren (2 Cor. xi. 13) already existed, made such guardianship very important. *Revelation:* closely connected here as in *v.* 6 with prophecy. *While sitting;* implies that while speaking they stood. It also implies a sudden impulse of the prophetic Spirit. To such impulse Paul bids that precedence be given.

31, Supports the last words of *v.* 30, by showing that they do

not involve loss of what the interrupted one has to say. *All to prophesy:* not necessarily at the same meeting. Paul means probably that the prophetic impulse was in no case so strong as to prevent this orderly and consecutive prophesying. Consequently, there was nothing to prevent every prophet from speaking in his turn to the church. The first *all* is naturally limited to those who had the special gift without which none could prophesy. But no such limitation attaches to the second and third *all*. And the change from 2nd to 3rd person suggests a reference to all the church-members. While writing *vv.* 29, 30, Paul thought only of prophets: but when coming to the beneficial purpose of prophecy he thinks naturally of the whole church. *May learn, receive exhortation;* keeps before us the general principle of *v.* 26*b*. These purposes of prophecy are mentioned because they are also motives for following Paul's direction. For certainly the consecutive preaching of all the prophets is most likely to edify all who hear.

32, 33*a*. To the particular assertion of *v.* 31, *v.* 32 adds a general principle on which it rests. *Spirits of prophets:* their own spirits, on which the Holy Spirit acts directly. Cp. *vv.* 14, 15; and Rev. xxii. 6, 'the God of the spirits of the prophets.' The prophet's spirit, which is the source of all his ordinary activity and the medium of the extraordinary activity of prophecy, is even while under the special influence of the Holy Spirit still under his own control. In other words, prophets were not so carried away by the supernatural influence under which they spoke as to be unable to control themselves, and thus unable to take their turn in orderly consecutive prophesying. *Confusion* is no attribute of God, but its opposite, *peace*, is. Notice that *peace*, which is characteristic of whatever belongs to God, is secured by each man's self-control. Thus Paul completes his direction about the exercise of spiritual gifts by leading us, as usual, into the presence of God. Notice that *vv.* 30—33*a* correspond with, and develop, 'in turn,' *v.* 27. The greater importance of the gift of prophecy suggested this fuller treatment. It is an application of the general principle of *v.* 26*b*.

Verses 30—33*a* teach us not to yield blindly even to influences which we know to be divine; but, while obeying them, to use our own judgment about time and manner, ever having in view the spiritual benefit of others, for which the influence was sent. In other words, a consciousness that we are moved by God to do His work is no excuse for a disorderly way of doing it, or for a

disregard of the work others are doing. For God loves harmony. And this can be obtained only by the intelligent self-control of Christian co-workers.

33*b*, 34. These go together. For, whereas *v.* 33*b* would add no force to the calm assertion of *v.* 33*a*, it introduces suitably, by making it valid for all churches everywhere, the strong and strongly confirmed injunction of *v.* 34. Similar references to other churches in iv. 17, vii. 17, xi. 16. *Of the saints;* reminds us that church-members stand in a special relation to God. *In the churches:* general assemblies of men and women. Compare 'over the man,' in the similar prohibition of 1 Tim. ii. 12. Consequently, this verse is not inconsistent with xi. 5 where women are tacitly permitted to 'pray' and 'prophesy;' but limits these exercises to more private meetings consisting chiefly or wholly of women. Notice the coincidence of xi. 5. The women who were ready to speak in public would be also ready to lay aside their distinctive female head-dress. *It is not permitted etc.:* supports the prohibition by an appeal to a general law of the church of Christ. *In subjection:* Eph. v. 22. The contrast implies that to speak in church is to throw off their subordination to the other sex. *The Law says:* probably Gen. iii. 16. Paul supports his prohibition to speak in church by enjoining general subordination; and supports this by appealing to God's words to the first pair. Compare carefully 1 Tim. ii. 11—14.

35. A possible excuse for speaking in church. *At home:* emphatic. It is not wrong to wish to ask: but they must ask in the right place, and so as not to set aside the authority of the man to whom they are socially subject. The husband might, if needful, put his wife's question to the church. Even the wives of heathen husbands could, through female friends, obtain information in the same way. *For it is shameful etc.:* parallel to 'for it is not permitted' in *v.* 34. These two general principles, of which the latter is a development of the former, make us feel the importance of the injunctions which they severally support. *Shameful:* see under xi. 5. A woman's position of subordination is her place of honour. To desert it is therefore a disgrace. This was probably a rebuke to some who gloried in their public speaking.

36. Other appeals, giving additional weight to the prohibitions. By permitting (as *vv.* 34, 35 imply) women to speak, the church of Corinth was setting aside the practice of the other churches; and was thus acting as though it were the mother church of

Christendom, or the only people among whom had been preached the Gospel which went forth from Jerusalem. *Went-forth:* cp. 1 Th. i. 8.

37, 38. *Prophet or spiritual-man;* shows that Paul no longer refers exclusively to the women of *v.* 34ff. He now sets the seal of apostolic authority to DIV. VI., and specially to the injunctions of § 26. *Spiritual-man:* wider term than *prophet*, denoting any one under a special influence of the Spirit. Paul's confidence that in writing these words he is guided by the Spirit, assures him that all others moved by the same Spirit will *acknowledge* the binding authority of his words. *A command of the Lord:* of Christ. Thus Paul claims for his own written words absolute and divine authority over the practice of his readers. Equal authority, in doctrine, he has already, in Rom. iii. 19, conceded to the writers of the Old Testament. Their words, he calls 'the Law;' his own, *a command of the Lord.* The man who does not acknowledge Paul's authority, *v.* 38 marks as incurably *ignorant.* And incurable ignorance is always culpable. On the Revisers' marginal reading, see Appendix B. Notice that, though *vv.* 37, 38 do not refer specially to *vv.* 34—36, yet, that Paul asserts his apostolic authority immediately after this express and emphatic prohibition, greatly increases the force of the prohibition.

39, 40. Summary of ch. xiv. *Be emulous;* takes up xii. 31, xiv. 1, and marks the completion of the subject there introduced. *To prophesy;* for reasons given in *vv.* 3—5, 24f. *Do not hinder etc.;* repeats *v.* 5. The contrast of *be emulous* and *do not hinder* reasserts the preference for prophecy which in § 25 Paul justified. *Becomingly:* in contrast to 'they will say, You are mad,' in *v.* 23. *According to order:* in an orderly manner, as enjoined in *v.* 26ff; and in obedience to the authority claimed in *v.* 37.

It may be questioned whether Paul's absolute prohibition to women to speak in a church-meeting is binding now. It may be said that it was based on a position of woman in the ancient world which has passed away; and that the commands of the apostle, binding upon his original readers, are binding now only so far as the original circumstances remain or as the commands are expressions of great universal principles. But the solemn emphasis and the assertion of apostolic authority, (so unusual to Paul,) and the appeal to the parents of our race with which in two epistles the same prohibition is supported, seem to imply that the prohibition sets forth a principle of universal and per-

petual validity, and one resting upon the unchanging relation of the sexes. The application of this principle must now be left to the sanctified wisdom of the Churches. Undoubtedly many women have so spoken, both to individuals and to assemblies, as greatly to benefit men. But the apostle's words warn us that such ministrations should be confined within narrow limits.

PROPHETS were men who spoke in ordinary language, under a special influence of the Spirit of God; and who were thus a mouthpiece of God to men.

For the Old Testament, see Num. xi. 24—29, 1 Sam. x. 5—13, xviii. 10, xix. 20—24; Joel ii. 28; Dt. xviii. 15—19, Jer. i. 4—ii. 2, Ezek. ii. 1—iii. 1, Acts xxviii. 25, Heb. i. 1. The prophet's words, as being a voice of God, were matter (1 Pet. i. 11) for his own study. In Ex. vii. 1f, Aaron was to be the mouthpiece, but Moses the real speaker. We read (e.g. Dt. xviii. 20) of false prophets speaking in God's Name; and (1 Kgs. xviii. 19, 40) of prophets speaking in the name of false gods.

Similarly, in classic Greek, the prophet was an interpreter of the oracular voices of the gods.

In the New Testament, the Baptist, as being a 'voice' of God, is in Lk. i. 76, vii. 26 called a prophet. So also the Incarnate Word, in Lk. iv. 24, xxiv. 19. In the apostolic church, prophecy was (1 Cor. xii. 10f) a special gift of the Spirit, which placed its possessors in the second rank (*v.* 28, Eph. iv. 11) of the servants of Christ. It was practically the same as 'revelation.' Cp. 1 Cor. xiv. 6, 30, Eph. iii. 5. This latter word directs our attention to the inward 'unveiling,' by the Spirit, of truths before unknown: *prophecy* is the 'speaking forth' to others the revealed truths. The Book of Revelation is called in Rev. i. 3, xxii. 7, 10, 18f a *prophecy*. It was needful for others to judge (1 Cor. xiv. 29: cp. 1 Jno. iv. 1) whether the impulse under which professed prophets spoke was really divine. To what extent the impulse saved the speaker from error, and thus gave to his words authority, we cannot now determine. The New Testament prophets seem (1 Cor. xiv. 24, 26, 29) to have been numerous. They are not mentioned (e.g. Ph. i. 2, 1 Tim. iii., Tit. i.) as a regularly constituted order of church officers; but were probably an extraordinary class of men specially endowed by God for the good of the churches they belonged to or might visit. Their words were designed (1 Cor. xiv. 3, 31) to teach and encourage believers, and (*v.* 24f)

to lead sinners to repentance. Some women prophesied: Acts ii. 17, xxi. 9, 1 Cor. xi. 5. Cp. Lk. ii. 36, Judges iv. 4.

Since both Old and New Covenants ever point to the future, the prophets frequently spoke, especially in the old preparatory Covenant, of things to come. Of this in the New Testament Agabus (Acts xi. 27f, xxi. 10f) is a good example. But foretelling is not implied in the meaning of the word.

The Cretan poet Epimenides, as a teacher of truth, is called in Tit. i. 12 a prophet. By Plato (*Laws* p. 642*d*) he is called "a divine man," and is said to have foretold the invasion by, and defeat of, the Persians.

To *SPEAK WITH TONGUES* was, like Prophecy, a special and extraordinary gift of the Spirit. It is mentioned by Paul only in 1 Cor. xii.—xiv.; elsewhere in the New Testament only Acts ii. 4—13, x. 46, (cp. xi. 15ff, xv. 8,) xix. 6, Mk. xvi. 17. That it was not a miraculous faculty of speaking one or more foreign languages, is made absolutely certain by Paul's taking for granted, (1 Cor. xiv. 2—5, 13, 19, 28,) when comparing the gifts of prophecy and of tongues from the point of view of their practical utility, that apart from interpretation the gift of tongues is of no use whatever to any but the speaker: whereas ability to speak in a foreign language would be an invaluable means of spreading the Gospel. Nor was it a miraculous utterance, in moments of special inspiration, of prayer or praise in a human language unknown to the speaker. Else Paul could not have left completely out of sight the possibility of the presence, especially at Corinth where many nationalities met, of some one who understood the foreign language. Words spoken 'with a tongue' were evidently intelligible to others only when interpreted.

Yet the exercise of this gift was (*v.* 4) profitable to the speaker. The possession of it by Paul himself in large measure calls forth (*v.* 18) his gratitude to God. And even while forbidding the public use of it when no interpreter is present he urges (*v.* 28) that it be used in private. Probably its usual form was (*vv.* 2, 14ff: Acts ii. 11, x. 46) prayer or praise. Although the words spoken with a tongue were (unless interpreted with the aid of another gift) altogether unintelligible, they nevertheless had a meaning: for they were capable of interpretation. That the mind (*v.* 14) had no part in the utterance, and that the speaker was sometimes unable (*vv.* 13, 28) to interpret to others his own

words, implies that, unless he had also the gift of interpretation, he did not himself understand them.

Of all this the simplest explanation is that in the apostolic church there were men on whose 'tongue' the Holy Spirit exerted a direct influence, moving it to speak words which were neither prompted nor understood by the speaker's own mind; and that, like (Rom. viii. 15, 26) the Spirit-prompted words Abba, Father, and the unspeakable groanings, these words were chiefly or wholly directed to God in prayer or praise. Such speaking might be called 'with a tongue:' for only the tongue was at work, without conscious mental effort. But, since none but living tongues could thus speak, the man's own spirit, i.e. the principle of life within him, was an essential factor of the speaking: and Paul could say (*v.* 14) correctly, 'my spirit prays, but my mind is unfruitful.' Moreover, the speaker 'with a tongue' would (*v.* 2) 'speak mysteries.' For his words contained the deep things of God, and truths known only by special revelation. Such speaking, though not penetrating the speaker's whole being and his consciousness, could not but be profitable, in a manner to us incomprehensible. For it came from the Spirit of God acting on man's spirit. And probably the spirit, as distinguished from the mind, is not only physiologically but morally that part of man which is nearest to the Great Source of animal and spiritual life. If interpreted, the words would give profit to others.

Paul's words in *v.* 27 imply that men under this influence of the Spirit could so restrain themselves as to speak in turn, or be silent till they were alone with God. And we can also conceive different modes of speaking, under the influence of the Spirit: hence one person might have (xii. 10) 'kinds of tongues;' and (xiv. 5f) speak 'with tongues.'

To 'speak with a tongue,' implies articulate utterance. But we have no means of knowing the relation, if such existed, of the words thus spoken to the speaker's mother tongue or to other languages known or unknown to him. No safe inference can be drawn from xiii. 1, which is given merely as the highest conceivable grade of the gift.

With the foregoing, Acts x. 46, xix. 6 agree exactly We have the same phrase, 'speak with tongues,' denoting again a manifestation of the Spirit, in the form of praise to God, and associated with propnecy. Cp. Mk. xvi. 17; where 'new' is probably spurious, and *vv.* 9—20 very doubtful.

With the same agrees Acts ii. 4—13 in that the Spirit (*v.* 4) gave the utterance, in (*v.* 11) the form of praise to God. But in *vv.* 6, 8, 11 we are told explicitly that the assembled disciples spoke in foreign languages, recognised as such by natives who were present. Consequently, the gift of tongues at Pentecost was, according to Acts ii. 4—13, different from that about which Paul wrote to the Corinthians. Yet, in Acts xi. 15ff, the gift mentioned in x. 46 in words the same as those in this chapter is said to have been 'the equal gift . . . as on us at the beginning.' Now, so clear are the proofs that the gift at Corinth was not a speaking in foreign languages, that the very able and godly scholars, Neander and Meyer, with others, have supposed that the tongues at Pentecost were really the same as at Corinth, but that in the confusion of the hour they were mistaken for foreign languages by those who heard but did not understand them, and that in this form the tradition had reached Luke and had been recorded in the Book of Acts. But Luke claims (Lk. i. 3) to have carefully investigated the facts he narrates: and he was (Col. iv. 14, 2 Tim. iv. 11, Philemon 24; see Dissertation II.) a 'beloved' companion and fellow-worker of Paul, who was himself a colleague of the chief actors at Pentecost. Surely it is inconceivable that Luke would fall into so great an error about so conspicuous and well-known an event, during the lifetime of the chief actors in it. On the mere ground then of simple historic evidence, without reference to the authority of Scripture, (which is, however, seriously involved,) we are compelled to accept the narrative of Acts ii. 1—13 as correct. Much easier is the supposition that the 'tongues' at Pentecost were a higher grade, perhaps never repeated, of the gift spoken of by Paul. Not that the power to communicate thought in foreign languages was given. But God thought fit that His Spirit, the one source of human life and thought and speech, should inaugurate the Gospel dispensation by pouring through the lips of men words in human languages before unknown to them. This highest form of the gift was limited to the founding of the Church. A lower form of the same lingered probably during the lifetime of those who witnessed its founding.

The similarity of phrase suggests that the 'tongues' of Acts x. 46, xix. 6 were the same as in 1 Cor. xiv., and different from those of Acts ii. 4—13. But in each case the significance of the gift was the same, viz. a proof of the presence of the Holy Spirit to be henceforth, in those who receive Him, the animating prin-

ciple of a new life, a witness of reception into the family of God, and an earnest of an eternal inheritance. This Spirit, not the transient form of His manifestation, was 'the equal gift' (Acts xi. 17) alike to Jews and Gentiles. Consequently, without thought of the unimportant difference of mode, Peter could correctly say in *v.* 15: 'The Holy Spirit fell upon them, as also upon us at the beginning.' Cp. Eph. i. 13f.

DIVISION VI. gives us the noblest ideal of a Christian church, viz. a human body, ch. xii.; the one great principle which ought to animate all church life, viz. love, ch. xiii.; and a valuable glimpse (in addition to those in ch. xi.) into the actual meetings of the apostolic church, ch. xiv.

In accordance with the liberty which permitted each member to take for himself (xi. 21) the sacred bread and wine, we find each member ready to speak in public, and many moved by the Spirit to speak, and permitted to do so in an orderly way. Even women, probably after laying aside (xi. 5) their distinctive head-dress, were eager to address a promiscuous assembly. And we find traces of an empty and useless parade of influences flowing from the Spirit of God. All this agrees with the spiritual childishness of iii. 1—4. Very remarkable, amid this confusion, is the absence of all reference, especially in chs. v., xi., xiv., to church officers. These doubtless existed: cp. Acts xiv. 23, xx. 17, Ph. i. 1, 1 Tim. iii. They are unmentioned perhaps because in a church consisting only of new converts, they were probably in knowledge or experience little above the rest; and therefore not conspicuous. The absence of all reference to them, and the complete contrast of the church life depicted here and that depicted in the earliest sub-apostolic writings and even in the later epistles of Paul, are indisputable marks of the very early date, and therefore of the genuineness, of this Epistle. The whole chapter teaches clearly that church life was earlier than church order.

DIVISION VII.

ABOUT THE RESURRECTION OF THE DEAD.

CHAPTER XV.

SECTION XXVII.—THE GOSPEL PREACHED BY PAUL TO THE CORINTHIANS PROCLAIMED THAT CHRIST HAS RISEN.

CH. XV. 1—11.

I make known to you, brothers, the Gospel which I announced to you, which you also received, in which you also stand, 2 *by means of which you are also being saved, if you are holding fast the word by which I announced the Gospel to you, except in vain you believed.* 3 *For I delivered to you among the first matters, which I also received, that Christ died on behalf of our sins, according to the Scriptures;* 4 *and that He was buried, and that He is risen the third day, according to the Scriptures;* 5 *and that He appeared to Cephas, then to the Twelve.* 6 *Then He appeared to above five hundred brothers at once, of whom the more part remain until now, but some have fallen asleep.* 7 *Then He appeared to James; then to the apostles all.* 8 *And, last of all, just as if to the untimely one, He appeared also to me.* 9 *For I am the least of the apostles, who am not sufficient to be called an apostle, because that I persecuted the Church of God.* 10 *But by grace of God I am what I am. And His grace towards me did not prove vain, but more abundantly than they all I have laboured: yet not I, but the grace of God with me.* 11 *Whether then I or they, thus we preach, and thus you believed.*

DIV. VII., embracing ch. xv., introduces suddenly a topic altogether new, viz. the resurrection of the dead. This is sufficiently accounted for by the fact that at Corinth some were saying 'that there is no resurrection.' And the tone of surprise of Paul's question in *v.* 12 suggests (cp. vi. 1) that this matter was not mentioned in the letter (vii. 1) he had received.

He prepares the way for his question in *v.* 12 by asserting in § 27 that the resurrection of Christ was proclaimed in that Gospel which was saving his readers, and in the ancient Scriptures, and that it was vouched for by a large number of witnesses of whom the more part were still living. In § 28 he reminds his readers that to deny the resurrection of the dead is to deny that Christ has risen; and gives various proofs that there is a life beyond death, assuming that this implies a resurrection of the dead. In § 29 he uncovers and overturns a foundation of the denial of the resurrection, viz. the unfitness of our present bodies for the life to come; and concludes the whole matter in § 30 with a shout of triumph.

1, 2. *Make known to you the Gospel:* as though they needed to be told (cp. xii. 3, Gal. i. 11) what it was they had already believed. Of this virtual promise, § 27 is a fulfilment. Cp. *v.* 11. *The Gospel etc.:* 'the good news which as good news I announced to you.' *Also . . . also . . . also:* proof after proof, from their own experience, of the worth of the Gospel. Long ago it so commended itself to them that they *received* it: to-day they find *in* it a firm ground on which morally and spiritually they *stand* (x. 12) erect; and by its means they day by day experience deliverance (i. 18, 21, Eph. i. 13) from sin and its consequences. (Notice that we stand also (Rom. v. 2, xi. 20) in the grace of God and by faith: for by faith we receive the good news, which reveals God's favour towards us.) *Holding-fast etc.:* condition on which hangs the truth of the words *you stand, are being saved.* It is therefore a warning suggesting self-examination; and is an appeal to the readers' inner consciousness that their spiritual erectness and victory are in proportion to the firmness with which they hold fast Paul's teaching. *The word with which etc.:* the verbal form in which Paul preached the Gospel to them. *Except etc.;* supports the assertion that, unless they have relaxed their hold upon Paul's teaching, they now stand firm and are now in the way of salvation: for, otherwise, the faith they formerly exercised is an empty thing. And, that it is not such, their inmost heart proclaims. This argument is developed in *v.* 17. *Believed:* as in Rom. xiii. 11.

3, 4. Reason for the broad statement of *vv.* 1, 2, showing its bearing on the matter in hand. Paul appealed to the effect of the Gospel he preached because the resurrection of Christ was a part of it. *Delivered:* as in xi. 2; see note. *The first*

things: first in importance probably. For this is the chief point: and in what follows there is no reference to time. Paul *received* the historic details, some of which he gives here, doubtless from the apostles (e.g. Gal. i. 18) and other human witnesses; the spiritual meaning of the great facts, from (Gal. i. 12) Christ Himself. But of all this he says nothing here; except that his teaching was no invention of his own, that he was but the channel through which it came to the Corinthians. *On-behalf-of our sins:* i.e. to save us from them. Same preposition in Heb. v. 1, vii. 27, ix. 7, x. 12. See under *v.* 29. Cp. 'because of our trespasses,' Rom. iv. 25. Each of these passages is meaningless unless we accept the great doctrine of the Atonement as I have endeavoured to expound it under Rom. iii. 26. Cp. Heb. ix. 26ff, x. 12. *According to the Scriptures:* e.g. Isa. liii. *Buried:* the link between Christ's death and resurrection. These words suggest that the historic details of the death of Christ were put prominently forward by the early preachers, as we find them made prominent in the four Gospels. [*Is-risen:* the Greek perfect as in *v.* 12. The addition *the third day* is no incongruity. See *Expositor*, vol. xi., p. 301.]

Whether *according to the Scriptures* refers also to *was buried*, (cp. Isa. liii. 9,) is unimportant. It probably does not refer to *the third day:* for this is not clearly mentioned in the Old Testament, and is an unimportant detail. But Isa. liii. 10—12 implies fairly the resurrection of Christ. The words *according to the Scriptures*, which receive emphasis from their repetition, support strongly the teaching of Paul. For they show that it was not only a means of salvation to the Corinthians but was in harmony with very ancient books held sacred even by the enemies of the Gospel. We have here an important coincidence with the Epistle to the Romans, which we may take to be an epitome of Paul's teaching, and in which he shows that the Gospel is throughout in harmony with the Old Testament.

5. Further statement of what Paul had said to them. *To Cephas:* a very important coincidence with apparently casual words in Lk. xxiv. 34, Mk. xvi. 7. *To the twelve:* further coincidence with Lk. xxiv. 36ff, which is confirmed by Jno. xx. 19ff. *The twelve* had so thoroughly become a technical term for the original apostles both before and after (Acts vi. 2) the death of Christ that it is used here although one had fallen from the ranks. This makes it possible and likely that Paul refers to the appearance in Jno. xx. 19 when Thomas also was absent.

6. The change here from indirect to direct narration is no proof that Paul had not spoken at Corinth about the facts which follow. For he must have spoken of (*v.* 8) Christ's appearance to himself. The change was prompted by the number of the facts mentioned; and gives reality to the narration by pointing us to the facts themselves rather than to Paul's mention of them. This gathering of *above five hundred brethren* and Christ's appearance to them are not mentioned elsewhere, and the circumstances are quite unknown: but it is easily conceivable, and Paul's word is sufficient evidence of the fact. (The 120 names of Acts i. 15 were but the enrolled disciples at Jerusalem.) It may have been in Galilee, (cp. Mt. xxviii. 7, confirmed by Jno. xxi. 1,) where Christ had laboured long; or near to Jerusalem before the Passover pilgrims went home. The size of the assembly, however called together, and the appearance of Christ to so many *at once*, each of whom would compare his view of the Risen One, made this event an indisputable and conspicuous proof of the resurrection of Christ. Its omission from the Gospels is no more remarkable than the silence of the first three about the raising of Lazarus; and is in harmony with Jno. xx. 30. That after the lapse of about twenty-five years *the more part* were still living, seems to imply that Christ chose young men chiefly to be witnesses of His resurrection, who might live long to testify it to others. That Paul knew that the majority were still alive, proves that those who had actually seen the risen Lord were marked men in the early church. Cp. Josh. xxiv. 31, 'the elders that overlived Joshua.'

7. *James:* 'the Lord's brother;' who when these epistles were written had a position so prominent that in Gal. ii. 9 he is mentioned before Peter and John. He was probably not the same as 'the son of Alphæus' in Mt. x. 3. See further under Gal. i. 19. This appearance is not mentioned elsewhere. That in the autumn before His death (Jno. vii. 2, 5) the brothers of Jesus did not believe in Him, and yet were found with His disciples immediately after His ascension, suggests that this appearance to His oldest brother (probably, see Mt. xiii. 55, Mk. vi. 3) led to the conversion of him and perhaps of the others. This verse is thus a link between Jno. vii. 5 and Acts i. 14. *All the apostles;* seems at first sight to have a compass different from 'the twelve' in *v.* 5. But this would involve difficulties nearly or quite insuperable. The apostles held (xii. 28) the first rank in the church. During our Lord's life this title

belonged specifically to the twelve; and in the Gospels is given to none else: see Mt. x. 2, Mk. vi. 30, Lk. vi. 13, xxii. 14. Only Lk. xvii. 5 is open to doubt. And the presence of the twelve only at the Last Supper implies that they held a rank shared by no others. In Lk. xxiv. 10, referring to the day of the Resurrection, 'the apostles' are evidently 'the eleven' of *v.* 9. Now if *to all the apostles* be not equivalent to 'the twelve' in *v.* 5, we must suppose that during the forty days Christ added to the first rank of His official servants a definite number of new members, and that He appeared to these, either singly or together. And since *all* is a definite term, we must suppose either that He then appeared to *all* who afterwards were called *apostles*, (yet Paul would be an exception,) or that He first called these additional ones to be apostles and then appeared to all whom He had thus called. Both these suppositions are very unlikely. Moreover, after the ascension we find the Eleven still occupying a unique position in the church: as is proved by the record of their names in Acts i. 13, and by the formal addition (*v.* 26) of Matthias to their number. This makes it still more unlikely that during the forty days Christ had given to some others the name and rank of Apostle. He did this, however, in later days to Paul; and perhaps to Barnabas, Silvanus, James, and others, Acts xiv. 4, Gal. i. 19, and especially 1 Th. ii. 6. In view of all this it is perhaps least difficult to suppose that *v.* 7 refers to the eleven surviving original apostles, and possibly to the appearance narrated in Jno. xx. 26. If this latter supposition be correct, 'the twelve' in *v.* 5 would be a general term for the apostolic band, consisting in this case of only ten persons: whereas *all the apostles* in *v.* 7 would denote the entire eleven.

Notice Paul's accuracy in stating even the order of these appearances. The exact details were evidently known to him. Of the appearances mentioned, the first (Lk. xxiv. 34) was to Peter; the second (*v.* 36) to the assembled apostles; the third, to a gathering of 500 persons; the fourth, to His brother James; and the fifth (perhaps Jno. xx. 26) to the entire apostolic band. To all these well-known persons Paul appeals as witnesses that Christ has risen.

8. *Last of all:* of all the apostles, probably; or of those persons to whom the Risen One showed Himself. At the time of the above-mentioned appearances Paul was an enemy. But that he might take rank equal with the rest, long after appearing to the others, Christ *appeared also* to him. *The untimely-one.*

in LXX., Num. xii. 12, Job iii. 16, Eccl. vi. 3: an abortive offspring born at the wrong time and not reckoned among the children. With deep humility Paul says that among the apostles he was the untimely birth: not that his apostolic birth was a failure, but abnormal in its circumstances. That Paul does not speak between *v.* 7 and *v.* 8 of the ascension, is no proof that he did not believe that it occurred as narrated in Acts i. 9. For he speaks here simply of the fact of the resurrection, of which the appearances to others and to himself were clear proof, a proof not strengthened by Christ's departure to heaven.

9, 10. Verse 9 justifies 'the untimely one.' *The least etc.:* cp. Eph. iii. 8. *Sufficient:* same word in Mt. iii. 11, 2 Cor. ii. 16, iii. 5. *To be called:* to bear the honoured name of *Apostle.* Although pardoned by God, Paul evidently felt deeply and constantly how sinful, and how perilous to himself, was his former war against Christ; and wondered that such a rebel should be permitted to take any place among the servants of Christ. And he felt that among these, and especially in the apostolic band, such a one must ever put himself in the lowest place. Cp. 1 Tim. i. 13—16. It would be well if similar humiliation were manifested by all who after notorious sin have become Christian workers. In *v.* 10, after speaking of himself as the least of the apostles, Paul remembers that in labours and success he is the greatest of them. And for the glory of Him who has conferred such honour on one so unworthy he cannot pass over this in silence. *What I am;* sums up Paul's entire toil and success: all this he says he owes to the undeserved favour of God. These words all Christians can use touching all that belongs to them except the consequences of their own unfaithfulness. *And His grace etc.:* an addition to the foregoing which both explains and proves it. *Did not become vain:* so literally; in colloquial English, 'did not turn out vain.' *But more etc.:* the exact opposite of being *vain* i.e. without result. *All of them;* may, but does not necessarily, mean 'all put together.' How far his own labours surpassed those of others, Paul leaves his readers to judge. *The grace of God with me.* Although the results were wrought altogether by God, in undeserved favour, yet they were wrought through the instrumentality and *with* the concurrence of Paul. Now, what a man has done determines his spiritual stature. Therefore, since all that Paul had done had been wrought in and through him by the favour of God, he could say, *By the grace of God I am what I am.*

11. Summary of § 27, in a form prompted by Paul's comparison of himself with the other apostles. Although he was the untimely birth and they were born in due time, and although he laboured more than they, yet he and they were alike in that all proclaimed that Christ had risen. And what he and they proclaimed his readers had accepted; with what results, they knew. *Preach:* see under Rom. ii. 21. *Thus we preach;* recapitulates *vv.* 3—10, and corresponds with 'I make known . . . . . preached to you' in *v.* 1. *Thus you believed;* corresponds with 'which also you received . . . . in vain believed.' Paul thus prepares the way, by stating well-attested facts which his readers had themselves accepted, for the argument of § 28.

SECTION XXVIII.

SINCE CHRIST HAS RISEN, HIS PEOPLE WILL RISE.

CH. XV. 12—34.

But if Christ is preached, that He is risen from the dead, how say some among you that there is no resurrection of dead men? [13] *But if there is no resurrection of dead men, not even Christ is risen.* [14] *And if Christ is not risen, empty then* is *our preached word, empty also your faith.* [15] *And we are found* to be *also false witnesses of God, because we have borne witness against God that He raised Christ, whom He did not raise, we should infer, if dead men are not raised.* [16] *For if dead men are not raised, not even Christ is risen.* [17] *And if Christ is not risen, vain* is *your faith; you are still in your sins.*

[18] *We infer then that they also who have fallen asleep in Christ have perished.* [19] *If we are only men who in this life have hope in Christ, more pitiable than all men are we.*

[20] *But now Christ is risen from the dead, a firstfruit of the sleeping ones.* [21] *For since through man is Death, also through man* there is *Resurrection of dead ones.* [22] *For just as in Adam all die so also in the Christ all will be made alive.* [23] *But each in his own order. As firstfruit, Christ; then they that are Christ's, at His coming.* [24] *Then the end, when He gives up the Kingdom to the God and Father, when He shall have brought to nought all principality and all authority and*

power. [25] *For it must needs be that He reign as king till when He have put all the enemies under His feet.* [26] *As a last enemy, Death is brought to nought.* [27] *For, all things He has made subject under His feet. But whenever He shall say that all things are made subject, it is evident that* it is *with the exception of Him who made all things subject to Him.* [28] *And, when all things have been made subject to Him, then also the Son will be made subject to Him who made all things subject to Him; that God may be all things in all.*

[29] *Else what will they do who are being baptized on behalf of the dead ones? If, to speak generally, dead men are not raised why are they being baptized on their behalf?* [30] *Why do we also incur danger every hour?* [31] *Day by day I am dying; as witness, the exultation about you, brothers, which I have in Christ Jesus our Lord.* [32] *If with human aim I have fought with beasts at Ephesus, what is the gain to me? If dead men do not rise, "Let us eat and let us drink: for to-morrow we die."* (Isa. xxii. 13.) [33] *Be not deceived. "Bad companionships corrupt good dispositions."* [34] *Rouse up righteously: and do not sin. For, ignorance of God some have. To awaken shame, to you I speak.*

By a question Paul now reveals his reason for stating the facts of § 27, viz. that at Corinth some were saying *that there is no resurrection of dead men.* The precise intention and ground of this last assertion are discussed at the end of § 28 and of DIV. VII. In *vv.* 12—17 Paul refutes it by developing the facts of § 27 and then refuting a necessary, though not expressly asserted, consequence of it, viz. that Christ has not risen: in *vv.* 18—34 he refutes a second and avowed inference from the same chief error, viz. that there is no life beyond death. Thus, by refuting two necessary logical consequences, Paul overthrows the error itself. And in § 29 he dispels a misconception on which in part the chief error rests.

12, 13. *Preached;* takes up the same word in *v.* 11, which recapitulates *vv.* 3—10. Paul does not assume here that Christ is actually risen, but merely that this is proclaimed, as described above. From this proclamation and its results he will prove the fact of the resurrection. *Christ is preached.* To proclaim that He rose is to proclaim HIM as Prince and Saviour. [The conspicuous perfects in *vv.* 12, 13, 14, 16, 17, 20 call attention to the abiding effect of Christ's resurrection.] *How say etc.:*

question of astonishment, like vi. 1. The present tense implies that they continued to spread their opinions. *Some among you:* evidently church-members. Yet instead of requiring their expulsion as in v. 4f, Paul reasons earnestly with them.

That the inference *neither is Christ risen* is stated, and in *v.* 16 repeated, without proof but with perfect confidence, implies that it was unmistakably involved in the assertion *there is no resurrection of dead men*. Consequently, this assertion must be taken as denying in the widest sense that a departed spirit can return to the body. For, in a narrower sense we might deny that a body dissolved in the grave can rise without denying that He rose Whose 'flesh saw no corruption.' But the argument implies that no such limited denial was intended by the men referred to here.

14—17. Proof, from the facts of § 27 summed up in *v.* 11, that the concluding words of *v.* 13 are false. *Our preached-word* (developed in *v.* 15) takes up 'we preached' in *v.* 11: *your faith* (developed in *v.* 17) takes up 'you believed.' Both the word preached by Paul and the assurance with which the Corinthians received it would, if Christ had not risen, be *empty*, i.e. destitute of reality. Of these two assertions, the former is developed in *v.* 15. If Christ be not risen, the apostles are *found* out to be acting under false pretences and giving *false testimony* even about *God. Because we etc.;* proves this, and carries it a step further. Since God has done all that is wise and good, to say that He has done what He has not done, is to *bear witness against God. Whom He did not raise . . . . not even Christ is risen:* forceful repetition of the argument of *v.* 13.

17, Develops 'empty also is your faith' in *v.* 14. For a belief which is 'empty,' i.e. destitute of reality, must also be *vain*, i.e. barren of results. *In your sins:* your former sins, as the element in which you still live and walk. Cp. Eph. ii. 2; Jno. viii. 24. This is better than to expound 'under the penalty of sin.' For Paul evidently supposes that, without further disproof from him, these words will be at once contradicted by his readers' inner consciousness, which would testify that they are no longer committing their own former sins. To the same conscious victory over sin he appeals in Rom. viii. 13f. His readers knew well that they were no longer in their former bondage to sin. Consequently, their faith was not without result. And, if so, it could not be empty credulity; nor could the men whose word

they had believed with results so good be false witnesses against God. Yet these men had proclaimed as an essential element of the Gospel that Christ had risen. Therefore, the inward deliverance from sin enjoyed by the Corinthians was itself a proof that Christ had risen. Notice that here, as in Rom. vi. 17ff, Eph. ii. 2f, Paul assumes that all men have been sinners; and with great confidence and courtesy assumes that his readers have been saved from sin.

That Paul took so much pains to prove the first link of the argument of *v.* 13, viz. that Christ has risen, and no pains at all to prove the second link, viz. that His resurrection disproves the assertion that there is no resurrection, shows that the second point was so clear that it would be admitted at once, whereas the former might be doubted. But, that no mention is made of denial that Christ had risen, suggests that, though some at Corinth had denied the resurrection in a sense which, as they could hardly fail to see, excluded the resurrection of Christ, yet they had not thought fit to press their denial to its logical issue. Notice that Paul does not speak directly to the deniers, but to the members generally whom he wishes to protect against error taught in their midst, and with whom he reasons from spiritual facts of their own inner life.

18. Another inference, in addition to that of *v.* 13, logically involved in the assertion 'that there is no resurrection.' The mere statement of this inference proves it to be false; and thus disproves the statement which involves it. If the dead are not raised, then not only are you in your sins but *also they who have fallen asleep in Christ have perished. Fallen-asleep:* frequent metaphor of death, vii. 39, xi. 30, 1 Th. iv. 13ff, Mt. xxvii. 52, Jno. xi. 11, Acts vii. 60, xiii. 36; 1 Kings xi. 43, 2 Macc. xii. 45. So Homer, *Iliad* bk. xi. 241: "He fell down and slept a sleep of brass." It is specially suitable here: for we expect sleepers to awake. The metaphor is suggested so naturally by the appearance of the dead that it is utterly unfair to infer from it that they are unconscious. See 2 Cor. v. 8. But they are at rest. *Fallen-asleep;* directs attention to the event of death. *Perished:* hopelessly ruined. Same word as *destroyed*, and *lost:* see Review of DIV. VII. and note under Rom. ii. 24. If dead men do not rise, and if consequently our hope of eternal happiness depends upon our surviving till Christ comes, then our departed brethren have lost their share in that happiness, and have thus lost everything and lost themselves.

That this is absolutely impossible, Paul leaves his readers to judge. For it could not be conceived that they who had lived in Christ and gone down to the grave trusting in Him, whose very death had been an evident victory over death, had by the hand of death been separated from Him.

Grammatically we might connect *v.* 18 with the foregoing words, and take it as proof that we are not 'still in our sins.' But to a Christian man this needs no proof. And, as expounded above, *v.* 18 is a complete and additional argument in support of the main thesis of § 28, viz. that there is a resurrection of the dead. A similarly abrupt argument in support of this thesis, we find in *v.* 29.

19. An argument supplementary to the last. It implies that some who denied the resurrection were, or might be, nevertheless looking forward with hope to the coming of Christ and to the endless happiness He will bring. Now, if dead men be not raised, i.e. if they 'who have fallen asleep in Christ have perished,' the realisation of these hopes depends upon our surviving till Christ comes. And, if so, we and all our hopes are at the mercy of death: for they may be overturned at any moment by its approach. Our hopes, like worldly hopes, depend upon continuance *in this life. We are only men who in this life have hope in Christ* If so, men like Paul, whose life was one long peril of death, are in a position most pitiable: and their conduct in braving such perils (*v.* 30) is inexplicable. For hopes most glorious hang upon a thread most slender. The correctness of the foregoing exposition is confirmed by an important coincidence in 1 Th. iv. 13ff, where we learn that similar doubts existed at Thessalonica.

20. Triumphant assertion *that Christ is risen*, prompted by a deep consciousness how far from true were the suppositions involved in a denial of it; followed by an assertion that His resurrection is a pledge of ours. *But now:* as in xii. 18: 'as things actually are.' *First-fruit:* Rom. viii. 23, xvi. 5: the first-ripe ears, which are a pledge and a part of the coming harvest. Cp. Col. i. 18, Rev. i. 5; and, in Appendix A, the Epistle of Clement, ch. 24.

21, Justifies the expression *first-fruit*, by explaining the connexion therein implied between Christ's resurrection and ours. *Through man, death:* explained in Rom. v. 12. *Through;* denotes constantly Christ's relation to us and our salvation. See under Rom. i. 5. The conspicuous repetition *through man* . .

. . *also through man*, embodies an important principle. God has linked men together so closely that each one receives good and ill through his fellows. This abiding relation revealed itself first in the father of our race, *through* whom comes *death* to all. And, that this relation might be a channel not only of ill but of surpassing good, Christ became *man* and made His humanity a channel of life to all who receive Him.

22, Explains and develops *v.* 21, thus continuing the justification of *v.* 20*b*. The whole race and its fortunes were so wrapped up in the one father of the race that the punishment inflicted upon him falls upon us: and *all* of us *die* because *Adam* died. We die now in virtue of our relation to one who died long ago. *So also etc.:* triumphant parallel. *In Christ:* in virtue of our relation to Christ. Since never once are unbelievers said to be in any sense *in Christ*, since the future state of the lost is never once called *life*, and since in the foregoing ('firstfruit of the sleeping ones') and following ('they that are Christ's') verses Paul limits his view to believers, we must understand the words *all . . . all* in this limitation. Only within these limits is *v.* 43 true. See note under Rom. v. 18. That *made-alive* is perhaps sometimes used in the simple sense of 'restore to natural life,' does not weaken this proof. For all men on earth are said to be *alive:* but never those who are dead and lost. [Hence the absence of ἄνθρωποι, a word conspicuous in Rom. v. 12, 18, which refer (*v.* 14) to the whole race.] It is true that 'all men' die in Adam. But in this chapter Paul thinks only of believers. Similarly, he leaves out of sight, as not affecting the argument, those who survive till Christ comes. In consequence of his readers' relation to Adam, every one of them will be laid in the grave: in consequence of their relation to Christ they will all be raised from the grave.

This doctrine rests, as do all the great doctrines of the Gospel (see under Rom. iii. 22, and Dissertation i. 3) simply and only on the authoritative word of God. That both good and bad will rise from the dust of death, was revealed to Daniel (ch. xii. 2) in his last prophetic vision. It was solemnly announced by Christ, Jno. v. 28: and the resurrection of believers is announced by Paul to the Thessalonicans 'in the word of the Lord,' 1 Th. iv. 15. The abundant teaching of the New Testament makes us absolutely certain that it was taught by Christ. Our belief of it rests therefore upon the sufficient authority of Him Who will judge the world. Therefore, to deny the general resur-

rection, is to dispute this authority and thus practically to deny that God raised Christ from the dead. Consequently, we believe that we shall rise because we believe that He rose. And the connecting link between these beliefs is the express word of Christ. But to this express teaching Paul does not refer in this chapter. For he is dealing with an objection so sweeping that it includes a denial that Christ has risen. Perhaps also Paul knew that this objection to the resurrection of believers was really a covert attack on the resurrection of Christ.

23—28. The words 'will be made alive' open to Paul's gaze a vision of the future reaching up to the final consummation. The course of this consummation he now describes. In doing so he traces further the relation between the resurrection of Christ and our own resurrection; and thus supports his assumption in *v.* 20 that the one is a pledge of the other.

23. *Each in his own order:* found twice word for word in the Epistle of Clement, chs. 37, 41; in reference to military array, and to church order. In the *order* in which the army of the redeemed marches forth from the gates of death each one keeps the place appropriate to his rank, i.e. the Captain marches first and His followers afterwards. *They that are Christ's:* iii. 23, Gal. v. 24: evidently the saved, including those of the Old Testament and of the heathen world. These last, Christ claims expressly in Jno. x. 16, 'Other sheep I have;' and declares that they shall be brought into the 'One flock.' Cp. Rom. ii. 26. That we are Christ's, confirms the teaching that Christ's resurrection is a pledge of ours. *At His coming:* 1 Th. ii. 19, iii. 13, iv. 15. It gives vividness to the picture by pointing to its most conspicuous feature, the visible return of Christ. This verse does not contradict Jno. v. 28f, viz. that good and bad men will rise together. For throughout ch. xv. (cp. *v.* 43) Paul speaks only of the saved. Here, without denying that all the dead will rise at the same time, he says that Christ's people will rise later than Himself; as in 1 Th. iv. 16 that dead believers will rise before the living ones are caught up to Christ. Rev. xx. 4 refers only to the martyrs, who for Christ's sake went down into the grave before their time, and who will have the honour of rising before the rest of the people of God.

24. *The end:* of the redemptive reign of Christ, as suggested by the words immediately following, and proved by the emphatic and prolonged reference in *vv.* 25—28 to the *end* of Christ's reign and to His submission to the Father. It is the 'com-

pletion of the age,' Mt. xiii. 39, xxiv. 3, xxviii. 20. Meyer's exposition, that *the end* is the resurrection of the unjust, cannot be allowed. For this, not being referred to in the whole chapter, would require specific mention. The word 'each' in *v.* 23 does not necessarily imply more than two orders, i.e. Christ and His people. Of a third order, viz. the unsaved, not a word is said. *Gives up:* as though Paul, in prophetic vision, saw Christ *giving up the Kingdom. When He gives up;* expounds *the end.* After raising His people from death and thus completing their deliverance, Christ solemnly presents His finished work to the Father, the work which the Father gave Him to do: and this presentation will be the last act, *the end,* of His redemptive reign. *The God and Father:* of Christ and of us. He is the Supreme Ruler of the universe and the Loving Parent of the whole family of heaven. *Brought to nought:* same word in ii. 6, Rom. iii. 3. *Principality, authority, power:* Eph. i. 21, iii. 10, vi. 12, Col. i. 16, ii. 10, 15, Tit. iii. 1: evidently hostile powers ('enemies,' *v.* 25) human and superhuman. To the men of Paul's day the hostile human powers were a terrible reality: the hostile spiritual powers are terrible now. *Principality,* suggests the first rank; *authority,* control over others; *power,* ability to produce results. The rank, as the most conspicuous feature, is mentioned first: from this flow the authority and power. Verse 24*b* suggests that till these exalted adversaries are overthrown the Son cannot give up the kingdom to God.

25. Proof that the giving up of the kingdom will be preceded by the overthrow of all hostile powers, by an appeal to a necessity resting on the immovable purpose of God as revealed in ancient prophecy. *Must-needs:* same word in Mt. xvi. 21, xvii. 10, xxiv. 6, xxvi. 54; Lk. xxiv. 7, 26, 44; Jno. iii. 14, xx. 9; Acts i. 16, iii. 21, xvii. 3, etc. *Reign-as-king:* in contrast to 'give up the kingdom.' *He have put etc.:* viz. Christ. For nothing suggests a change of subject. *All the enemies:* of Him and us. This is an almost exact quotation of Ps. cx. 1. The similar quotations in Mt. xxii. 44, Mk. xii. 36, Lk. xx. 42, Acts ii. 34, Heb. i. 13, prove how familiar it was to the early church, as a prophecy about Christ, from the lips of David. And to Christ Ps. cx. certainly refers. For it speaks of One who is both David's king and a priest of an order which implies (Heb. vii. 11) a setting aside of the order of Aaron. Now this prophecy declares that on the right hand of God Christ shall sit, ruling among His enemies, until their power shall be

utterly destroyed. Therefore, not till then can He give up to God His redemptive reign. For not till then will His redemptive work be complete, or this prophecy fulfilled.

26. This simple assertion unfolds a truth implied in the just quoted prophecy. *Is-brought-to-nought;* portrays the overthrow of death as though now taking place. 'All the enemies' in *v.* 25 certainly includes death. For death silences lips which once gave praise to Christ, and binds hands which gladly did His bidding. And, if an enemy, death must, according to the prophecy, be conquered. To Paul's eye of faith the conquest is already taking place. And when this foe is conquered, all are conquered. It is therefore the *last enemy.*

27*a*. Another proof, viz. an exact quotation of Ps. viii. 6, (quoted also in Heb. ii. 6,) that *death is set aside.* In the creative purpose of God, the entire universe was put under man's power. By man's sin this has been reversed: and man is now in some sense at the mercy of material forces over which he was originally destined to rule. But the purpose of the Creator cannot in the end be set aside. It will be accomplished through Christ; who became man that He might claim its accomplishment, and recover for Himself and for His brethren their lost rule over the universe. And, therefore, until all things are put under the feet of Christ and of His people, His work will not be complete. Now, of all forces in the world, material and spiritual, least under the control of man is death. Before that dread conqueror all men bow. Therefore, the original creative purpose of God, which Christ came to accomplish, implies the overthrow of death. *He has put etc.:* probably God, as in the passage quoted, and in Eph. i. 22. For in *v.* 27*b* God is said to put all things under Christ. But Paul is not careful to specify this: for it is a victory equally of the Father and the Son. Cp. Ph. iii. 21. It is, however, better to attribute the victory to the Son in *v.* 25 and to the Father in *v.* 27, because of the prominence given to each in each of these verses respectively.

Both Ps. cx. 1 and viii. 6 are virtually proofs that the people of God will rise from the dead. Cp. Ph. iii. 21. For their death is death's victory over them, and in some sense over Christ, whose they are. As long as their bodies are in the grave the temple of God is a prey to corruption; and their souls are exiles from the world which God created to be their dwelling and their throne. Now this thwarting of the purpose of God cannot be for ever. The grave must give up its prey: and man clothed once

more in a body, human though glorified, must reign over a renewed world. And all this will be Christ's work, and a result of His resurrection. Thus, from ancient prophecy, Paul has made good his assertion that Christ is risen as a first-fruit of the sleeping ones.

27*b*. After justifying 'when He have brought to nought etc.,' Paul now develops 'when He gives up etc.,' in *v.* 24. Thus, as usual, he rises from the Son to the Father. And, in doing so, he strengthens, as we shall see, the argument involved in *v.* 25ff that Christ's people will rise. *When He shall say:* when God shall declare that the ancient prophecy is now accomplished, and that all things are at length put under the dominion of man as represented in, and united with, Christ. [The Greek perfect, *are-made-subject*, directs our attention to the abiding effect of God's subjecting all things to Christ.] *It is evident etc.:* conspicuous declaration that when the universe will bow to Christ there will be One who will not bow, one exception to the universal homage. This is *evident* from the words 'Thou hast put,' (as quoted by Paul, 'He has put,') which are solemnly and conspicuously repeated at the end of *v.* 27, and which imply that the subjection of all things to Christ is a work, not of Christ, but of One other than He.

28. Having thus prepared the way, Paul now states in another form what he has already stated in *v.* 24, viz. that in the moment of His supreme triumph the Son will bow to the Father. *Will-be-made-subject:* a suitable expression; for the Son's submission, though embraced willingly and cordially by Him, does not originate in His will, but is obedience to the law of His own eternal existence and corresponds with His essential relation to the Father. This verse suggests that Christ will then become subject to the Father in a sense in which He is not now; and in this it is confirmed by *v.* 24*a*. We are also told that *the Son will be made subject* to the Father *in order that God may be all things in all*. This suggests that the Son's submission is needful for the complete restoration (cp. Col. i. 20) of the universe to its right relation to the Father. *All things in all* persons, probably: i.e. in the inner subjective life of each one, God is to fill up the whole place and be recognised as the one source of all we have and are, the one ruler directing our entire conduct, and the one aim of our entire activity. Cp. Col. iii. 11.

The bearing of these last words on the final destiny of those who die unsaved, I hope to discuss elsewhere. That Paul does

not say 'all men,' (as in Rom. v. 12, 18,) and does not refer in ch. xv. to those who die without Christ, warns us not to assume that this purpose embraces them.

In view of the mysterious words of *vv.* 24, 28 touching the relation of the Eternal Son to the Eternal Father, rather than speak, the expositor would prefer to bow in silent adoration. But what God has spoken we cannot forbear to re-echo. These verses teach the absolute and eternal submission of the Son to the Father. And, even when receiving the homage of the Son, the Father is spoken of by Paul, not as we should say God the Father as distinguished from God the Son, but simply as *God*. And to Him the Son bows with the express purpose that thus the Father may be everything in the eyes and thought of all His servants. This absolute subordination of the Son has been already clearly marked in iii. 23 and viii. 6; and is recognised throughout the New Testament. But its most complete expression is in this verse.

That from the moment of His final triumph the Son will bow to the Father in a sense in which He does not now, must be expounded in harmony with Lk. i. 33, 'Of His kingdom there will be no end;' and with Rev. xi. 15, 'The kingdom of the world has become our Lord's and His Christ's: and He will reign for ever and ever.' In this latter passage the united reign of the Father and Son is described by the remarkable words, 'He will reign.' Perhaps the following imperfect human comparison may help to harmonize these apparently contradictory assertions. Conceive a king who never leaves his palace, but commits all public acts of royalty to his son, who performs them in the name, and at the bidding, and according to the will, of his father, whose will his son always approves. Such a son we might call a sharer of his father's throne; and, in another sense, the sole ruler of his father's realm. Conceive now that a province is in rebellion, and that, to bring it into submission, the king invests his son, for the time of the rebellion, with full royal authority. The son begins in person the war against the rebels; but before its completion he returns to the capital in which his father reigns and directs thence the war until order is completely restored. Even in the presence of his father he exercises the full regal authority given to him for the suppression of the revolt. While the rebellion lasts he seems to be an independent ruler; though really ruling only at the bidding, and to work out the will, and restore the authority, of his father. But, when order

is restored, the son gives back to the father this delegated royalty: and even the apparent independence of the son's rule ceases. Henceforth the father reigns with undisputed sway.

The difference between the special authority delegated to the Son for the suppression of the revolt and afterwards laid down and the abiding authority of the Son as the Father's representative, I cannot define. Probably it is connected with the fact that in consequence of sin the Son did what the Father never did, viz. became man and died. May it not be that in consequence of this he exercises now an authority which is specially His own, and which will continue only for a time?

In *vv.* 25—27*a* we found an argument for the resurrection of the people of God. Of this argument Paul has now shown the full force by setting it in the light of that day when Christ will give up to the Father His finished work. For that work cannot be pronounced complete while bodies which were once the temple of God are still held fast by the grave and while the spirits of the saved are still exiles from the world which was created to be their home.

29. Another argument against the teaching (*v.* 12) 'that there is no rising up of dead men.' Since it deals with the chief topic of § 28, we need not suppose any special reference to the foregoing words. The force of this argument, we cannot now reproduce with certainty. For, not only is it directed against an error unknown to us except through Paul's refutation, but it rests upon a custom also unknown. We may provisionally accept the hypothesis that the opponents referred to taught that there is no life beyond the grave and that the hope of immortality rests upon the hope of surviving the coming of Christ. See end of § 28. And we can only guess at a custom in the Corinthian church which might be described by the words *being baptized on behalf of the dead ones*, and to which Paul could point as a witness against the teaching he combats.

Chrysostom tells us in his homily on this passage that the followers of the heretic Marcion, "when a catechumen dies among them, hide a living man under the bed of the dead one, and come to the dead man and ask whether he wishes to receive baptism. Then, when he answers nothing, the hidden man says from beneath instead of him that he wishes to be baptized. And so they baptize him instead of the deceased." Epiphanius says (*Heresies* xxviii. 7) that the followers of Cerinthus "baptized others in the name of those who died without baptism, lest when

they rose in the resurrection they should be punished for not having received baptism." Now we can well conceive that this custom, which lingered only in small sects, was a perversion, both in practice and doctrine, of an innocent and appropriate custom existing at Corinth in Paul's day. We may suppose that, for those who died in faith but not yet baptized, others, either baptized members or catechumens, received the rite, perhaps in some cases at the request of the dying man, as a testimony to the church of his faith; that thus he might have, though dead, a name and place in the church. If death-bed baptism were not practised in the apostles' days, (and we have no proof that it was,) this custom of vicarious baptism might easily arise; and would naturally fall into disuse as death-bed baptism became common. Such a custom might easily be described, without supposing any spiritual benefit to the dead man from the rite, as *being baptized on behalf of the dead ones*. For the rite was performed to supply an omission on their part; and sometimes at their request. And it would be a strong testimony on the part of the dying man, of those who took part in the rite, and of those who approved it, that a happy life beyond death awaits those who die in Christ. For if, as some (*v.* 12) said, a place in the future kingdom of God depends on surviving to His coming, the dead believer's faith is made vain, and himself destroyed, by his death. For one who has thus failed, by the failure of his earthly life, surely no sacred rite would be performed. Such a rite might easily degenerate into the foolish form ridiculed by Chrysostom, and into the false teaching mentioned by Epiphanius. But in itself it would be innocent and appropriate; and might be mentioned by Paul without disapproval. If it was sanctioned by the church at Corinth generally, Paul's argument would be an appeal to the faith of the whole church, as against a minority probably small.

Else; introduces a reductio ad absurdum, as in v. 10, vii. 14. In thought Paul sees men receiving the rite, *being baptized on behalf of the dead ones;* and asks what they are going to do, what result they will obtain. He gives force to his question by repeating it. *If dead men are not raised,* states in full what is implied in *else*. *To-speak-generally* declares (cp. v. 1) that the words following state a universal truth. Paul asks why men go so far as to be baptized for dead men if these do not rise. No reason can be given. For, as Paul and his readers assume, (see review of DIV. VII.,) if dead men do not rise there

is no life beyond death. Consequently, the dead are lost. And their faith has been vain: for by death they have been (*v.* 18) separated from Christ. But, if so, to commemorate their faith by receiving baptism for them, is absurd. Thus the custom in question, sanctioned probably by the whole church, attests the faith of the church that their departed brethren are safe and that the dead in Christ will rise. Similarly, Cicero appeals (*Tusculan Disputations* bk. i. 12) to funeral rites as proof of the general belief of mankind that there is a life beyond the grave.

[Canon Evans, in the *Speaker's Commentary*, denies to ὑπέρ any meaning more definite than that conveyed by περί; giving to these words practically the same sense. But this is very unlikely, especially as in the N. T. we never find the local sense of ὑπέρ with genitive. He confuses the matter by combating in the same breath the wholly different meanings 'on behalf of' and 'instead of.' This latter sense, I believe, in the N. T. the word never has. But it is always associated with the idea of assistance or benefit or furtherance, an idea suitably conveyed by the rendering *on behalf of*, cognate with 'help.' This idea distinguishes the prepositions. In the N. T. the "mental bending over" is never "mere contemplation and nothing more," but has always reference to benefit or furtherance.

This ever-present idea accounts for the much greater frequency of this preposition with persons than with things or abstract terms. But even with these last the same idea is easily traceable. So in *v.* 3; where Canon Evans has no right to impute inconsistency to Meyer, who renders "on account of our sins, i.e. in order to atone for them." For Christ thus renders us infinite benefit, by saving us from our sins. (So we sometimes say 'Do my cough good,' to denote relief from it.) In Rom. iv. 24 our sins are differently represented, viz. as a motive (διά with acc.) prompting God to surrender His Son. The idea of assisting and promoting is prominent in 2 Cor. xii. 15, 'on behalf of your souls,' i.e. to save them; *v.* 19, 'of your edification;' i. 6, 'of your exhortation and salvation'; 1 Th. iii. 2, 'of your faith,' i.e. to strengthen and widen it; Rom. i. 5, 'of the Name of Christ,' i.e. to make it honourably known; Jno. xi. 4, 'of the glory of God,' explained by the following words. Hence we have thanks on behalf of (2 Cor. i. 11) benefited persons, or of (1 Cor. x. 30) benefits received: and hope (2 Cor. i. 6) for benefits to come. Paul's boasting on behalf of his readers (2 Cor. vii. 4, 14) is

represented as a tribute of honour to them. In Philem. 13 Paul courteously suggests that by caring for him in prison at Rome Onesimus would carry out the wishes of Philemon. And in 2 Cor. xiii. 8 ὑπέρ is itself a sufficient contrast to κατά. The constancy of this idea compels us to interpret 1 Cor. xv. 29 as meaning that in some way the persons referred to rendered service to, or carried out the wishes of, the dead ones on whose behalf they were baptized.]

Canon Evans, following Chrysostom and the Greek Fathers, supposes that ὑπὲρ τῶν νεκρῶν, *on behalf of the dead ones*, means ὑπὲρ ἀναστάσεως νεκρῶν, *on behalf of resurrection of dead ones;* and that in baptism express confession was made of the resurrection of the dead. If Paul meant this, these very words would have been the most appropriate, and a very crushing, mode of stating it. The repetition *on behalf of the dead ones, of them*, makes very conspicuous the persons in whose interest, in contrast to those upon whom, the rite was performed. Whereas, practically, the exposition before us makes these identical. For, the hope of resurrection was primarily a hope that the baptized will themselves rise. Moreover, as thus expounded, this would be an appeal to the whole church: for all had been baptized. The third person suggests that Paul refers only to a part of the church. Lastly, if there had been, as Chrysostom says, an express confession at baptism of belief in the resurrection, it is not likely that those who denied it would retain their place in the community of the baptized. For their denial would be an explicit disavowal of their baptism.

The exposition of the Greek Fathers does not seem to me to account for, and justify, Paul's words. My own exposition is, in the absence of historic proof, simply a suggestion which would account easily for all the facts of the case. Among these last must be counted the customs ridiculed by Chrysostom and Epiphanius. For they must have had an origin. And it is much more likely that heretics would pervert an existing custom than invent a new one. If the custom in question was suggested by the words before us, this would only prove that, in the mind of Greek-speaking Christians of the second century, these words were not fairly accounted for by the existing and ordinary rite of baptism. And this I now say. Certainly, the many-sided and far reaching heresy of Marcion cannot be said to have been "founded on this text!"

The exposition I have given is slightly modified from one found

in Ambrosiaster. Tertullian twice (*Against Marcion* bk. v. 10, and *On Resurrection* ch. 48) quotes this verse; but does not expound it.

30, 31. *Why do we also:* in contrast to 'why are they also baptized etc.,' introducing a new appeal, viz. to the conduct of Paul and his colleagues, in proof of life beyond death. He thus appeals to the respect for himself, which, he knows, still lives, in spite of a factious minority, in the hearts of his readers. *We;* cannot be exactly defined. It simply indicates that what Paul says applies to others besides himself. Cp. Rom. i. 5. If there be no resurrection of the dead, and therefore no life beyond death, Paul's exposure of himself to peril is infinite folly. For he thus risks in the same moment both the present life and the life to come. If eternal happiness depends upon living till Christ comes, then deadly peril must above all things be avoided. *Every hour:* vivid picture of the apostle's constant danger. Cp. Rom. viii. 36. This danger, *v.* 31 depicts in still darker colours. *I-am-dying:* same as 'we are always being given up to death,' in 2 Cor. iv. 11. Not that each day he actually dies, but that the process of death is ever going on; as though every day the executioner were already at work putting him to death. In proof of this he appeals to his own *exultation* (see under Rom. ii. 17) about the Corinthians. The very joy and gratitude evoked by his thought of them recalls the peril he has endured for their salvation. *Which I have:* as though his exultation about them were an enrichment to himself. *In Christ Jesus:* only in the inner spiritual life which he lives in contact with his Master Christ, does Paul exult about the Corinthians. Notice the force of this appeal to the heart of his *brethren*. In spite of many defects, they are precious to him. As he stands before his Master, the thought of them gives him joy. And this joy reminds him, and will remind them, of the peril with which it has been purchased.

32*a*. Another question parallel to, and supporting, that of *v.* 30. *With human aim:* taking as a standard of conduct men with their purposes and practices. Same words in ix. 8, iii. 3, Rom. iii. 5, Gal. iii. 15. If Paul had ever been cast into the arena to fight with actual *wild-beasts*, his deliverance must have been little less than a miracle; and so terrible an event would not have been omitted in 2 Cor. xi. 23ff. We therefore infer, as would his readers unless they knew that he had actually fought in the arena, that these words describe deadly enemies

encountered during Paul's long sojourn at Ephesus. They are a terrible picture of the perils which culminated in the uproar of Acts xix. 23. He was surrounded by men thirsting for his blood, men against whose fury he was as powerless to defend himself as were the captives thrown to lions in the amphitheatre. Cp. Tit. i. 12, 2 Tim. iv. 17. So Polycarp, (*Ep. to the Romans* ch. v.,) after speaking of being literally thrown to wild beasts, says: "From Syria to Rome I am fighting with wild beasts, by land and sea, night and day, being bound to ten leopards, i.e. a band of soldiers." Also *Ep. to the Smyrnans* ch. iv.: "Guard against the wild beasts in human form." Notice the climax, 'incur danger,' 'die,' and the most terrible kind of death, hopeless conflict with lions or panthers. Paul asks, 'If my voluntary exposure to this deadly peril be from the worldly motives common to men, what is the worldly *gain* for which I look?' No such gain can be conceived. Consequently, his self-exposure was not from worldly motives. In other words, it was a proof that he believed in a life beyond death. And, that this belief was correct, the admiration which his heroism evoked bore strong testimony. The force of the argument that unless there be a life beyond death moral heroism has often no reward has been felt in all countries and ages.

32*b*. In contrast to his own conduct which is reckless folly if there be no resurrection, Paul now depicts conduct which a denial of the resurrection would justify. And, to reveal the gross impropriety of such conduct, he puts it in the form of advice. 'If this teaching be true, it would be right for me to advise you to enjoy the present: for the present is all we have to enjoy.' And the readers would recognise in the words *Let us eat . . . . we die* an exact quotation of Isa. xxii. 13, a description of conduct in Jerusalem which, the prophet declares, will be punished with death. That the teaching Paul combats is utterly destructive of a heroism which claims our admiration, and that it prompts to conduct condemned both by man's moral instinct and by the Scriptures, proves the teaching to be untrue.

33, 34. *Be not deceived:* in a similar connexion, vi. 9. The solemn earnestness of these words suggests that some at Corinth actually accepted, though perhaps unconsciously, the foregoing practical and immoral inference from this false teaching. *Excellent dispositions, bad companionships corrupt:* a line of poetry found in the surviving fragments of the Athenian comic dramatist Menander, who died B.C. 291. Paul rebukes the im-

moral inferences from the false teaching at Corinth by quoting the words of a pagan. He thus confirms the voice of God (in Isa. xxii. 13) by the general moral sense of man. Whether he had read the comedies of Menander, or only quoted this line, as many quote Shakespeare now, from hearsay, we cannot determine. An important coincidence is found in Acts xvii. 28, where a similar quotation is attributed to Paul. So Tit. i. 12. *Bad companionships:* intercourse from time to time with bad men. He refers probably, as *v.* 32 suggests, to those who denied the resurrection. *Rouse-up:* as though overcome by sleep or intoxication. Same word in Joel i. 5, 'Rouse up, drunken ones.' Like *be not deceived*, it is an appeal to the whole church, whose spiritual sense had become stupefied. *Righteously:* in a manner corresponding with the principles of right. *Sin not:* result of rousing thus. *For some etc.;* justifies the exhortation by pointing to the need for it. *Some:* evidently church-members. Otherwise the mention of them would not put the church *to shame*. *Ignorance of God:* interesting coincidence with Mt. xxii. 29. It leads both to a denial of the resurrection and to practical immorality. *Arouse righteously* is parallel to *be not deceived; ignorance of God etc.*, to *bad companionships*. Paul wishes his readers not to be deceived: and then, fearing that deception has already begun, he urges them to arouse from its influence. The men against whom he warns are bad company; because they know not God. *To awaken shame:* that they have such men in their midst. This suggests that they ought to be expelled from the church.

The earnestness of *vv.* 33, 34 implies that the denial of the resurrection was already producing immoral results. There were men in the church whose presence was a shame to it, because they knew not God. Paul therefore exhorts his readers sharply to arouse from stupor and avoid sin, and warns them that bad company injures even the well-disposed. The immoral maxim in *v.* 32 suggests that the false teachers were bad men. And Paul's concluding rebuke implies that they ought to be no longer in the church. He does not command their expulsion; but leaves this to the Christian sense of the community.

SECTION 28 presents special difficulties. Like all refutations, it can be understood only by understanding first the teaching refuted: but this is known to us only through the arguments we are now seeking to understand. We will therefore attempt to

gather from § 28 itself all indications about the false teaching it combats: and we will then build up in our own words its various arguments.

We notice that, although Paul proves at great length that Christ has risen, he simply asserts, and asserts twice, with perfect confidence but without proof, that to deny the resurrection, as some did at Corinth, is to deny that Christ has risen. From this we infer with certainty that the denial at Corinth was an absolute denial of the possibility of bodily life for those who have died. For, a denial merely based on the dissolution of the body would not cover the case of Christ. The argument of § 29 suggests that some denied the resurrection because our present bodies are unsuitable to the future life. That Paul contents himself with simply asserting that the Corinthian denial involves a denial that Christ has risen, suggests that this logical consequence must have been so clear that it could not escape the deniers themselves; and that, at least in their hearts, they were prepared to accept it. But Paul's silence about any express denial that Christ had risen suggests that this consequence had not been formally stated. That Paul meets the denial by arguments of which some do not prove expressly that the dead will rise, implies that both he and the false teachers held that without resurrection there can be no abiding life beyond death. With this agrees Lk. xx. 37, where Christ disproves the Sadducean denial of the resurrection by proving that the dead servants of God still live. Contrast the *Phaedo* of Plato and the *Tusculan Disputations* of Cicero, where life beyond death is strongly asserted but no hint given of resurrection. Paul and his readers evidently assumed that for beings consisting of spirit and body and created to dwell on earth there could be no abiding future life without a return to earth and a reclothing of the spirit in a human though glorified body. That Paul does not speak expressly of denial of life beyond death, but only of denial of the resurrection, suggests that the former denial was based upon the latter, in some cases probably upon the essential unsuitability of our present bodies for a future life. The assertion that dead men cannot rise, and that therefore there is no life beyond death, Paul meets in § 28 by proving that Christ has risen and by direct proofs that there is a future life; and by showing in § 29 that future bodily life does not imply bodies exactly like those we now wear. Probably many Corinthians believed, as did some Greeks in Plato's

day (see quotation in Review of DIV. VII.,) that at the moment of death the spirit ceases to be.

Since the deniers of the resurrection were members of a Christian church, we must suppose that, just as the Sadducees of Lk. xx. 27 were followers of Moses, so they believed in part the Gospel of Christ. We may conceive that they believed that God accepts as righteous through the death of Christ all who believe and gives to them His Holy Spirit, and that Christ will return to judge the world and to receive His people into glory; but that, since resurrection is inconceivable, our hope of glory depends upon surviving to the coming of Christ Thus they had (*v.* 19) hope in Christ, but a hope contingent on present bodily life. That these were their views is made probable by 1 Th. iv. 13ff, where we find similar views prevalent in another Gentile church. In this latter case, however, the doubts about the resurrection of dead believers did not involve (see *v.* 14) doubt that Christ had risen: nor had it led to immoral consequences. It was honest doubt, producing sorrow; not confident and outspoken denial, as at Corinth.

That the denial we are studying was perilous to morals, suggests that in the deniers even the expectation of Christ's coming had lost its power. For this expectation was itself a sufficient motive for sobriety; and is so used in 1 Th. v. 4ff. Probably, they were Christians only in name.

In disproof of teaching which clearly involves a denial that Christ has risen, Paul expounds the significance of the facts, historical and spiritual, stated in § 27. He and others had asserted that Christ has risen: and their preaching had been the means of saving many at Corinth from the dominion of their former sins. If Christ had not risen, their testimony was a lie against God. And it could not be conceived that a lie would save men from their sins. Again, the Corinthian denial involves, as all admitted, a denial of life beyond death. Therefore, if true, it implies that those who have died trusting in Christ have, by their peaceful and heroic death, lost all: and that the men who cherish hopes of endless glory, hopes liable to be at any moment destroyed for ever by the hand of death, are indeed to be pitied. Since death is evidently an enemy to the Christian, it is destined by ancient prophecy to be trampled under the feet of Christ. And till this enemy is compelled to give up its prey the Son cannot present to the Father His finished work. The church at Corinth has itself condemned this

error, by favouring the vicarious baptism of those who have died unbaptized. And the perils to which the apostle daily and willingly exposes himself are a loud expression of his own belief. In absolute contrast to these perils, a denial of the resurrection would justify immoral maxims condemned both by the Old Testament and by heathen writers. In view of this, Paul bids his readers examine whether the presence in their midst of deniers of the resurrection is not already producing immoral results.

SECTION XXIX.

OUR RESURRECTION BODIES WILL BE QUITE DIFFERENT FROM OUR PRESENT BODIES.

CH. XV. 35—53.

But some one will say, How are the dead ones raised? and with what kind of body do they come? 36 *A senseless man! Thou, that which thou sowest is not made alive unless it die.* 37 *And that which thou sowest, not the body which will come into being dost thou sow, but naked grain, of wheat it may be, or of some of the others.* 38 *But God gives to it a body according as His will was; and to each of the seeds a body of its own.* 39 *All flesh is not the same flesh. But there is one of men, and another flesh of cattle, and another flesh of birds, and another of fishes.* 40 *And heavenly bodies and earthly bodies. But of one kind is the glory of the heavenly ones, and of another kind that of the earthly ones.* 41 *One glory of the sun, and another glory of the moon, and another glory of the stars. For star from star differs in glory.*

42 *So also the resurrection of the dead ones. It is sown in corruption: it is raised in incorruption.* 43 *It is sown in dishonour: it is raised in glory. It is sown in weakness: it is raised in power.* 44 *There is sown a soul-governed body: there is raised a spiritual body. If there is a soul-governed body, there is also a spiritual one.* 45 *So also it is written, "The first man Adam became a living soul."* (Gen. ii. 7.) *The last Adam, a life-giving Spirit.* 46 *But not first is the spiritual, but the soul-governed; then the spiritual.* 47 *The first man* is *from earth, a man of dust: the second*

Man is from heaven. [48] *Such as the man of dust, such also the men of dust; and such as the heavenly one, such also the heavenly ones.* [49] *And according as we have worn the image of the man of dust, let us wear also the image of the heavenly one.* [50] *I mean this, brothers, that flesh and blood cannot inherit God's kingdom; nor does corruption inherit incorruption.* [51] *See, a mystery I tell you. All of us will not sleep: but all of us will be changed;* [52] *in a moment, in a twinkling of an eye, at the last trumpet. For, one will blow a trumpet: and the dead will be raised incorruptible; and we shall be changed.* [53] *For it must need be that this corruptible thing put on incorruption, and this mortal thing put on immortality.*

35. Adverse questions which Paul knows *some one will ask. With what-kind-of body;* expounds *how are the dead ones raised,* by giving the special point of difficulty in the process of the resurrection. *Are raised, do they come:* vivid description, as though we saw them now rising and coming out of the grave. *They come:* from the standpoint of living men, of those who are coming back to the land of the living. 'A senseless one!' in *v.* 36 suggests that these questions are not for information but to raise an objection. That the objection is made, not to Paul's proofs, but to the doctrine proved, viz. that the dead will rise, suggests that this objection had been actually brought and was perhaps one ground of the assertion that there is no resurrection. The objectors evidently thought that resurrection implies that our present bodies or others like them will continue into the future life. This they could not conceive; and therefore said that 'dead men do not rise.' But Paul, after disproving this denial in § 28 by proving that Christ has risen and that there is a life beyond death, truths inconsistent with the denial, will now show that the just uncovered ground of the denial is itself a misconception of the nature of the resurrection.

In Mt. xxii. 23ff we have a similar objection to the fact of the resurrection, based on the same crude notion, common even in Christian ages, that the raised bodies will be exactly the same as those laid in the grave. Our Saviour, like Paul, meets it by proving that there is a life beyond the grave, assuming that this implies a resurrection of the dead; and by showing how incorrect are the common ideas about the life of the risen ones.

36—38. *A senseless one! Thou etc.;* rebukes the folly of the objection underlying these questions by pointing the man to a

matter belonging to his own daily life. *Made-alive, die:* appropriately chosen to suggest the analogy between the dead Christian and the seed hidden from sight in the ground and there perishing as a seed that it may pass into a more abundant life. This analogy teaches that there may be a continuity and a development of life in spite of the dissolution of its outward form; and that death may itself be the only possible way to a higher life. Thus in the very plants under our feet we have a pattern and a prophecy of our own resurrection, and a rebuke to those who deny its possibility. Verse 37 adds to the analogy pointed out in *v.* 36 a proof from it that continuity of life does not imply continuity of bodily form. *Body;* keeps before us the analogy of a dead man. *Naked grain:* in contrast to the beautifully clothed plant which will grow from it. *Wheat, or some of the others;* suggests the variety of seeds, thus preparing the way for *to each of the seeds* in *v.* 38. Verse 38 solemnly introduces *God* as the Maker of the body which will grow. *His-will-was:* literally, *has-willed*. Same words and teaching in xii. 18. *According as etc.* The purpose of God, formed in the eternal past, is the eternal archetype with which correspond even the plants growing to-day. That *God gives* to the wheat from His Own infinite resources *a body* corresponding to the mystery of His Own eternal will, is the strongest contrast to *sowing the body which will come to be. Each of the seeds;* suggests the immense variety of seeds. Each of these will have *a body of its own*, a body appropriate to itself. Consequently the variety of vegetable bodies is as great as the variety of seeds.

39—41. Paul now develops a thought suggested by 'each of the seeds,' viz. the immense variety, and variety of kinds, of living bodies. *Cattle:* useful domestic animals, horses, oxen, sheep, etc. Same word in Acts xxiii. 24, Rev. xviii. 13, Lk. x. 34. *Heavenly bodies;* might denote, in itself, the glorified bodies of the inhabitants of heaven. But here it can only denote the *sun*, *moon*, and *stars*. For *the glory of the heavenly ones* can be no other than the *glory of the sun etc.* Thus Paul himself defines the *heavenly bodies*. As in English so sometimes in classic Greek inanimate substances are called bodies. And the vegetable 'body' given in *v.* 38 to a grain of wheat opens the way for inorganic *bodies* here. *Earthly bodies;* may, in itself, include all material objects. But *v.* 39 directs and confines our attention to living bodies: just as *v.* 41 limits *heavenly bodies* to the stars etc. The word *bodies* puts in

comparison the objects which live and move on earth with those brilliant objects which move or seem to move above our heads and infinitely beyond our reach. Paul thus reminds us that not only is there an infinite variety of material and living forms around us but that far above us there are other bodies; and then goes on to say that these heavenly bodies, which by their splendour awaken our rapt admiration, are *of* altogether *another kind*, differing entirely from every one of the endless varieties of earthly bodies. *Glory:* admiration, or the objective quality which evokes it; see under Rom. i. 21. The splendour which excites our admiration of the sun, moon, and stars, is altogether different from the manifold beauty which evokes our admiration of the works of God on earth. *One glory of the sun etc.;* carries the proof of variety still further. Not only is there infinite variety in the objects which surround us on earth, and not only are all these entirely different from those which shine in the canopy of heaven, but even in these latter the law of variety is seen. All are glorious: but their glories differ. One step further. If the *stars* were all alike, Paul would probably have written, according to Greek idiom, 'another glory of the star,' naming one as representative of all. He therefore justifies the plural *stars*, by saying that the law of variety holds good even to the utmost limit of the visible creation, and that even stars differ among themselves. This is much better than taking the word *stars* to include *sun* and *moon*. Thus by a graphic delineation Paul has taught us that endless variety is a law of creation; and that amid this endless variety there is nevertheless an infinite distance between the endless varieties around us and the endless varieties above us.

42*a*, Applies the foregoing facts to the matter in hand. Cp. Dan. xii. 3. *So also etc.;* refers only to the difference between earthly and heavenly bodies. Of differences among resurrection bodies, we have no mention in § 29. The endless variety of earthly bodies is mentioned only to show that this variety does not preclude the possibility of an altogether different order of risen bodies, in which all will be glorious but infinitely diverse. At the same time, the careful assertion of the difference between star and star suggests, perhaps with design, different degrees of heavenly brightness.

42*b*—44*a*, Expounds 'so also,' by four powerful contrasts between the body laid in the grave and that raised from it. *It is sown;* recalls the metaphor of *v.* 37f, which overthrew the

objection that our present bodies are unfit for the world to come. Conversely, the word 'body' in *v.* 37f kept before us the matter for which the metaphor was used. *In corruption:* dissolution actually going on while the body is being laid in the grave. *Incorruption:* a state which abides undimmed for ever; see under Rom. ii. 7. *Dishonour:* as if of no value. It was a technical term, in the days of free Athens, for a kind of outlawry involving loss of the rights of citizenship and of state protection. And this meaning would doubtless occur to Paul's readers and was perhaps designed by him. Funeral pomp is but a mask hiding the truth that the body carried to the grave has lost the rights of humanity. Instead of the kind attentions rendered to it a few days ago, it is left alone in the dark and silent grave, as the meanest living body would not be. In absolute contrast to this is the splendour, exciting universal admiration, in which Christ's people will rise from the dead. *In glory:* see Col. iii. 4. *Weakness:* the absolute powerlessness of the corpse, so that the once powerful arm can no longer do the slightest work. *In power:* the wonderful and various capacity of the resurrection body. *Soul-governed:* literally *soulish*, an adjective bearing the same relation to 'soul' as *spiritual* to 'spirit.' Cp. *v.* 45. Same word in ii. 14. See note below. Paul no longer contrasts the conditions *in* which the body is buried and raised, but the constitutions of the dead and the rising bodies, derived from the first and the Last Adam. He thus introduces new ideas which he at once develops.

44*b*. *Soul-governed;* describes the human body not only when dead but, as the quotation from Gen. ii. proves, as it sprang from the Creator's hands. It is therefore independent of man's conduct, and even of sin. Our present bodies and their action are subject to the laws of the *soul*, i.e. of bodily or animal life, which in turn depends upon food, temperature, etc., and is exposed to disease and mechanical injury. We are therefore not absolute masters of our own bodies. At least physically our animal nature rules us, i.e. determines what we shall do. And such a body, ruled by forces he could neither control nor fully understand, was given to Adam in Paradise. Our future bodies will be entirely permeated and controlled by our spirits, the seat of our intelligence. Consequently, the resurrection body, instead of limiting the spirit, will be a perfect manifestation of its nature and a passive instrument of its will. Then will our deliverance from, and conquest of, the material world be

complete. And our submission to God, complete. For the human spirit, while ruling with undisputed sway over the body and the emotions, will itself be animated wholly by the Spirit of God. The body to be laid in the grave is subject to the laws of animal life: the raised body will be subject only to spirit. *There is also:* in the unchangeable purpose of God.

Verse 44*b* repeats for emphasis the assertions of *v.* 44*a*, in a form which declares that the former assertion implies the latter. The soul-governed body is imperfect: and in the works of God all imperfection is a prophecy of its own consummation. Again, although our *body* is *soul-governed*, we ourselves are *spiritual:* ii. 14, 15; contrast Jude 19. And the soul-governed body of those set free from the moral sway of the animal life reveals the change awaiting their body.

45. *So also etc.;* adds to the assertion of *v.* 44*b* a quotation from Gen. ii. 7 in harmony with it. *First:* inserted by Paul to give prominence to the fact that Adam was the beginning of the human race. *Adam:* the Hebrew word rendered *man* in Gen. ii. 7. It is added here to direct attention to him who bore it as his proper name. By God personally inbreathing the principle of life into a lifeless but organized body, *the man*, who before was only a lifeless body, *became a living soul.* The *soul* was a result of the entrance of the principle of life into a mortal body. That the word *soul* is used in Gen. ii. 7 to designate the entire man who thus sprang into being, implies that of man thus created the soul, i.e. the animal life, was the distinctive name-giving element. This designation therefore proves that the body of man as first created was a soul-governed body.

The last Adam: Christ, as being, like Adam, head and representative of the race, on whom hang the fortunes of the whole. Ancient Jewish writers give the same title to the expected Messiah: e g. a quotation by Schoettgen from *N'veh Shalom* ix. 9. Its use here is explained and justified by Rom. v. 12—19, with which it is a remarkable coincidence. *The last:* because after Him there will be no other head of the race; or, more probably, because Paul has in view the final appearance of Christ. *Life-giving:* an attribute of *spirit*, the principle of life; as is *living* of *soul*, an individual manifestation of life. We may supply either 'has become' or 'will become:' for the *life* which Christ will *give* results from His death and resurrection which have already taken place. Verse 45*b* is but a repetition of *v.* 22*b* For *spirit* is the one and only principle of 'life.' Therefore, that

Christ's return to earth will clothe us in living bodies, proves Him to be *a life-giving spirit*. And the body He will give can be no other than spiritual. For a soul-governed body is imperfect; and therefore inconsistent with final victory.

Gen. ii. 7 was quoted to prove, by his very designation, that Adam as created was imperfect. This imperfection, by its contrast with what we know will be a perfect state, proves the difference asserted in *v.* 44*a* between the body laid in the grave and that to be raised from it. Hence, after the quotation Paul simply adds an assertion of his own.

46. *The spiritual:* wider than 'spiritual body.' Paul asserts a principle, possibly as broad as creation, viz. that God does not begin by creating matter completely under the control of spirit, but under control, more or less, of natural forces and animal life. To conquer matter thus swayed by other forces, and to bring it under its own absolute rule, is the task set before spirit. It was Adam's work to bring into subjection to his own spirit not only (Gen. i. 28) the world around but his body and its appetites. *Then the spiritual:* emphatic statement of the true order.

This verse casts important light on the story of Paradise. Adam was not created full-grown in moral and spiritual life, so that all he had to do was to retain his position. He was fully equipped for conquest: but the victory was not yet won. Paul tells us that it is so always. The task of our life is to gain complete control of our bodies and bodily life. Our reward will be to have resurrection bodies completely controlled, physically and morally, by the spirit within.

47, 48. Further contrast of the two heads of the race, determining the nature of the bodies we receive from them respectively. *From earth, a man of dust:* so Gen. ii. 7, literally rendered, 'formed man dust from the earth.' *Dust* is the finest inorganic material. Adam was a man of dust. *From heaven:* whence Christ will come (Ph. iii. 20) with all the powers of heaven to be Head of the glorified human race; in contrast to Adam who came from the earth beneath us, with all material infirmities, to be the beginning of a race which could not of itself rise above its source. What Adam was, *a man of dust*, they are who live a life inherited from him. And what Christ is, such are they who partake His life. This comparison pertains only to those elements which come from the heads of the race. Because Adam's body was soul-governed, so are ours. Christ's glorified body, which will some day return to earth, is

purely spirit-governed. And since He, equally with Adam, is Head of the race, we shall have bodies like His.

49. *Image of the man-of-dust:* our present human body. *Image of the heavenly one:* our resurrection body, which will 'be conformed to the body of His glory,' Ph. iii. 21. *Let us wear:* so read by all recent editors, except that *we shall* (AV. and RV. text) is in Westcott's margin: a various reading similar to Rom. v. 1. The change is in a single letter. In both cases the subjunctive reading is the more difficult, but is supported by preponderant documentary evidence. 'We shall wear' would simply announce the coming glory. *Let us wear,* (or better, *let us put on for wear,*) reminds us that it depends upon ourselves whether we share that glory, and exhorts us so to act now as to obtain it. Such exhortation is an appropriate corrective to the absolute assertions of *vv.* 43—48. *The image of the heavenly* cannot be the moral image of Christ. For, *the image of the man-of-dust* can be no other than bodily likeness to Adam: and the whole context refers to the resurrection.

50. *I mean,* or *assert:* same word in same sense in x. 19. Paul now puts into plain words the practical meaning of his teaching in *vv.* 44—49 about the soul-governed body of dust, etc. *Flesh and blood:* Mt. xvi. 17, Gal. i. 16, Eph. vi. 12, Heb. ii. 14. Bodies such as we now have, consisting of *flesh and blood* and therefore subject to the laws of animal life, *cannot inherit the kingdom of God:* i.e. while wearing them we cannot obtain the royal inheritance (see vi. 10) belonging to us as sons of God. *Cannot;* marks the absolute incompatibility of a natural body with the kingdom in which matter is wholly controlled by spirit. After the concrete, *flesh and blood,* Paul mentions the abstract quality, *corruption,* (never absent now where flesh is,) which prevents our present bodies from entering the kingdom of God; in absolute contrast to *incorruption,* (*v.* 42,) which marks all that pertains to that kingdom. Thus *v.* 50*b* gives a reason for the fact asserted in *v.* 50*a*.

51. *Mystery:* something unknown had not God revealed it. See note under iii. 4; cp. Rom. xi. 25; also 1 Th. iv. 15, 'This we say to you by the word of the Lord.' This *mystery,* contained in *vv.* 51, 52, explains how we who now dwell in flesh and blood may, in spite of *v.* 50, 'inherit the kingdom of God.' *All of us will not sleep;* (see Appendix B;) cannot mean

that *all* will live till Christ comes. For, with death all around, Paul certainly could not say this. Had he meant this, the error at Thessalonica (1 Th. iv. 13) would have been his own express teaching. The word *not* negatives *all*, not *shall sleep*. [See Moulton's good note in Winer's *Grammar* p. 695.] Paul denies that *all*, an *all* including himself and his readers, will die; but asserts that, although some will escape death, not one will escape a total bodily change. *All of us;* covers in both places the whole race; as suggested by the general term 'flesh and blood.' The repetition lays emphasis on the absolute universality of the change.

52. *In a moment etc.:* cp. 1 Th. v. 3, Mt. xxiv. 44, Lk. xvii. 26ff. *Twinkling of an eye:* dwells upon, and intensifies, the idea of suddenness. In the midst of the world's busy life and without any previous warning, Christ will lay His hand upon the wheels of time and they will stop at once and for ever. This warns the readers that the absence of all signs of Christ's coming is no proof that it is not near. *Trumpet:* so 1 Th. iv. 16, Mt. xxiv. 31. As at Sinai (Ex. xix. 16) so the last coming of Christ will be announced by an appeal to the ears of men. *The last trumpet:* the last of the many signals during the present age of probation, marking the end of the age. This mention of a trumpet Paul supports, in face of those who denied the supernatural, by declaring that *one will blow* it, and that then *the dead ones will rise* and the living *be changed*. *Incorruptible;* keeps before us the difference (*v.* 43) between our present and future bodies. *We:* 1 Th. iv. 15: the living, in contrast to *the dead ones*. It implies clearly that Paul did not know that long ages would pass before Christ's coming. But, that he confidently expected to survive the Day of Christ, we cannot fairly infer. For, in rhetorical figure he frequently identifies himself with that which he describes: so vi. 15, x. 22, 29; Rom. iii. 7, vii. 14ff: cp. Jas. iii. 9. Probably, in this matter hope and fear alternated with his circumstances and his frame of mind. In 2 Cor. v. 6—8 he certainly ponders the possibility of his own death. Still, finding himself preserved from day to day amid peril, and not knowing how soon Christ will appear, he would naturally look upon himself as 'being left for the coming of Christ,' in contrast to those who had fallen asleep; and might speak of himself, as here, in contrast to those who will die before Christ comes. *Shall-be-changed;* refers here only to the survivors: for the dead are already mentioned. But it is true

(cp. *v.* 51) of all, both dead and surviving. For the word simply denotes *change*, whether by death and resurrection or without them. It is used here because *change* is all that can be asserted of those who will not die. This change is the chief part of the 'mystery' which harmonizes *v.* 50 with our entrance into the kingdom of God.

53. *Must-needs:* since 'flesh and blood cannot inherit the kingdom of God.' *This corruptible thing:* the body. Cp. *v.* 43. *Put-on:* clothe itself as with a garment. So 2 Cor. v. 3f. The contrast of *corruptible* and *incorruption* marks the greatness of the needed change. *This mortal:* so 2 Cor. v. 4: more definite, and therefore more forceful, than *corruptible*. Paul lingers, in repetition, over the coming change. The body doomed to decay will clothe itself with absence of decay: and the body doomed to death will clothe itself in deathlessness. He thus concludes § 29 with its chief thought, viz. the necessary difference between our present and future bodies.

Section 29 is introduced by a question uncovering an objection to the teaching in § 28 that the dead will rise, an objection based on the supposed impossibility of the process of resurrection. The objection was perhaps prompted by the crude teaching of some Jews that the resurrection body will be exactly the same as that laid in the grave. This objection Paul rebukes by pointing to God's works in nature, to the difference between the seed sown and the plant which perpetuates its life, and between the endless variety of living bodies on earth and the objects which shine and move above us in the sky. He declares that there is a similar difference between our present and future bodies, a difference of which he gives four powerful parallel descriptions. He thus shows that against his teaching the objection of *v.* 35 has no force. The story of Genesis tells us that the human body, even as at first created, and according to a constant divine order, is imperfect. But through our relation to Christ we shall receive bodies like His. In other words, a change is absolutely necessary before we can attain the goal of our being. And it will come. Though all will not die, every one will pass through the needful change from mortality to immortality. Of this teaching Ph. iii. 21 is an epitome.

This section rebukes the teaching, common in all ages, that our future bodies will consist of the same material particles as those we now wear; and thus removes the objection to the resurrection based on this error. In harmony with this section

we must interpret Rom. viii. 11. Yet our future bodies will have some definite ('each his own body') but now inconceivable relation to our present bodies. We learn also that Adam as he sprang from the Creator's hands, although unstained by sin, was not, even touching his body, perfect. With him as with us maturity of manhood is the prize of battle and victory.

The word *SOUL* now claims attention. For the argument of *vv.* 44—46 turns evidently upon the difference between *soul* and 'spirit.' (See note under Rom. viii. 17.) These verses teach that *soul* is inferior to 'spirit,' and bears to our present mortal bodies received from Adam a relation similar to that of spirit to the resurrection body we shall receive from Christ; and that the order in time of our present and future bodies accords (*v.* 46) with the nature of soul and spirit respectively. Unfortunately the true sense of the word *soul* is much obscured by the necessity of rendering it by various English words.

In both Testaments and in classic Greek the word *soul* denotes usually all that in which a lifeless object differs from a living one. It is the *life;* not as a life-giving principle (the spirit) but as that which itself lives. It is rendered *life* in Mt. xvi. 25, ii. 20, vi. 25, and numberless cases. Consequently, the various manifestations of life are attributed to the soul, especially in the Old Testament; e.g. hunger, thirst, need and satiety of food, sensation, desire, and all kinds of emotion. Cp. Prov. x. 3, xxvii. 7, xxv. 25, Ps. xxxi. 10. It also denotes living creatures, as themselves manifestations of life. This use is conspicuous in Gen. i. 20—30, where the words 'living soul' (AV. 'living creature') designate the lower creatures, especially fishes and quadrupeds. Similarly, as being the basis of individual life, human as well as animal, it denotes an individual man: Gen. ii. 7, xlvi. 18. Very strangely it is used for a corpse: Num. vi. 6. In Rev. vi. 9 we have the disembodied souls of murdered men.

We may therefore define the *soul* to be the life common to men and animals; the 'spirit,' in contrast to the soul, that which man has in common with God. For, whereas the word *soul* is very rarely (e.g. Isa. i. 14) used of God and the word 'spirit' very rarely (Eccl. iii. 21) of animals, Spirit is declared to be the essence of God. Spirit is that principle which, entering into an organized material form, gives it life; and thus itself assumes an individual, and in man a personal, existence: the soul is the actual individual life resulting from the entrance of

the life-giving spirit into a material form, a life conditioned in its nature and its development by the material form it animates. Hence the order in 1 Th. v. 23. The soul is that which is nearest to the body and in great part ruled by the body, the seat of bodily emotions, sensations, desires. The spirit is that which is nearest to God, and which thinks and knows. On man's spirit the Spirit of God, Himself the bearer of the mind of God, directly acts. The spiritual man is he who obeys the influences which through his own spirit the Spirit of God exerts upon him. The soul-governed man (ii. 14, Jude 19) is he who obeys the emotions which the material world, acting on him through his body, evokes in his soul. So far as we obey the Holy Spirit He imparts to our own spirit (which in the unsaved is very weak) power to control the emotions which arise in the soul, and thus to rule our own body and defy the influences of the world. Thus our whole being becomes spiritual and holy. But, so far as we obey the emotions of the soul, our own spirit, the seat of thought and knowledge, falls under their sway, which is practically the sway of the body, and under subjection to the material world around us. Cp. Jas. iii. 15. Animals are altogether soul-governed. For their entire action is determined by emotions excited either by simple sensation, or sensation joined with something like memory. And so far as man is soul-governed does he sink towards the level of animals.

Of the use of the word 'spirit' to denote the highest part in man, only faint traces (e.g. Aristotle, *On the World* ch. iv.) are found in classic Greek. Consequently, the word *soul* there covers the entire domain of man's immaterial nature. But Aristotle, in a most instructive passage, *Nic. Ethics* bk. i. 13, distinguishes three elements in the human soul, of which the first two and the third correspond very nearly to the soul and spirit in the New Testament. The lowest of these elements man has in common with vegetables, viz. the life which is nourished and grows. Similarly and popularly, in the New Testament 'body and soul' denotes sometimes the entire man: Mt. x. 28. In these cases the soul is the whole immaterial part of man, including the spirit. But this popular use does not set aside the plain distinction, here, and 1 Th. v. 23, Heb. iv. 12, of soul and spirit.

The clumsy rendering 'soul-governed' is due to our lack of an adjective corresponding to *soul*, as 'spiritual' corresponds to 'spirit.' The control of the soul over the body justifies the imported idea 'governed.'

SECTION XXX.—VICTORY!

CH. XV. 54—58.

And when this corruptible thing shall have put on incorruption, and this mortal thing shall have put on immortality, then will take place the word that is written, "Death has been swallowed up into victory." (Isa. xxv. 8.) [55] *Where, Death,* is *thy victory? where, Death, thy sting?* [56] *The sting of death is sin: and the strength of sin is the Law.* [57] *But to God be thanks who gives us the victory through our Lord Jesus Christ.* [58] *So then, my beloved brothers, become firm, immovable, abounding in the work of the Lord always, knowing that your labour is not vain in the Lord.*

54. *And when etc.:* full and majestic reiteration of the change described in *v.* 53, as of something on which Paul loves to linger. *Then;* gives definiteness to the hoped-for moment. *Will-take-place:* what is now a *written word* will *then* become fact. *Swallowed-up:* put completely out of sight. *Into victory:* when the victory has come, death will have disappeared. This is a quotation, exact in sense, from Isa. xxv. 8: 'He has swallowed up death for ever.' The word *victory* was suggested to Paul by an Aramaic word of that meaning similar to the Hebrew word rendered 'for ever.' It also recalls *v.* 26. In this quotation lies an argument. For Isaiah's words imply clearly a complete and eternal undoing of the work of death: and this can be only by resurrection of the dead. In the moment when the change from mortality to immortality is complete, and not till then, will Isaiah's words be fulfilled. The latter part of the same prophecy is also quoted in Rev. vii. 17, with a similar reference.

55. A shout of victory evoked by the just quoted prophecy, which to Paul's faith is already accomplished. *Where?* as though looking round for something which has disappeared. So i. 20, Rom. iii. 27. *Death:* vivid personification. *Thy victory:* once apparently so complete and universal, and so universally acknowledged and dreaded. *Sting:* of an animal, Rev. ix. 10, 4 Macc. xiv. 19: also a human weapon, especially (Acts xxvi. 14) an ox- or horse-goad. The once deadly serpent has lost its sting; and is therefore harmless. These words were evidently suggested by Hos. xiii. 14, which in LXX. reads 'From the hand of Hades I will rescue, and from death I will

redeem them. Where is thy righteous claim, O Death? where is thy sting, O Hades?' This ancient prophecy foretells complete deliverance from death. Thus, in what seems to be merely a shout of victory, Paul adds another Scripture proof to the arguments of this chapter. The passage in Hosea accounts for the mistaken reading of the Authorised Version.

56, 57. Thoughts suggested by the sting and the victory. Sin is *the sting of death* in that but for sin even death (the abstract power personified) could not have pierced us. For death is the punishment of sin. By committing sin we gave our enemy a weapon with which he slew us. But death cannot hurt those saved from sin. For to them death is gain. To them, therefore, death is a serpent which has lost its sting, retaining its outward form but powerless to injure. *Power of sin:* interesting coincidence with Rom. vii. 7ff. But for the Law sin would have been powerless to pierce us. For, had there been no law, the abstract power of sin could not have compelled us to break it and thus to incur its penalty. That the mention of *death* recalls *sin* and *the Law*, shows how deeply inwoven in the mind of Paul was the teaching of Rom. vii. In the moment of victory he remembers that death's terrible weapon came from man's sin, and that but for the Law, in which many Jews trusted for salvation, the power of sin would have been unknown.

57. *To God be thanks:* sudden transition (cp. 2 Cor. ii. 14, 1 Tim. i. 17, Rom. ix. 5, xvi. 25, etc.) from things around to 'God who is over all.' As usual, the divine Name is placed first, to mark the transition. *The victory:* the last victory over death. But this implies all earlier victories. For, only those who conquer sin and the world now will 'attain to the resurrection from the dead,' Ph. iii. 11. *Gives the victory*, over death, by giving us day by day victory over sin and the world. For the one victory implies the other. *Through our Lord etc.:* Rom. i. 5. In *vv.* 56, 57 we have an epitome of the Gospel: sin, the Law, death, the gift of salvation from God, through Christ. Similar shout of victory in Rom. viii. 37ff, summing up the result of the whole chapter.

58. Practical bearing of the results summed up in *v.* 57. *Firm:* better, *firmly-seated. Immovable;* suggests forces tending to carry them away. These words refer to unshaken belief of the Gospel, without which there can be no stable Christian character. A close parallel in Col. i. 23. *Work of the Lord:* xvi. 10: the work given us by Christ to do. *Abound*

Rom. xv. 13, 2 Cor. viii. 7. Christ's servants must be *always* at work. *Knowing etc.:* motive for Christian firmness and for abundant work. It thus expounds *so then*. *Labour;* suggests the weariness frequently involved in work for Christ. *Vain:* empty of results. *In the Lord;* supports *not in vain*. For Christ is the element in which we toil: and nothing done in Him can be without result. This verse reminds us how often doubts about doctrine lessen the abundance and the constancy of gospel work. For such work appears useless to those who are not firmly convinced of the truth of the Gospel. All Christian activity flows from fully believed Christian doctrine. Of this, negative proof had probably been already given by the church at Corinth.

The ERRORS at Corinth about THE RESURRECTION, and Paul's ARGUMENTS against them, we will now try to reproduce.

The opinions of the Pagan Greeks about the dead are known to us by various allusions in classic writers.

HOMER, (*Odyssey* bk. xi. 489,) in a graphic picture of the departed, which doubtless helped to perpetuate the opinions therein embodied, describes the dead as leading a worthless shadow life, which the greatest of the heroes, Achilles, says he would change for the very meanest place on earth. PLATO teaches again and again the endless existence of all souls, in happiness or misery according to their action on earth. See especially *Apology* p. 40, *Phaedo* p. 108, *Gorgias* p. 523. But he says expressly, and the seriousness of his argument implies, that very many around him disbelieved in a future life, while others believed that although the soul might survive the body yet it would ultimately cease to be. So *Phaedo* p. 70*a*: "Touching the soul, men have much unbelief; fearing lest when it has left the body it is no longer anywhere, but in that day it corrupts and perishes whenever the man dies; and as soon as it is removed from the body it goes forth, scattered like breath or smoke, and goes away flying in different directions and is no longer anywhere." CICERO (*Tusculan Disputations* bk. i.) argues at length, but with less confidence than Plato, that the soul exists for ever; yet admits that many believed it to be extinguished at death, and that the Stoics taught its final extinction. Cicero, however, only faintly indicates, while Plato teaches most explicitly, that a man's future happiness or misery depends upon his present conduct. Cp. also Josephus, *Wars* bk. ii. 8. 11. The arguments both of Plato and Cicero suggest

that the common people believed that death was either an extinction of the soul or an entrance into a worthless shadow life. And these views were probably current at Corinth in Paul's day.

The Greek and Roman writers seem to have had no conception whatever of a resurrection of the body. Plato taught that sometimes departed spirits return to earth to animate other human or animal bodies. See his *Phaedo* p. 81 etc., *Timaeus* p. 42 etc. But this he regarded as but a lengthening of their bondage, and taught that at death the purer spirits were free for ever from material clothing. Of a spiritual body, i.e. one over which the spirit will have complete control and which will be a perfect organ for self-manifestation of the spirit, he had no conception. So complete a victory of spirit over matter was utterly beyond his thought.

From Mk. xii. 18 we learn that the Sadducees, though followers of Moses, denied the resurrection of the dead. In reply to them Christ proves from Ex. iii. 6, as Paul proves here, that the dead servants of God still live. That a denial of this was implied in the Sadducean denial of the resurrection, we are told expressly in Acts xxiii. 8; in Josephus, *Antiq.* bk. xviii. 1. 4, "The souls disappear with the bodies;" and *Wars* bk. ii. 8. 14.

A very instructive parallel to 1 Cor. xv. is 1 Th. iv. 13—18. Paul's earnest announcement that the dead believers, raised from the dead, will in company with the survivors meet Christ in the air, implies that his readers feared that their dead brethren had by their death lost their share in the kingdom Christ was coming to set up; and had fallen into non-existence or into a worthless shadow life. Yet of the piety of the Thessalonicans he speaks in highest terms. Their ignorance is just what we might expect in a church from which Paul was suddenly torn (Acts xvii. 2, 9) after less than a month's teaching; and is therefore a valuable mark of genuineness. In their case all that was needed was 'to supply the deficiencies of their faith,' 1 Th. iii. 10. The argument in 1 Th. iv. 14 is practically the same as in 1 Cor. xv. 13; except that to the Thessalonicans Paul had no need to adduce proof that Christ had risen.

That in reply to men denying the resurrection Paul brings arguments proving for the more part only that there is a life beyond death, shows that this denial was meant to be a denial of future life. For, against Plato's teaching that all souls will exist in happiness or misery without bodies, the arguments of

vv. 19, 29—34 have no force. We must therefore suppose that these Corinthians denied, like the Sadducees, all future existence; or, like Homer, all existence worthy of the name.

Yet they were members of the church. Perhaps, like the Thessalonicans, they were looking (1 Cor. i. 7) for the return of Christ, and thought that their share in the happiness to come depended on their surviving to His coming. At the same time, the warnings of *v.* 32ff seem to imply that even their expectation of Christ's return was losing its moral influence over them. For, even if death were extinction, the prospect of His early appearance was a motive sufficient to restrain men from sin. As such it is used in 1 Th. v. 4ff, Mt. xxiv. 44. The men referred to here were, probably, (cp. *v.* 34,) Christians only in name, ignorant of God, and a disgrace to the church.

That Paul speaks of them as denying, not a future life, but resurrection of the dead, suggests that they assumed, as Paul did, that without resurrection there could be no future life worthy of the name; and that they denied a future life because to them resurrection was incredible. They seem to have had no conception of Plato's doctrine of a bodiless but blessed life to come.

Again, that Paul meets their denial of the resurrection by proofs that Christ has risen and by saying that if He has risen so shall we, implies that their denial of the resurrection was so broad that it involved clearly a denial that Christ has risen. Paul's long proof that He has risen suggests that these sceptics, though they had not expressly denied the resurrection of Christ, (else Paul would certainly have said so,) were not unprepared for this logical result of their own denial. This is another indication that they were Christians in little more than name.

The argument of *v.* 35ff suggests that some denied that God's people rise again because they supposed that, if so, they would rise in bodies exactly the same as those laid in the grave, and because the present body seemed to them utterly unfit for the life to come.

These denials and objections Paul meets, not by excommunication, but, for the sake of honest doubters, by careful argument. He adduces abundant proof that Christ has risen; leaving his readers to perceive that the presence in heaven of the now glorified human body of Jesus disproves the objection that human bodies cannot pass into the life to come. And he proves by various arguments that there is a life to come. He then cuts

away one ground of the denial at Corinth by declaring that the Christian doctrine is, not that our present bodies pass unchanged into endless life, but that in every case, whether or not we survive the coming of Christ, our bodies must be completely changed before they can put on immortality. The completeness and the glory of this change, and the complete victory over death which it implies, force from the apostle a shout of victory. But this gives place at once to practical exhortation to do, unmoved by doubt or contradiction, the work of Christ.

DIVISION VIII.

PERSONAL MATTERS.

CHAPTER XVI.

SECTION XXXI.—THE CONTRIBUTION FOR JERUSALEM, AND PAUL'S OWN MOVEMENTS.

CH. XVI. 1—9.

About the gathering for the saints. Just as I gave direction to the churches of Galatia, so do you also. [2] *Each first day from the Sabbath let each of you lay by him, treasuring up whatever success he may have; in order that when I come there may not then be gatherings.* [3] *And whenever I arrive, whomever you may approve, these with letters I will send to bear your favour to Jerusalem.* [4] *And if it be worth my going also, with me they shall go.*

[5] *Moreover, I will come to you whenever I have gone through Macedonia. For, Macedonia I go through:* [6] *but with you perhaps I shall remain, or shall even spend winter, that it may be you who send me forward wherever I be going.* [7] *For, you I do not wish to see now in passing. For, some time I hope to spend with you, if the Lord permit.* [8] *But I shall remain at Ephesus till Pentecost.* [9] *For, a door has been opened for me, great and effective: and there are many adversaries*

1. This cursory mention of *the gathering for the saints* suggests that it was already understood at Corinth. And this suggests that Titus, whom Paul sent (2 Cor. xii. 17f) on this business and who began it (viii. 6) at Corinth, was to arrive there before this letter. See under 2 Cor. ix. 5. It may or may not have been referred to in the letter from Corinth. In any case its immediate and pressing importance sufficiently accounts for its mention here. *For the saints:* 'for the poor among the saints in Jerusalem,' Rom. xv. 26. See note. But this does not imply that to the Christians at Jerusalem the title *saints* was specially given. For Paul's readers knew to what saints he referred. Whether Paul *gave direction* personally on the journey of Acts xviii. 23 or on a journey during his sojourn (xix. 10) at Ephesus, or by messengers, or by letter, we have no means of knowing. He refers apparently to the direction recorded in *v.* 2. The mention of *Galatia* would remind the Corinthians that other churches were joining in the collection, and that whatever Paul said about it to them he said also to others.

2. *First day from the sabbath:* a Jewish mode of describing the day. For the week was unknown to the early Greeks. In Greece now Saturday is called *the sabbath;* Sunday, the Lord's day; Monday and Tuesday etc., the second, third day, etc. *Each of you:* supposing that all will give something. *Lay by him:* at home. Consequently, this was no public offertory. *Whatever success he may have:* whatever surplus money he may have. This Paul asks them to retain so that they will not need to go after debtors or turn goods into cash, thus causing delay, when he comes. Consequently, this is not a general principle for all Christian giving, but a special 'direction' for the present matter.

This verse (important coincidence with Acts xx. 7) suggests that already special importance was given to this day; as is plainly implied in the title 'the Lord's Day' in Rev. i. 10. A century later Justin (*Apology* i. 67) wrote: "On what is called Sunday there is a coming together of all who live in cities or country places." The day which recalls Christ's love was specially suited for this work of mercy to fellow-Christians.

3. *You may approve:* pays respect to the rights and judgment of the church by leaving to it the choosing of the messengers. *Approve:* discover excellence by testing. For such proving of men living at Corinth, no *letters* would be needed. These must

therefore (RV. margin) have been written by Paul. How many such there must have been! *I will send;* asserts Paul's apostolic authority, but declares that it shall be used according to the choice of the church. Their delegates shall have Paul's written sanction. *Letters:* probably to different persons at Jerusalem. *Your favour:* literally *grace,* (see under Rom. i. 5,) and therefore illustrative of the grace of God. The contribution for Jerusalem is represented here (contrast Rom. xv. 27) as an act of undeserved favour. Cp. 2 Cor. viii. 4, 6, 19. *If it be worth etc.:* if the collection be large enough to make a personal journey desirable. Paul's apostolic self-respect forbad a special journey for a small contribution. But, even if he go, the chosen messengers shall go also. An important coincidence is found in Acts xix. 21, where Paul at Ephesus contemplates a journey to Achaia and then to Jerusalem. See further about the collection under 2 Cor. ix. 15.

5—7. Further information about Paul's purpose of coming to Corinth. *When I have passed etc.*] He had formerly intended (2 Cor. i. 15) to go direct to Corinth, then to *Macedonia,* and then back to Corinth. But, for the reason given in 2 Cor. i. 23, he changed his plan. In *vv.* 5*b*, 6 Paul contrasts with his passing visit to Macedonia his intended longer sojourn at Corinth. This whole purpose was accomplished: see Acts xx. 2f. *Send me forward:* give the help needed for the journey. Cp. *v.* 11, 2 Cor. i. 16. *That it may be you etc.:* an end to be gained by, and therefore a reason for, Paul's purpose to come to the Corinthians last. It was a courteous acknowledgment of their ability and readiness to help him for the longer journey he had in view. *Wherever I be going.* Perhaps his mind fluctuated between Jerusalem and Rome: Acts xix. 21. In *v.* 7 he lingers upon, and thus emphasises, his intended longer stay at Corinth, revealing a special wish for it, and suggesting that there were special reasons. Hence the prominent position of *you* in *v.* 7*a*. It is unsafe to infer from the word *now* that Paul had already once seen them *in passing,* e.g. in his unmentioned journey during (Acts xix.) his sojourn at Ephesus. The word was perhaps suggested by the present state of the Corinthian church, which made an immediate visit undesirable. And his *hope* to *remain some time* was a reason for his not wishing to come at once. *The Lord:* Christ. Cp. Jas. iv. 15, Rom. i. 10.

From 2 Cor. i. 15f, 23 we learn that Paul's original purpose was to come first to Corinth, then go to Macedonia, and back

to Corinth; and the reason of the change, viz. to avoid the severity with which, if he came at once, he would be compelled to act towards some of the Corinthians. To avoid this he wrote the letter before us. 1 Cor. iv. 18 suggests that his change of plan was already known and misunderstood. A bold misinterpretation of it evoked 2 Cor. i. 15ff.

8, 9. *But I remain:* in contrast to future journeys. *At Ephesus;* indicates that there he wrote this letter. *Till Pentecost;* suggests that it was written in the spring; and that the tumult (Acts xix.) was not later than Pentecost. With this Acts xx. 6 agrees well. We may suppose that during the summer, after passing through Troas, Paul was travelling about in Macedonia, that in the autumn he arrived at Corinth where he remained most of the winter, and that after again passing through Macedonia he sailed for Troas the following Easter. *A door great and effective:* 2 Cor. ii. 12, Col. iv. 3, Acts xiv. 27, Rev. iii. 8: opportunities for great usefulness, already fruitful in results. An important coincidence with Acts xix. 10. That Demetrius found it so easy to gather (Acts xix. 24) a tumult against the Christians, proves how large an entrance Christianity had made, and that there were *many adversaries.* To Paul no motive for prolonged sojourn could be so strong as great opportunities, actual results, and many opponents.

SECTION XXXII.

SUNDRY DIRECTIONS AND SALUTATIONS.

CH. XVI. 10—23.

If Timothy come, see that in his intercourse with you he may be without fear. For, the work of the Lord he works, as I also do. [11] *Then let not any one despise him. And send him forward in peace, that he may come to me. For I wait for him with the brothers.*

[12] *About our brother Apollos: much have I exhorted him that he might come to you with the brothers. And not at all was it his will to come now: but he will come whenever he have a good opportunity.*

[13] *Keep awake: stand in the faith: act like men: become strong.* [14] *All your matters, let them be done in love.*

[15] *Moreover, I exhort you, brothers—you know the house of Stephanas; that it is a firstfruit of Achaia, and that for ministry to the saints they set themselves—*[16] *that also you may submit to such persons, and to every one that joins in the work and labours.*

[17] *I rejoice at the presence of Stephanas and Fortunatus and Achaiacus; because the lack of you they supplied.* [18] *For they gave rest to my spirit, and to yours. Recognise then such.*

[19] *The churches of Asia greet you: Aquila and Prisca greet you much in the Lord, with the church in their house.* [20] *All the brothers greet you. Greet one another with a holy kiss.*

[21] *The greeting by the hand of me Paul.* [22] *If any one does not love the Lord, let him be Anathema. Marân athâ.* [23] *The grace of our Lord Jesus be with you.* [24] *My love is with you all in Christ Jesus.*

10, 11. *If Timothy come:* see under iv. 17, 2 Cor. i. 1. Why Paul was uncertain about this, and whether Timothy actually arrived before Paul, we do not know. He started from Corinth with Paul (Acts xx. 4) on the return journey. This verse suggests that this letter was likely to arrive before Timothy. Perhaps the bearers went direct by sea from Ephesus to Corinth: whereas Timothy went first to Macedonia.

Without fear: a coincidence with 2 Tim. i. 7, suggesting that Timothy was of timid disposition. But that to this was joined real worth, is proved by the commission (1 Tim. i. 3) afterwards entrusted to him. Paul bids his readers not to give him, by rude resistance, occasion for fear; and supports his warning by reminding them that to make Timothy afraid is to embarrass and hinder one who is doing (xv. 58) the work of Christ, the great work in which Paul is himself engaged. For the same reason (*then let not*) they must not *despise* him. Many are ready to despise the timid. This warning not to terrify or despise men who are doing God's work is needed to-day. That some six years later Paul urges (1 Tim. iv. 12) Timothy so to act that no one will despise him because he is young, suggests that this was one possible cause of his *fear*. *Send him forward:* as in *v.* 6. *In peace:* the opposite of fear and contempt. *That he may come etc.* 'That Timothy is to *come to me*, and that *I am waiting for him*, is a reason why you should give him the help needed for the journey.' *With the*

brothers: probably companions of Timothy on this mission. That he had at least one companion, we learn from Acts xix. 22.

12. This mention of *Apollos* proves, and was perhaps designed by the apostle to prove to the Corinthians, his perfect accord with Paul. And, if so, the faction called after Apollos was without his sanction. This supports our inference from iv. 6 that the real leaders of the factions were men at Corinth whose names are unknown to us. *Exhorted him much:* thinking perhaps that his presence in company with Paul's beloved companion Timothy would be a strong rebuke to those who wrote the names of Paul and Apollos on the banners of contending parties. *With the brothers:* those mentioned in *v.* 17, who had brought the letter from Corinth and were now returning with the letter before us. *Now:* emphatic. For reasons unknown to us, either the state of things at Corinth or his own circumstances, Apollos did not consider the present *a good opportunity*. When such arises, *he will come*. This verse suggests that Apollos, who was at Corinth when (Acts xix. 1) Paul arrived at Ephesus, was now living at Ephesus. That there is no greeting from him, suggests that he was temporarily absent when Paul wrote.

13, 14. Parting exhortations, as though the letter were finished. *Keep awake:* in contrast to sleep, Mt. xxvi. 40, 1 Th. v. 6, 10, i.e. spiritual insensibility. Let your spiritual senses be in full exercise, lest the enemy surprise you unawares. So 1 Th. v. 6, 1 Pet. v. 8, Rev. iii. 2f. Another motive for watchfulness is the coming of Christ: Mt. xxiv. 42, Lk. xii. 37. *Stand:* as in x. 12, Rom. v. 2, xi. 20. *In faith:* practically the same as 'stand in the Gospel,' xv. 1. Belief of the good news is the element *in* which, (and the means by which, Rom. xi. 20, 2 Cor. i. 24,) we maintain spiritual erectness. *Act like men:* so 1 Macc. ii. 64, "And you, children, be strong and act like men touching the Law." *Become strong:* receive the strength which (Eph. iii. 16) the Spirit is waiting to impart from time to time.

Notice the military tone of these words. We are sentinels on guard, and must not yield to sleep. In face of the enemy we must maintain our position: and we do so by abiding in faith. We must show moral courage. To this end we must accept the strength provided for us. This fourfold description of our attitude towards spiritual foes is followed by a description in one word of our attitude towards our fellow-Christians and fellow-men. Love must be the one element of our entire activity.

15, 16. After what seemed to be a parting exhortation, *vv.* 13, 14, Paul remembers other matters which claim mention. Cp. Rom. xvi. 17. In *v.* 10ff he spoke of his own associates, Timothy and Apollos. He now commends to the Corinthians some members of their own church. *I exhort etc.;* betrays something which, not knowing the circumstances, we cannot now understand. Apparently, the church members had failed to treat this worthy family with due respect. *You know etc.;* breaks off the exhortation, to give a motive for acceding to it. *Firstfruit of Achaia:* cp. Rom. xvi. 5. The conversion of this family was doubtless an important step in the founding of the church at Corinth. Perhaps it was for this reason that Paul, deviating from his usual custom, baptized (i. 16) them personally. Since the province of Achaia included Athens, this conversion must have been earlier than (Acts xvii. 34) that of Dionysius and Damaris, i.e. than Paul's first arrival at Corinth. See Introd. § v. *Ministry:* Rom. xii. 7. There is nothing to limit *the saints* to those at Jerusalem, as in Rom. xv. 25. Probably it refers chiefly to members of their own church, with whom they would come most in contact. Stephanas and his family deliberately resolved to render what service they could to their fellow-Christians. *That you may submit etc.:* both purpose and contents of the exhortation. *That also:* to the service rendered by Stephanas must be added due recognition of it by the church. *To such;* raises this exhortation into a universal principle for all men. *Submit:* Eph. v. 21. Not that they are to have their will in everything, but that we yield them the deference which befits their services to the church. *And to every one etc.*] To those who, like Stephanas, render help to their fellow-Christians, Paul now adds every one who joins with others in Christian *work*. *And labours;* suggests the weariness which frequently accompanies Christian work. To every toiler for Christ we must give the deference due to his work.

17, 18. *The presence:* or *arrival*. In xv. 23 and often the same word denotes the second coming of Christ. We cannot doubt that these men brought to Paul the letter from Corinth, and took back the Epistle before us, which was Paul's reply to it. *Stephanas:* the good man mentioned above. *Fortunatus*. A man of this name was one of the three bearers of the epistle of Clement of Rome (ch. 65) to the Corinthian church. He and Achaiacus are quite unknown. *Because etc.:* special cause of Paul's *joy*. *The lack of you:* your absence. By coming as

delegates, and expressing the feelings, of the whole church, they in some measure made up for the absence of those they represented. In them Paul seemed to welcome the whole church. Cp. Ph. ii. 30. Had they come only as private persons, his joy in receiving them would not have been so great. This cause of Paul's joy is further explained in *v.* 18*a*. *Rest to my spirit:* 2 Cor. vii. 13; cp. Philem. 7, 20. *My spirit:* Rom. i. 9: the noblest element of his being. These words suggest that before the coming of these men Paul was in restless anxiety about the Corinthian church, perhaps because of the very bad news brought by the household of Chloé and by others. This anxiety would seem to have been somewhat allayed by the more exact information given by these messengers. But the letter before us was, nevertheless, written (2 Cor. ii. 4) with 'many tears.' The words *and yours* suggest that as Paul was anxious about the Corinthians so they were anxious to communicate to him; and that it was a relief to them to be able, through the coming of these men, to express to the apostle their feelings. The journey of the messengers was therefore a service both to Paul and to his readers. This suggests that underneath the factions there lay genuine loyalty to the apostle. Of this we shall find abundant proof in the Second Epistle. *Recognise etc.:* similarly, 1 Th. v. 12: 'take note of the service they have rendered.' *Such:* as in *v.* 16.

19, 20. *Asia:* the Roman province, as in 2 Cor. i. 8, Rom. xvi. 5, Rev. i. 4, Acts ii. 9, xvi. 6. Its capital was Ephesus, whence (*v.* 8) Paul wrote this letter. That there were other *churches* in *Asia*, agrees with Acts xix. 10, 26. And a few years later we find (Col. iv. 13) churches at Hierapolis, Laodicea, and Colossé, in the extreme east of the same province. These churches were probably a result of Paul's labours during the three years preceding the writing of this letter, although at least two of them (Col. ii. 1) had not been visited by him personally. In Rev. i. 11 we find other churches in the same province, which may have been founded at the same time. We can well conceive that, as suggested in Acts xix. 10, men from all parts of the province heard Paul preaching at Ephesus, and thus various churches were formed, which kept up communication with the great apostle. And in writing to the Corinthian church, he conveys, in accordance probably with the expressed wish of some churches and with the known sentiment of all, this brotherly greeting. That *Aquila and Prisca* (see Rom.

xvi. 3) were now with Paul at Ephesus, accords with Acts xviii. 19. And their *much greeting* accords with their long connexion (Acts xviii. 2, 11, 18) with Corinth. *In the Lord.*] This greeting was an outflow of their union with the one Master. *Church in their house:* interesting coincidence with Rom. xvi. 5. *Holy kiss:* 2 Cor. xiii. 12, Rom. xvi. 16, 1 Th. v. 26, 1 Pet. v. 14. Cp. Justin, *Apology* i. 65: "We salute one another with a kiss when we have concluded the prayers." The kiss is still retained in the worship of the Coptic church.

21—23. *By the hand of me Paul:* Col. iv. 18: a mark of genuineness, 2 Th. iii. 17. It implies that the earlier part was not by his own hand. So Rom. xvi. 22. Doubtless he wrote also *vv.* 22, 23. The words 'Jesus Christ' in AV. of *v.* 22, but not in the four oldest MSS., are a good example of a correct explanatory gloss which was very early copied into the text and thus found its way into many MSS., and Versions. *Does not love etc.:* an appeal to the conscience of many church members at Corinth, revealing the hidden source of the various misconduct (cp. Jno. xiv. 23) which in this letter Paul has condemned. Against this root of all the disorders, viz. absence of love to the common Master, he now pronounces his most tremendous sentence, a sentence the more emphatic because written by his own hand. *Anathema:* as in Rom. ix. 3. *Marân athâ:* 'our Lord has come;' in Aramaic, the vernacular of Palestine. See *Romans*, Introd. § iii. 5. Of the word *Maran*, the chief part, *Mar*, 'Lord,' is found in Dan. ii. 47, iv. 19, etc., written in the same language; and is now used as a title of dignity by the Nestorians. In Dan. vii. 22 the exact word *Athâ* is used, as here, for the second coming of Christ. The presence of these Aramaic words here implies that they were understood by the readers. And this suggests that they were common among the mother churches in Palestine, and thus passed in their original form to Gentile Christians. That these words are used as a warning implies that *has come* refers to Christ's coming in judgment. In prophetic vision the church looked upon the moment of His appearance as though it had already come. This anticipation of the coming of Him who comes to destroy (1 Th. v. 3) those who love Him not, Paul uses to support the curse just pronounced. *My love etc:* suitable conclusion of a letter containing so much reproof and ending with so tremendous a curse. For every word had been prompted by genuine *love* for every one of the readers. Thus Paul is himself an example of

that which in *v.* 14 he prescribed for others. His affection goes out after, and rests upon, and remains *with*, *all* of them. And it is no worldly affection, but an offspring of his union with *Christ Jesus*.

REVIEW OF THE EPISTLE. During the latter part of his sojourn at Ephesus, a sojourn marked by great opportunities, great success, and the hostility of many foes, Paul was filled with anxiety by tidings about the church at Corinth. He heard from reliable persons that the whole church was divided into parties; and that of these parties the two largest had inscribed on their respective banners the names of himself and of his friend Apollos, while another made use of the name of Cephas, and a fourth used the sacred name of Christ. A case of incest worse even than heathens committed had occurred among them: and the offender was tolerated by the church. Christians not only quarrelled but brought their disputes into heathen law-courts. The Lord's Supper was made an occasion of ostentatious display and of revelry. And some church members asserted that resurrection of dead men is impossible, some on the ground that bodies of flesh are not fitted for the world to come; meaning by this assertion to deny that there is a life beyond the grave, regardless of the immoral practical consequences of such denial. It had also, apparently, been reported to Paul that some female members, casting aside their distinctive and modest head-dress, ventured to speak in the assemblies. Probably also, in spite of an earlier, but now lost, letter from the Apostle, some taught that the Gospel which broke down the Mosaic restrictions about food had also removed all restrictions on the intercourse of the sexes.

Amid the anxiety caused by this sad news, arrived at Ephesus three members of the Corinthian church, bearing to Paul the greeting of the whole church and a letter asking for information on sundry matters. He welcomed them with joy; and found in them some alleviation of the anxiety the rumours had caused him. The letter they brought asked whether Paul would advise or dissuade from marriage; what was to be done about food offered in sacrifice to idols; and sought information, probably, about the exercise of spiritual gifts. Possibly, it also contained a reference to the public speaking of women.

Paul writes in reply. In spite of their gross disorders he

remembers that his readers are a church of God, men whom God has solemnly claimed to be His own. And he recognises their firm belief of the Gospel and their general knowledge and intelligence. But before he can answer their questions he must deal with the far more serious matters which have come to his ears. Of these, the factions claim first attention, as being a universal disorder and one which was sapping the life of the entire church: Paul deals next with the case of incest and its toleration by the whole church; and with the lawsuits, and the grasping spirit which they revealed: he then refers generally to the matter of sensuality, a sin for which some endeavoured to find excuse. After these more pressing matters, the apostle answers his readers' questions about marriage, and about meat sacrificed to idols. Improprieties among women next receive attention; and then the disorders at the Lord's Supper. After these matters Paul treats at length the whole subject of spiritual gifts, thus answering his readers' last question. He discusses next the false teaching about the resurrection put forward by what was probably a small minority of the church. In view of his purposed visit, he gives directions about the collection for Jerusalem, and speaks of his own movements. Sundry directions about his colleagues, Timothy and Apollos, and about the family of Stephanas and the deputation from Corinth, with salutations and a final warning, close the Epistle.

Throughout the whole we notice that Paul traces each matter of detail to some broad principle from which he deduces a rule of conduct. He thus gives to passing details an abiding worth as illustrations of principles bearing upon all men in all ages and all circumstances. Of this method, Rom. xiv. furnishes another example. It is the only correct method of Christian ethics.

The effects of the letter we have just studied, we shall be able to trace in the second letter, which now lies open before us.

EXPOSITION OF THE SECOND EPISTLE TO THE CORINTHIANS.

DIVISION I.

REVIEW OF RECENT EVENTS.

CHAPTERS I.—VII.

SECTION I.—SALUTATION. PRAISE TO GOD FOR ENCOURAGEMENT AND DELIVERANCE IN GREAT PERIL.

CH. I. 1—11.

Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother, to the church of God which there is at Corinth, with all the saints which there are in the whole of Achaia. [2] *Grace to you and peace from God our Father and the Lord Jesus Christ.*

[3] *Blessed be God, the Father of our Lord Jesus Christ, the Father of the compassions and God of every encouragement,* [4] *who encourages us about all our affliction, that we may be able to encourage those in every affliction, by means of the encouragement with which ourselves are encouraged by God:* [5] *because, according as the sufferings of Christ abound toward us, so through Christ abounds also our encouragement.* [6] *And, both if we are afflicted, it is on behalf of your encouragement and salvation: and, if we are encouraged, it is on behalf of your encouragement, which is effective in endurance of the same sufferings which we also suffer.* [7] *And our hope is firm on your behalf: knowing that as you are sharers of the sufferings so also of the encouragement.*

[8] *For we do not wish you to be ignorant, brothers, about our*

affliction which took place in Asia, that exceedingly beyond our power we were burdened, so that we came to be without way of escape even for life. [9] *But ourselves within ourselves we have had the sentence of death, that we should not be trusting upon ourselves but upon God who raises the dead ones;* [10] *who out of so great a death rescued us, and will rescue, in whom we have set our hope that He will also still rescue,* [11] *while you also are working together with us on our behalf by prayer, that from many faces for the gift of grace to us by means of many, thanks may be given on our behalf.*

Paul's salutation, *vv.* 1, 2: an outburst of praise amid affliction, *vv.* 3—7; prompted by recent peril and deliverance, *vv.* 8—11.

1, 2. Cp. 1 Cor. i. 1f. The movements of *Timothy* during the three months between the writing of the First and Second Epistles are uncertain. Not later (see 1 Cor. iv. 17) and perhaps rather earlier than he wrote the First Epistle, Paul sent (Acts xix. 22) Timothy to Macedonia; with instructions to go on to Corinth if he could, of which however (1 Cor. xvi. 10) Paul was uncertain. We now find Timothy with Paul in Macedonia. But Paul's anxiety (ii. 13, vii. 5) makes us quite certain that before his own arrival in Macedonia and his meeting with Titus Timothy had not brought him tidings about the reception of the First Epistle by the church at Corinth. Now the warmth of the Second Epistle suggests that it was written very soon after the arrival of Titus: and its silence about the coming of Timothy makes it unlikely that he arrived from Corinth with Titus or between the arrival of Titus and the writing of this letter. Consequently, either, contrary to Paul's expectation, Timothy arrived at and left Corinth before the First Epistle; or he was, for reasons unknown to us but easily conceivable, unable to go there. In either case, we have no certain indication whether Timothy remained in Macedonia till Paul's arrival; or returned to Paul before he left Ephesus, was with him there during the tumult, and went with him to Troas and to Macedonia. But this latter supposition would more easily account for the absence (except i. 19) of any further reference to Timothy in this Epistle. Doubtless he was with Paul when Titus arrived. And his close connexion with the founding of the church at Corinth (i. 19, Acts xviii. 5) accounts sufficiently for the presence of his name here, supporting the apostle's earnest pleading.

The church: see 1 Cor. i. 2. *Of the saints which there are etc.;* asserts the existence of Christians in various parts of *Achaia.* See Rom. xv. 26. *In the whole of Achaia:* parallel with 'every place belonging to them and to us,' 1 Cor. i. 2. *Grace etc.:* Rom. i. 7.

3, 4. This Epistle, which more than any other bears marks of heavy trial, begins (cp. Eph. i. 3, 1 Pet. i. 3) with an outburst of praise. For the trials did but reveal the *compassions* of *God.* Moreover, Paul writes under influence of the good tidings which had just relieved his anxieties about his readers. *God, the Father etc.:* Rom. xv. 6. *The compassions:* as in Rom. xii. 1 Instead of speaking, as we should, of 'the compassion of God' as an abstract principle, Paul speaks of its various concrete manifestations. These reveal the essential nature of the great Father and are therefore taken up into His Name. So also the *encouragement* (see under Rom. xii. 1) which *God* ever gives. Cp. Rom. xv. 5. *Every encouragement:* meeting us whenever our hearts would sink or our ardour flag. Touching every element of *our affliction* God speaks to us from time to time words of exhortation and comfort, with the definite purpose *that we may* have words of encouragement even for those weighed down by *every* kind of *affliction.* Cp. 'in everything afflicted,' iv. 8, vii. 5. *By means of etc.;* states in full, for emphasis, a truth already implied in the foregoing words, viz. that the comfort we receive from God is specially designed to be in our lips a means of comfort to others.

5. *Cause* of the encouragement, and of the affliction which made it needful. The latter is in essential relation to the agony *of Christ* on the cross; and the former comes *through Christ. Abound:* Rom. iii. 7. In consequence of *the sufferings of Christ* similar sufferings fall in abundance upon Paul and his companions, arising from the same causes and working out the same glorious purposes. Cp. Ph. iii. 10, Col. i. 24; Mk. x. 38. Had not Christ died, Paul would not now be in constant deadly peril. *Us:* Paul, Timothy, and perhaps others. In his sufferings Paul was not alone. *Through Christ:* Rom. i. 5. This remarkable verse teaches emphatically that the pain inflicted upon Christ's people for His sake is a natural and necessary outflow of His own painful death. And this mysterious relation of us and Him implies that *through Christ* comes our encouragement also. Our sorrow and our joy have thus their *cause* in His death and resurrection.

6. Not only is encouragement given to Paul in order that thus he may be able to *encourage* others; but for this very end, and for the consequent *salvation* of those whom he encourages, come both his affliction and his encouragement. *On behalf of your encouragement:* 'in order that by suffering we may learn, as none but sufferers can, the worth of that consolation which God provides for all who suffer; and may convey this consolation to you.' This implies that Paul's hardships were not mere inevitable results of blind forces or of the malice of bad men, but were sent by God with a definite purpose of blessing. Cp. Jno. xi. 4. All Christian *encouragement* is designed to lead to the *salvation* (Rom. v. 9) of those encouraged, by prompting them to persevere to the end. Without such encouragement they might fall and perish. This reveals the greatness of the purpose, viz. his readers' eternal life, for which the afflictions were sent to the apostle and his companions.

Verse 6*b* repeats the teaching of *v.* 4, to develop it. *On behalf of your encouragement:* exactly as above. *Which is effective:* literally 'which inworks itself.' It produces results. *In endurance etc.*] The encouragement works out *perseverance*, (see under Rom. ii. 7,) and *amid* this produces the further result of salvation. *The same sufferings:* and therefore needing the same encouragement. They suffered, or were exposed to, persecution and other hardships arising from *the same* causes and working out the same purposes as the *sufferings* of Paul. Cp. 1 Th. iii. 3, 2 Th. i. 4. And, in order that he might prepare them to endure these afflictions, Paul received encouragement from God. Ability to encourage and thus save others, though not the only purpose, is a real and definite and very glorious purpose, of suffering. By it we become, through the encouragement God gives, able to bless and perhaps to save others.

7. A result of Paul's affliction and consolation. He is quite sure that his good hope of his readers' final salvation will be realised. *Knowing that etc.:* Rom. v. 3: good reason for this confidence. *As . . . . . so:* cp. *v.* 5: *sufferings* and *encouragement* go together. Paul's readers suffer, as he does, for Christ's sake: accordingly, the encouragement he has, belongs equally to them. For them as for him are all the truths which lift him above the hardships of his lot and give him courage and perseverance in Christian enterprise. And *knowing* this, he has a *firm hope* that they, supported by the encouragement which gives him daily victory, will themselves persevere and be finally saved

Thus Paul explains *v.* 4, which prompted the shout of praise in *v.* 3. Both his sufferings and his consolation come through Christ, who Himself suffered. His affliction is designed to enable him to comfort and save others: his encouragement is designed not only for himself but for others who suffer as he does. And a result of his affliction and consolation is that he has a firm hope that his readers will, in spite of all enemies, obtain final victory. For, though they suffer as he does, they have the help in suffering which he has proved to be sufficient. Thus, as in Rom. v. 3f, affliction works out endurance and hope.

8, 9. Paul now accounts for his exultant praise and for the mention of his affliction, by telling of a deadly peril from which he has been lately rescued. It is to sympathising *brothers* that he tells the story. *Asia:* the Roman province of which Ephesus was capital, 1 Cor. xvi. 19, Rom. xvi. 5. A *burden* was crushing them immeasurably *beyond* their *power* to bear. *So that we etc.:* measure of the greatness of the burden. They were brought into a position in which their path was so completely hedged up that there was, to human sight, no way of escape *even for life.* Verse 9 is the very opposite of having a way of escape. [The perfect tense, poorly rendered *we have had*, recalls the abiding effect of the inward sentence.] *The sentence:* more correctly, *the answer.* Contemplating their circumstances they asked themselves whether life or death stood before them. And *the answer* they were compelled to give in the inmost chamber of their hearts, the sentence touching their own prospects which in that inner court they were themselves compelled to pronounce, was that *death* was before them. *That we should not be etc.:* purpose of God in bringing them into this position of utter helplessness, viz. that they should have no confidence in themselves, but should put their trust in Him. And so terrible was their position that no power could save them but that of Him (cp. Rom. iv. 17) *who raises the dead.* Henceforth they were to lean only upon the arm of omnipotence.

10, 11. *Out of* the hand of *death:* who stood before them in *so great* power. Cp. xi. 23. *Rescued us:* by some human instrumentality, or concurrence of events, unknown to us. *And will rescue:* confident hope in face of many perils still threatening them. *In whom etc.;* dwells upon and develops *will rescue.* Paul's expectation of deliverance is trust in God. *Will still rescue:* all future deliverance being a continuation of that already experienced. *While you also etc.:* ground of Paul's

hope, and a condition of future rescue, viz. that his readers pray for him. 'By joining with us in our *prayer* for our deliverance, *you* are *working* both *with us* and for us. And *while you* do this, we expect deliverance.' *You also:* suggests that others are doing the same. *That from many etc.:* purpose to be attained by rescue in answer to these many prayers. *From many* upturned *faces* of those who have prayed for Paul's deliverance and whose prayer has been answered, will praise be given to God. *Faces:* a graphic picture of men in prayer looking up to God. *Gift-of-grace:* Rom. i. 11. Paul will be rescued by the undeserved favour of God, *by means of* the *many* of whose prayers his rescue is the answer. Consequently, *from many* upturned *faces* of those who have prayed, will *thanks be given on behalf of* Paul. 'God will save us because you are praying for us. And He makes our deliverance conditional on your prayers in order that the favour shown to a few men may call forth gratitude and thanks from many by whose prayers this favour has been obtained.' This is a courteous acknowledgment that the Corinthian Christians are praying for Paul, that their prayers have power with God, and that his deliverance will evoke their praise to God. It is also a covert request for their prayers. Cp. Rom. xv. 30; Eph. vi. 19, Col. iv. 3, Ph. i. 19, 2 Th. iii. 2. All this is the more appropriate because of the reproof in the First Epistle.

These verses reveal not only the terrible peril to which Paul had been exposed but its very deep impression upon him. In them we trace a dark shadow of death cast over him, a strong natural recoil from death, and firm confidence in God for future deliverance developed by this unexpected deliverance. It would seem that even in a life of peril this peril in Asia had marked an era.

It is impossible now to determine the connexion between the tumult of Acts xix. and the peril recorded here: nor are we quite sure that the latter was at Ephesus. But each account confirms the other. For the selfish hostility of Demetrius and his companions, prompted as it was by monetary interests at stake, and the ease with which the mob was collected, are enough to account for the deadly peril referred to here. This hostility would be not appeased but exasperated by the dispersal of the mob. And we can well conceive it prompting some immediate and desperate and well-planned attempt to kill the apostle and his colleagues. That Paul felt his danger, is proved by his

sudden departure (Acts xx. 1) from Ephesus; whereas, a short time earlier, the number of his opponents had been (1 Cor. xvi. 9) a reason for remaining.

We have seen that it is not unlikely that Timothy was at this time with Paul, and shared his peril. If so, the word *us* would (cp. *v.* 1) include him; and possibly other companions of Paul. It reminds us that in these perils the apostle was not alone. Possibly it was at this time that Aquila and Prisca (1 Cor. xvi. 19, Rom. xvi. 4) saved his life at the risk of their own.

SECTION II.

PAUL'S REASON FOR NOT COMING TO CORINTH.

CH. I. 12—II. 4.

For this our exultation is the witness of our conscience that in holiness and sincerity of God, not in fleshly wisdom but in the grace of God, we have behaved ourselves in the world and especially towards you. [13] *For no other things are we writing to you except what you read, or indeed acknowledge, and I hope that to the end you will acknowledge,* [14] *according as also you have acknowledged us in part; because a ground of exultation to you we are, as also you to us, in the day of our Lord Jesus.*

[15] *And with this confidence I wished to come first to you, that you might have a second grace;* [16] *and through you to pass on into Macedonia, and again from Macedonia to come to you, and by you to be sent forward to Judæa.* [17] *While wishing this then, do you infer that I acted at all with levity? Or, the things which I purpose, is it according to flesh that I purpose them, that there may be with me the Yes yes and the No no?* [18] *But faithful is God that our word to you is not Yes and No.* [19] *For, God's Son, Christ Jesus, who among you through us was proclaimed, through me and Silvanus and Timothy, did not become Yes and No, but in Him there has come to be Yes.* [20] *For, so many promises* as there are, *in Him is the Yes, for which cause also through Him* is *the Amen, for glory to God through us.* [21] *And He who confirms us with you for Christ, and has anointed us,* is *God;* [22] *who also sealed us, and gave the earnest of the Spirit in our hearts.*

[23] *And for my part I call upon God as witness upon my soul that it was to spare you that I did not come again to Corinth.* [24] *Not that we are lords of your faith: but we are joint-workers of your joy. For by faith you stand.* [1] *But I determined this with myself, not again with sorrow to come to you.* [2] *For, if it is I that make you sorrowful, who then is it that makes me glad, except he that is made sorrowful through me?* [3] *And I wrote this very thing, lest having come I should receive sorrow from those from whom I must needs rejoice; being confident about all of you that my joy is that of you all.* [4] *For out of much affliction and constraint of heart I wrote to you amid many tears, not that you may be made sorrowful, but that you may know the love which I have the more abundantly towards you.*

From § 2 we learn that at first Paul intended to go direct by sea from Ephesus to Corinth, then to Macedonia and back to Corinth, and then to Judæa. This purpose he had already abandoned when he wrote 1 Cor. xvi. 5ff. And the earnestness of his self-defence in *v.* 23 suggests that its abandonment had been quoted against him by enemies at Corinth as a mark of levity or guile. For his defence against this charge, he prepares the way by appealing in *vv.* 12—14 to his conduct at Corinth: he then meets it expressly by appealing in *vv.* 15—22 to the Gospel he preached; and by explaining in *vv.* 23—ii. 4 his real motive.

12. Ground of Paul's confidence that he shall have the effective prayers of his readers, viz. his conduct towards them. *This our exultation:* the joyful expectation just expressed. *Is the witness etc.:* the strongest possible way of saying that Paul's joyful confidence is an immediate outflow of his *consciousness* (see 1 Cor. viii. 7 and Rom. ii. 15) of having lived a holy and pure life at Corinth. Verse 11, in which this confidence found utterance, is a voice of his *conscience* bearing *witness*. *In holiness:* with a constant aim to work out the purposes of God. See note, Rom. i. 7. *Sincerity:* as in 1 Cor. v. 8. *Of God:* wrought and given by God. Cp. 'peace of God,' Ph. iv. 7. *Fleshly wisdom:* a faculty of choosing the ends and means best fitted to satisfy the desires, and supply the needs, of the body. Cp. Jas. iii. 15. See note, 1 Cor. iii. 4. Such wisdom takes into account only those ends and means which the eye can see and the hand can grasp. *In the grace of God;* expounds *of God*

above. Paul's heart tells him that he has acted with pure loyalty to God, not on principles which are wise from the limited point of view of the present bodily life: but he remembers that his *holiness* and *sincerity* are gifts to him of the undeserved favour of God. Cp. 1 Cor. xv. 10. And he has acted thus even *in the* present wicked *world*. *Especially to you:* giving them during his long intercourse (Acts xviii. 11) abundant proof of the principles which guide him.

13, 14. *No other things:* in *writing v.* 12 he means nothing more than they *read* in the plain meaning of his words, *or* than they already *acknowledge* to be true. His words have no hidden meaning. *To the end:* as in 1 Cor. i. 8. *As also etc.:* courteous acknowledgment that all the recognition Paul hopes for in the future he already has. *In part:* either a partial recognition by the whole church, or a recognition by a part of the church. Probably the latter, in accordance with the severe censure of DIV. III. *Because a-ground-of-exultation to you etc.:* a fact justifying the foregoing words. Just as the Corinthian Christians, who are a result of Paul's toil and a proof of the power of the Gospel, call forth in him joyful confidence in God, so Paul, as a great monument of the grace of God, calls forth in their hearts a similar confidence. *In the day etc.:* 1 Cor. i. 8: suggested probably by *you to us*, (Ph. ii. 16, 1 Th. ii. 19,) but embracing also *we are to you*. They who save a soul from death lay up for themselves joy in that Day when the light of eternity will reveal the true value of a soul. And the same light will reveal the true grandeur of the heroes of the church, and thus increase the joy of those who have been associated with them on earth. Paul declares that, just as he already possessed in his readers that which would be a joy to him in the day of Christ, so they regarded him. This justified him in saying that they had already recognised the truth of his words about himself in *v.* 11. Thus *vv.* 12, 13 support *v.* 11.

Notice how wisely and lovingly Paul approaches his defence of himself in *vv.* 15—22. He appeals to his readers' sympathy, by speaking of his great peril and its effect upon him. He wins their confidence by saying that he expects to be saved from future peril because they are praying for him. This reliance upon their prayers he justifies by saying that it is the voice of his conscience, of that faculty in man which knows the secrets of man's heart, declaring that he has acted towards the Corinthians as a man of God. For such a one, and one intimately associated

with themselves, they cannot but pray. This testimony about himself Paul supports by saying that he means only what he says, and that his readers' exultation about him, an exultation which looks forward to eternity, is a proof that they recognise the truth of his words.

15, 16. The change from 'we,' 'us' to *I* (to be noted carefully throughout the Epistle) marks a transition to matters pertaining only to Paul after matters pertaining to his helpers, especially Timothy who joins in this letter and who shared his labours at Corinth and his perils in Asia. *First to you:* before going to Macedonia. Verse 17 suggests that the apostle's change of purpose had brought against him a charge of carelessness or vacillation, against which in *v.* 15 he begins to defend himself. *Grace*, or *favour*, i.e. from God: cp. 'gift-of-grace,' Rom. i. 11; also xv. 29. Through Paul's visit God's favour will reach and bless his readers. *A second grace:* a second visit, i.e. one visit on the way to Macedonia and one on the return journey. *And through you etc.:* continuation of Paul's wish. *To be sent forward etc.:* the same wish is expressed in 1 Cor. xvi. 6. This purpose to go to Judæa agrees with Acts xix. 21. From 1 Cor. xvi. 6 we learn that from some cause unknown to us uncertainty about it afterwards arose. But it was accomplished: Acts xxi. 15. To this plan of travel Paul was prompted by his *confidence* that he is to his readers a ground of exultation and that to the end they will recognise the godliness and purity of his conduct. He wished to see them as often as possible, and to have their assistance for his journey to Judæa.

17. Paul comes now to the charge against himself based on the foregoing purpose. Consequently, this purpose, afterwards abandoned, must have been in some way, possibly in the lost letter, (1 Cor. v. 9,) made known to the Corinthians. *With levity:* hastily forming a purpose, and caring little whether it was accomplished. *Or etc:* another possible supposition. Paul answers his first question touching one special case in the past, *I acted*, by asking a second question about an abiding principle of his life, *I purpose*. *The Yes, yes and the No, no:* emphatic assertion and emphatic denial of the same thing, of which one or other must necessarily be deliberate falsehood. *According to flesh:* see Rom. i. 4. If Paul makes directly contrary statements about his own purposes, his purposes must, since the Spirit of God is the Spirit of the Truth, be prompted by considerations drawn from the present bodily life.

But, of such considerations, his whole career of hardship and peril was an evident and utter trampling under foot. It was therefore impossible for him to say one thing and mean another; and equally impossible to form a careless purpose. *May be with me:* graphic picture of the inconsistency of *Yes* and *No* dwelling together in a man like Paul. This inconsistency is represented as an aim which Paul is supposed deliberately to set before himself, and for which he sinks down to worldly motives. For without such motives he could not be guilty of the insincerity with which he was charged.

18—20. Solemn answer to the foregoing questions, followed by proof. *Our word:* of Paul and his colleagues, for all whom holds good Paul's reply to a charge made against himself alone. *Our word*, not 'words;' puts together in one category all they say and write, including the Gospel. This all-embracing *word* is not contradiction, but harmony. Of this, the trustworthiness of *God* is a pledge. Cp. 1 Cor. i. 9. For we cannot conceive that God who claims implicit belief would send, and attest by miraculous powers, untruthful ambassadors. Of *v.* 18, *v.* 19 is proof. See under *v.* 22. *God:* placed before *Son* for emphasis, and taking up *faithful is God.* The full title of *Christ* is emphatic. *Among you through us:* by the agency of Paul and his colleagues the incarnate Son of God was first proclaimed at Corinth. *Through me etc.:* exact specification of *us.* Notice the agreement with Acts xviii. 5. *Silvanus:* in Acts, Silas: a prophet, and leading man in the church at Jerusalem, sent by that church to Antioch as bearer, in company with Paul and Barnabas, of the decree. After preaching for a time at Antioch and then returning to Jerusalem, he went with Paul on his second missionary journey. He and Timothy remained behind when Paul left Berea suddenly, but rejoined him at Corinth. See Acts xv. 22, 32, 40, xviii. 5. With this last verse agrees 1 Th. i. 1, 2 Th. i. 1. Whether 1 Pet. v. 12 refers to the same man, we do not know: or why he disappears so suddenly and at the same time both from the Book of Acts and from the Epistles of Paul. *Did not become;* i.e. prove itself to be. *The Son of God*, whose advent as *Jesus*, the *anointed* King, Paul proclaimed at Corinth, and who is Himself the Word of God, did not prove Himself to be a self-contradictory word. *In Him there has come to be*, in a sense unknown before, assertion; viz. the unwavering promise of God. This is explained and proved in *v.* 20. *In Him is the Yes.* Christ incarnate was a solemn and costly

declaration by God that He will fulfil every one of the ancient promises, a declaration not admitting denial or doubt. *The Amen:* Rom. i. 25: the expression of man's faith that the promise will be fulfilled. Since *in* Christ God reasserts the old promises, *also through* Christ men believe them, and shout *Amen*. *Through us:* by whose preaching *the Amen* has risen from the lips of many who never spoke it before. And this has been in order that *glory* may come *to God*, i.e. that His grandeur may shine forth and thus elicit admiration from men. Cp. Rom. xv. 7, 9. *Through us;* keeps up the connexion between the Gospel and Paul, and is thus parallel to the same words in *v.* 19.

21, 22. The source in God of that stability of Paul's character which excludes the possibility of levity or deception. We are thus led back to the faithfulness of God (*v.* 18) with which the argument began. *Confirms us:* gives to us an immovable Christian character. So 1 Cor. i. 8, Col. ii. 7, Heb. xiii. 9. Of such character trustworthiness is an essential element. *With you:* courteous recognition that the readers have or may have the same stability. *For Christ;* who is the aim of all Christian excellence. In all our relations to Christ God makes us stable. *And has anointed us:* formal installation into a sacred office. So Lk. iv. 18, Ex. xxviii. 41, 1 Sam. x. 1, xvi. 13, 1 Kgs. xix. 16. It recalls the divine authority of these heralds of Christ. *With you* is not repeated: for the readers did not hold the same sacred office. *Sealed us*. See Rom. iv. 11, 1 Cor. ix. 2, Rev. vii. 3, Jno. vi. 27. God had not only formally installed them in the office of herald but had *also* put a visible mark upon or in them as specially His own. What the *seal* was, he need not say. The following words sufficiently suggest it. Cp. Eph. i. 13, iv. 30. The Holy Spirit given to Paul and his colleagues was a divine mark, visible to himself and in some measure to those who knew him, that they belonged to God. Nay more. *The Spirit in their hearts* was an *earnest* of the good things for which they were sealed. *Earnest:* English rendering of a Hebrew word (used in Gen. xxxviii. 17) which through Phœnician sailors passed into Greek and Latin, denoting a sum of money paid at the time of purchase as pledge of the whole price. *The Spirit in the hearts* of believers is the beginning and pledge of future blessedness. Cp. 'first-fruit of the Spirit,' Rom. viii. 23. Day by day God *confirms* them, ever increasing their firmness: once for all He *anointed* and *sealed* them, and *gave* to them *the Spirit*.

Review of **18—22.** The questions of *v.* 17 were their own

answers. For, evidently, Paul's purposes were not prompted by the present bodily life. But he thinks fit to record an emphatic denial followed by proof. And his denial covers everything said to his readers from time to time by himself and his colleagues. In proof that their word was not contradictory Paul reminds his readers that Jesus Christ, the Son of God, who had become known to them through the agency of himself and his helpers, was Himself the solemn and unwavering voice of God to man, and had proved Himself to be such to the Corinthians. In Him every one of the old promises was reaffirmed, in a manner which called forth the response of faith. And at Corinth this response had been elicited by Paul's agency, for the glory of God. To the office of herald he and his companions had been anointed by God and in their hearts they bore the proof and pledge that they belong to Him and are heirs of infinite blessing. And Paul acknowledged that the unwavering stability which gave them a right to claim the confidence of their converts was God's work in them day by day. Now, could it be supposed that heralds, to whom had been committed the proclamation of this unfailing word of God, could themselves be guilty of vacillation and deception? The dignity of the office in which God has placed them forbids the thought.

This argument warns us not readily to charge with frivolous or selfish motives those who bear, in the success of their Christian work, a visible mark of God's approval and support. And it is a warning to all engaged in such work, to speak and act, by exact truthfulness and by fulfilling all their promises as far as they can, worthily of Him whose sure word they proclaim as the ground of all our hope and the source of our life.

23. After showing in *vv.* 18—22 how inconsistent with the Gospel he preached amid God's evident approval and help would be a worldly change of purpose, Paul will explain in *vv.* 23—ii. 4 his real motive for the change. *I for my part:* about Paul alone, in contrast to the foregoing general statements. See *v.* 15. The solemn earnestness of the appeal implies that on the ground of his delay in coming to Corinth a serious charge had been brought against the Apostle. Cp. i. 17; 1 Cor. iv. 18. *Upon my soul:* as in Rom. ii. 9. Laying open the seat of life to be smitten if he speak falsely, Paul appeals to God. In delaying his visit he was *sparing* them the punishment which, had he come, he would have been compelled to inflict. Cp. 1 Cor. iv. 21. Instead of punishing, he

wrote (ii. 3) the First Epistle. *Come again;* implies, taken with ii. 1, that between the departure recorded in Acts xviii. 18 and the writing of the First Epistle Paul had visited Corinth; and places the unrecorded visit in some relation to that which Paul now proposes. See under ii. 1.

24. A corrective to *v.* 23. By using the word 'spare,' which implies authority to punish, Paul does not mean that he can control their *faith*, and thus cut them off from Christ. In spite of all he can do, his readers may still take hold of Christ by faith and thus obtain eternal life. This ought never to be forgotten by those who pronounce an ecclesiastical sentence. *But joint-workers etc.:* Paul's true relation to his readers, and a reason for 'sparing' them. He was working *with* them and was thus working out *joy* for them. For all growth in the Christian life, in both individuals and communities, is an increase of joy. Only as a means of greater joy ought Christ's servants to inflict pain; and therefore as little pain as possible to attain this end. This being Paul's mission, he delayed his visit to Corinth. For, had he come sooner, he would have been a messenger of sorrow. And he preferred to give pain by a letter rather than by a personal visit. *By faith you stand;* justifies *not lords etc.* Open as they were to censure, they yet maintained, though imperfectly, their Christian position; and this by their belief of the words of Christ. And the dignity of their position he cannot forget, even while using words of authority.

II. 1, 2. Paul will now show how his delay was designed to spare his readers. *I determined:* as in 1 Cor. ii. 2. *For myself:* i.e. saving himself sorrow by sparing them. *With sorrow:* which he will inflict, as proved by *v.* 2. *Again with sorrow;* can only mean a second painful visit. For this only will account for the prominent and emphatic position of *again*. Otherwise this word is quite needless. For, since Paul has already been at Corinth, to go there now is necessarily to go again. Whereas *again with sorrow* has almost tragic force. Paul remembers a former sad visit; and fears that his next will be the same. This former visit cannot have been his first, recorded in Acts xviii. 1: for then there was no church at Corinth to whom or from whom he could give or receive sorrow. It must therefore have been a visit not mentioned in the Book of Acts. See further under xiii. 2. For the foregoing decision *v.* 2 is a reason, betraying Paul's earnest love for his readers. To give them sorrow, is to inflict sadness upon the only persons

who are a joy to himself. In other words, he has no human joy except the fellowship and love of his converts; and therefore cannot lightly make them sad.

3, 4. To Paul's resolve (*v.* 1) *v.* 3*a* adds what he actually did to accomplish it. *This very thing:* his First Epistle, which in thought now lies before him. *Lest having come:* he wrote instead of coming. *I should have sorrow:* in contrast to 'makes you glad' in *v.* 2. *I must needs etc.*] To rejoice in his converts was to Paul an absolute necessity. Cp. 1 Th. iii. 8, 'we live if you stand in the Lord.' *Being confident etc.:* a confidence which moved him to write instead of incurring the risk of a painful visit. To avoid what his confidence in his readers tells him would be sorrow to them as well as to himself, he wrote instead of coming. *All of you:* even the erring ones, who in their heart of hearts loved Paul. *Out of much affliction etc.:* state of mind which moved him to write, given in support of the just mentioned aim of his letter. His sorrow and tears prove the purity of his motive. *Constraint:* cognate with 'holds fast' in v. 14. A great burden resting upon his heart, and holding him as if in bonds, forced him to write. There is nothing to suggest a reference here to anything except the First Epistle. For its tone is condemnatory almost throughout. Would that all Christian reproof had a similar motive! *Amid many tears:* interesting mark of the intensity of the apostle's feelings, and a close coincidence with Acts xx. 19, 31. *That you may be made sorrowful:* an evitable and foreseen result of the letter, but *not* its aim. Love to the Corinthians moved him to write and guided his pen. And he wrote that his love might reveal itself to them. *Specially towards you:* as in i. 12. As he writes to, and thinks of, them, he feels how specially dear to him are his converts at Corinth.

With *vv.* 1—4 agrees 1 Cor. xvi. 5, which shows that while writing the letter Paul had already given up his purpose of coming direct to Corinth.

From *vv.* i. 23—ii. 4, and from this whole epistle more than any other, we gain an insight into the inner life of Paul. Little did we think as we read his former letter and felt the severity of its indignant reproofs that it was prompted by deep sorrow and moistened with tears.

While purposing to come direct to Corinth Paul received bad news about the state of the church. Perceiving that to come now would be a visit of sorrow, not to himself only but to them,

he resolved to delay his visit. And, while thinking of punishment, he remembers that, apart from anything he can do, his converts at Corinth can and do take hold of Christ by faith, and thus maintain, in spite of many imperfections, their place in the family of God. His work is simply to increase their joy. Already he has come once to Corinth as a bearer of sorrow; and he does not wish to do so again. And for this he has a personal motive. To grieve them is to cast a shadow on the only earthly source of joy to himself. To avoid this he wrote to them, moved by an assurance that in writing he was seeking the joy both of himself and them. The burden of heart which moved him to write and the tears which fell as he wrote testify that he had no other motive, and that his letter was an outflow of his special love to his converts at Corinth.

SECTION III.

HE REQUESTS THEM TO RECEIVE BACK THE EXCOMMUNICATED PERSON.

CH. II. 5—11.

Moreover, if any one has caused sorrow, not to me has he caused sorrow, but (in part, that I may not press heavily) to all of you. [6] *Sufficient for the such man is this punishment, that* inflicted *by the more part:* [7] *so that on the contrary for you rather to show favour and encourage, lest by his more abundant sorrow the such man be swallowed up.* [8] *For which cause I exhort you to confirm towards him love.* [9] *For to this end also I wrote, that I may know the proof of you, whether in reference to all things you are obedient.* [10] *And to whom you show any favour I also* do. *For I also, the favour which I have shown, if I have shown any favour,* it is *because of you, in the presence of Christ,* [11] *that we may not be over-reached by Satan: for of his thoughts we are not ignorant.*

In saying (i. 23) that he delayed his visit to Corinth in order to spare his readers, Paul doubtless thought chiefly of the immoral man whom in 1 Cor. v. 3f he bids them hand over to Satan, and of their guilty toleration of his sin. For to this case refers the severest passage in the First Epistle. Cp. vii. 12. About this man Paul has now something more to say.

5. *If any one:* delicate allusion to the excommunicated man. *Not to me.* The bitterness of spirit resulting from the spiritual injury caused by this man's sin fell not upon Paul but upon every member of the church. For all tolerated the offence (1 Cor. v. 2) and were therefore damaged by it. It is true that it gave Paul holy grief: but this, as not implying the deeper bitterness of spiritual injury, he leaves out of sight. *In part;* i.e. not quite full of sadness. This modifies *sorrow to all of you.* These words Paul inserts that he *may not,* by what he says here, *press heavily,* i.e. upon the guilty man. The strong words of 1 Cor. v. 1—5 might lead some to suppose that Paul looked upon the offence as a special sin against himself. He reminds them that the real injury was inflicted not upon himself but upon those who tolerated the crime. That he needs, in mercy to the guilty man, to modify these words, reveals how great was the injury inflicted by this one man upon the whole church.

6. *The such man;* points to a definite man, and takes into account all that he has done and is. *By the more part;* implies a dissenting minority. *This punishment,* was doubtless in obedience to Paul's command in 1 Cor. v. 1—5. Apparently, some deliberate opponents of the apostle had refused to concur in, and execute, the sentence. But the rest had in some way punished the offender. What *this punishment* actually was, and how far it went towards that prescribed by the apostle, viz. surrender to Satan, we do not know. But it was followed by genuine and overwhelming sorrow in the guilty man: and, this being taken into account, it was considered by the apostle to be *sufficient.* Probably, by quick and full repentance the sinning one saved himself from the full mysterious penalty. *So that etc.:* result and measure of this sufficiency. *On the contrary:* his total change calling for corresponding change in the action of the church. *Show-favour:* by forgiving him. Same word in *v.* 10 three times, also Eph. iv. 32, Col. iii. 13; in the same sense of forgiveness, i.e. favour towards those who have injured us. *More abundant sorrow:* which he will have if you refuse to forgive and *encourage* him. *The such man:* again substituted, in kindness, for the man's name. *Swallowed up:* nothing left of him. Same word in 1 Pet. v. 8, 1 Cor. xv. 54. *For which cause:* because the punishment already inflicted is sufficient, and to avoid this more abundant sorrow. *I exhort*] Laying aside his apostolic authority, he begs them to do it, that thus it may be their act as well as his. *To confirm:* to declare

formally and authoritatively that he is an object of their *love:* same word in Gal. iii. 15, and (LXX.) Gen. xxiii. 20.

9. Motive for 'confirming love.' *I also wrote:* viz. the First Epistle, as in *v.* 3. *The proof of you:* as in viii. 2, ix. 13, xiii. 3, Rom. v. 4. *Whether in reference to all things you are obedient:* an element of character which Paul wished to test. Notice the apostolic authority here assumed. To evoke, for his own satisfaction, his readers' loyalty to his authority, was one purpose of his former letter. To say this, is a quiet assertion of authority; and therefore supports the exhortation of *v.* 8.

10, 11. Paul supports his request still further by saying that if his readers in their favour forgive anything he seals their forgiveness with his own authority; thus expressing his confidence in their judgment. And this he confirms by saying that the pardon he has already granted was for their sakes, in the sight of Christ, and to save both himself and them from the greed of Satan. *Favour-I-have-shown:* viz. in *v.* 7 towards the excommunicated man. *If I have etc.:* modifies the foregoing words. Paul hesitates to say that he has forgiven. For this would imply an offence against himself; whereas he has said in *v.* 5 that the real injury was done not to himself but to those who tolerated the offender. *Because of you:* moved by desire for your good. *In the presence of Christ:* before whom, and to please whom, Paul acts and speaks. He forgives the excommunicated man and wishes to save him, lest *Satan* gain a victory, by robbing the church of a member and the apostle of a child in the Gospel. Thus *that we may not etc.* (cp. Eph. vi. 11f, 1 Pet. v. 8) expounds *because of you.* And while expounding it Paul puts himself among his readers as one who will suffer loss if the man be not saved. *Of his thoughts:* viz. his purpose to overreach the people of God. Paul's knowledge that Satan was planning their injury, a knowledge shared by others, moved him to take steps to guard against such injury. Of these steps, pardon of the notorious offender was one.

REVIEW. Paul's mention of the tears amid which he wrote his First Epistle prompts him to speak further about the saddest matter it contained. He reminds us that the injury which caused his tears was done, not to him, but to the whole church. The punishment inflicted, though all did not concur in it, is nevertheless sufficient; so that now it may give place to public and formal pardon and encouragement. Indeed, the erring man's deep penitence calls for this. While begging mercy for him,

Paul reminds us of his apostolic authority. He also expresses confidence in his readers' judgment by saying that he is ready to endorse at any time their forgiveness by his own authority, and that the forgiveness he has just pronounced is for his readers' good, to save them from the wiles of that enemy who, as all know, ever seeks to defraud the people of God.

Of the light shed by this section on the effect at Corinth of the First Epistle, further use will be made under vii. 16.

SECTION IV.

PRAISE FOR GOD'S MANIFEST APPROVAL OF HIS LABOURS.

CH. II. 12—III. 6.

Moreover, when I came to Troas for the Gospel of Christ, and a door was open to me in the Lord, [13] *I had no relief for my spirit, through my not having found Titus my brother: but I bade farewell to them and went forth into Macedonia.* [14] *But to God be thanks who always leads us in triumph in Christ, and makes manifest through us in every place the odour of the knowledge of Him.* [15] *Because a perfume of Christ we are to God, among those who are being saved and among those who are perishing:* [16] *to these, an odour from death for death; but to those, an odour from life for life.*

[17] *And for these things who is sufficient? For we are not, as the many are, huckstering the word of God, but as from sincerity, but as from God, before God in Christ we speak.*

[1] *Are we beginning again to commend ourselves? Or do we need, as some do, commendatory letters to you or from you?* [2] *Our letter you are, written in our hearts, known and read by all men:* [3] *being made manifest that you are a letter of Christ, ministered by us, written not with ink but with the Spirit of the living God, not in stone tablets but in tablets* which are *fleshen hearts.* [4] *A confidence of this kind we have through Christ in reference to God.* [5] *Not that of ourselves we are sufficient to reckon anything, as from ourselves: but our sufficiency is from God.* [6] *Who also has made us sufficient* to be *ministers of a New Covenant, not of Letter but of Spirit.*

12, 13. Further proof, after the necessary digression of *vv.* 5—11, of Paul's deep interest in his readers, shown in his movements after writing his First Epistle. This is followed by an assertion and proof and defence of the grandeur of his ministry, occupying ii. 12—vi. 10. See under vi. 10. *Having come to Troas;* agrees with Acts xx. 1, which says that after the tumult Paul left Ephesus for Macedonia. *Troas:* now Eski Stamboul or Old Constantinople, where there are considerable ruins: an important Roman colony on or near the site of ancient Troy, on the coast of Asia Minor and near the entrance of the Dardanelles. It was the chief landing place for those coming by sea from Macedonia to western Asia. Cp. Acts xvi. 8, xx. 6. *For the Gospel:* Rom. i. 1: i.e. to proclaim it. *Door being open*, or *standing opened:* as in 1 Cor. xvi. 9. The opportunity afforded at Troas was *in the Lord:* i.e. in relation to the Master Christ. Notice an important coincidence with Acts xx. 7ff, where, though we have no account of Paul's previous preaching at Troas, (cp. Acts xvi. 8, xx. 1,) yet on his return after visiting Macedonia and Corinth we find Christians at Troas with whom he celebrates the Lord's Supper. These were probably, in whole or part, a result of labours at the time referred to here. We must therefore suppose that after the tumult at Ephesus Paul went to Troas, with a view to preach the Gospel there; and found an abundant opportunity of doing so. *To my spirit:* as in vii. 13, 1 Cor. xvi. 18. *Had no rest:* cp. and contrast vii. 5. *Titus my brother;* suggests the special relation of Titus to Paul as colleague in apostolic work. This trouble *at not finding Titus* suggests that he had been directed to rejoin Paul at Troas; and implies clearly that Paul expected him to bring news about the Corinthians. See note under ix. 5. The expected meeting at Troas was prevented either by Paul's earlier arrival owing to the tumult, or by some delay of Titus. *Bid farewell;* suggests reluctance to leave Troas. *To them:* to the converts at Troas. All details about them are unknown to us.

Notice the vivid picture in *vv.* 12, 13 of Paul's deep anxiety about his readers' spiritual welfare. He has come to the important city of Troas to proclaim there the good news about Christ; and finds a way open to do so. But he cannot preach. For his spirit is ill at ease, waiting eagerly for tidings about his beloved children at Corinth. Drawn by this intense desire he bids adieu to some at Troas who would gladly keep him, and once more crosses the blue Ægean to Europe This anxiety

suggests the greater importance, recognised by all true evangelists, of securing old converts than making new ones.

14*a*. In Macedonia Paul met Titus, (vii. 6f,) and received from him most gratifying news about the effect of his First Epistle. And we cannot doubt that this caused really the joy which finds utterance here. But instead of mentioning these tidings Paul begins a long digression (ii. 14—vi. 10) about the grandeur of his work. This suggests that the good news received in Macedonia revealed to Paul's mind and heart the success and grandeur of his work as a whole, and thus called forth his *thanks to God*. Hence the word *always*, in emphatic prominence. The Greek word *Thriambos*, rendered here *triumph*, denoted originally a hymn sung in those festal processions to the honour of the god Dionysus which were so common in ancient Greece. But in this sense it is found, in all extant Greek literature, perhaps only once. It is, however, found some four times as an epithet of the god to whom the hymns were sung. It was also the usual Greek equivalent for the Latin word *triumph*, the technical term for the military processions in which illustrious conquerors, accompanied by their soldiers, captives, and booty, entered in state the city of Rome and marched to the Capitol. Cp. Polybius, bk. vi. 15. 8, iv. 66. 8, xvi. 23. 5; Plutarch, *Pompey* xlv. 14, subst. six times, verb three times; Josephus, *Wars* bk. vii. 5. 3, 4, 7. This use of the word suggests that it had been used not only for the hymn sung to Dionysus but for the procession in which it was sung. But of this use no example is extant. In later ages, when both pagan festivals and Roman triumphs had passed away, the word was used for any public procession. It is difficult to say to what extent details of a Roman triumph or of a pagan festival * were present to Paul's mind when writing these words. But in any case the two kinds of triumph had enough in common to link with these words a definite idea. And the Roman triumph suggests a good meaning here. Paul thinks of his life of wandering and hardship, driven from Ephesus by a tumult and from Troas by anxiety about the Corinthians. But he remembers that, just as in Roman triumphs the long and sad train of captives and booty revealed the greatness of the victory and the victor, so his own long and weary wanderings over sea and land revealed the grandeur of God. Cp. Polybius, bk. xvi. 23. 5: "And, when he entered the city in triumphal procession, then

* See an interesting paper by G. G. Findlay in *The Expositor*, vol. x. p. 403.

even still more, being reminded of their former dangers by sight of those led along, their emotions were aroused both of thanks to the gods and of goodwill towards the cause of so great a change." Perhaps Paul's words were suggested in part by remembrance, ever present to him, of his former hostility to God. As a captive he is led along. And his absolute submission, shown in his apostolic work, reveals the completeness of the victory of Him against whom Paul once fought. That his march in the train of his conqueror was with a song of praise to the conqueror, is explained in the words which follow. *In Christ:* as the cause, the aim, the director, and the encompassing element, of all his journeys.

14*b*, Explains 'leads in triumph,' and accounts for Paul's 'thanks to God.' *Odour:* Jno. xii. 3, Eph. v. 2, Ph. iv. 18: any kind of scent. *Manifest:* set conspicuously before men. See under Rom. i. 19. *Knowledge of Him:* of Christ, as proved by 'perfume of Christ' in *v.* 15. This *knowledge* of Christ is an *odour* which, by leading Paul along in triumph, God *manifests*, i.e. presents to men's minds. We may conceive the triumphal procession accompanied by incense-bearers, and revealing its approach by the perfume scattered around. So Paul's presence, wherever he went, made Christ known, as it were silently and invisibly but pervasively, to those among whom he moved. And that he was a means *through* which God made Christ known to men, to be their eternal life, filled his lips, even amid weariness and anxiety, with 'thanks to God.'

The two parts of this verse present two aspects of Paul's life. He was both well known and unknown. Before the eyes of men the once-proud Pharisee walked, a conspicuous token of the victory and majesty of God; meanwhile imparting unobtrusively to those ready to receive it, the life-giving knowledge of Christ.

15, 16. A fact which explains and justifies the assertion of *v.* 14*b*. *Perfume of Christ:* something revealing, as perfumes do, the nature of that from which it proceeds; and therefore practically the same as 'odour of the knowledge of Him,' but adding to it the idea of pleasantness *to God*. Similarly, the self-sacrifice of Christ (Eph. v. 2) and the money given by the Philippians to Paul (Ph. iv. 18) were 'an odour of perfume.' Same words in Lev. i. 9, 13, 17, etc. Wherever Paul went he presented unobtrusively to men around the know-

ledge of Christ, and thus pleased God. He was, therefore, himself *a perfume of Christ to God*. For through his life and work shone the glory of Christ. And this, both when surrounded by those who accept Christ and are thus in the way of salvation and by those who reject Him and are thus perishing. See under 1 Cor. i. 18. For in each case his word is acceptable to God, as accomplishing a divine purpose. In *v.* 16 Paul lingers on these contrasted cases, and explains more fully the meaning of his solemn words. *Odour:* more appropriate to the word *death* than is 'perfume.' *From death for death:* (cp. Rom. i. 17:) a scent proceeding *from*, and thus revealing the presence of, *death;* and, like malaria from a putrefying corpse, causing *death*. Paul's labours among some men revealed the eternal death which day by day cast an ever deepening shadow upon them; and, by arousing in them increased opposition to God, promoted the spiritual mortification which had already begun. But even among such he was nevertheless a revelation of Christ, acceptable to God, i.e. 'a perfume of Christ to God.' For it pleases God, the righteous Judge, that the foundation Stone crushes to death (Lk. xx. 18) those who refuse to build upon it. Among those who believed, Paul's labours both gave proof of the eternal life they already possessed, and strengthened it. Thus, through the apostle and his colleagues, driven rudely from place to place, revealing and causing among different men different moral states and different results, God was spreading, unobtrusively yet pervasively, the knowledge of Christ. And for this honour Paul cannot forbear to give exultant 'thanks to God.'

17. A question suggested by the solemnity of the position just described, before Paul passes to God's commendation of his work by the conversion of the Corinthians; and a reason for this question, viz. that Paul is very far from looking upon the Gospel as mere merchandise for self-enrichment. *Huckster:* one who bought from the merchants and sold by retail. Same word in Sirach xxvi. 29; Isa. i. 22, 'thy hucksters mix the wine with water.' Cp. Plato, *Protagoras* p. 313*d:* "They who carry about education from city to city and sell and *huckster* it." Not thus did Paul with the Gospel, making gain of it. *As the many are:* a terrible charge. It does not necessarily mean the greater part of Christian teachers; but implies a large and definite number present to Paul's thought. *Sincerity* was the human source or motive of his words, as it was (i. 12) the element

of his whole behaviour. The original source was *from God. As from* (cp. Jno. i. 14) . . . . *as from:* his words correspond with their human and divine source. *Before God etc.:* completes the inward picture of Paul's preaching. His words spring not from selfish, but from genuine purposes, and from God; and are such words as men speak when sincere and when moved by God. They are spoken in the presence of God and in union with Christ as their encompassing element. Cp. xii. 19.

III. 1. Paul now proceeds to recall plain proof (in *vv.* 2, 3) of the dignity claimed by him in ii. 14f. But he remembers that his words above may be thrown in his teeth by opponents at Corinth as mere self-commendation. This hostile reply he anticipates by the first question of *v.* 1; and overthrows it by a second question, which compels his opponents to admit that he has no *need* to commend himself. Then as an answer to the second question he gives proof of his divine mission. *Commendatory letters:* containing credentials needful for those who go among strangers. Such letters Apollos brought (Acts xviii. 27) to Corinth. But Paul did not *need* them either *to* the Corinthians or *from* them to others. *As some do:* probably Jewish or Judaizing teachers who came with letters from known Jewish teachers in other places. The mention of such letters reveals the infinite difference between the great Apostle who came alone to Corinth and founded the church and these unknown teachers.

2, 3. *Our letter:* practically the same as 'the seal of my apostleship,' 1 Cor. ix. 2. Both to themselves and to others, 'to you' and 'from you,' the Christians at Corinth were a proof that God sent Paul. 'Others bring letters in their hands: but *in our hearts* you ever are as a plain declaration to ourselves of our divine mission.' This shut out all need for commendatory letters. These words are forerunners of 'confidence' in *v.* 4 and 'hope' in *v.* 12. *Known and read.* The Corinthian church was not only in the heart of the apostle but was also visible to *all men*, as a proof of Paul's divine mission. His credentials were so conspicuous that all saw them; and so plain that all read their significance. *All men:* believers and unbelievers: for in their hearts even enemies knew the work Paul had done at Corinth. *Being manifested that you are etc.:* since you stand before the eyes of the world as *a letter* written by *Christ* and therefore carrying his authority. *Ministered* (see under

Rom. xii. 7) *by us:* by Paul and Timothy, who, as servants of Christ, founded the Corinthian church, which is here described as a letter written by Christ. These words correspond with 'through us' in ii. 14. Not 'written by us:' for the writer was Christ, whose helper Paul was. The Holy *Spirit* dwelling in the hearts of the Christians at Corinth through the agency of Paul and Timothy was an abiding divine testimony to them, to their converts, and to others that they were sent by God. To the converts, the presence of the Spirit was known directly by the new cry Abba, Father, put into their hearts and lips, and by victory over sin given to them day by day; and to others, by 'the fruit of the Spirit' in their holy lives. Cp. Rom. viii. 13—16, Gal. v. 22. *Living God:* in contrast to lifeless *ink* or *stone*. Cp. 1 Th. i. 9, 1 Tim. iii. 15, iv. 10; Acts xiv. 15; Heb. ix. 14; Dt. v. 26, Josh. iii. 10, Ps. xlii. 2, etc. It suggests the activity of God, ever blessing, protecting, or punishing. After placing in contrast to the letters *written with ink* brought by his opponents the gift of the Holy Spirit, Paul places this gift in further contrast to the *stone tablets* received by Moses on Mount Sinai. And very suitably. For these tablets of stone, preserved during long ages, were an abiding and visible and famous witness of the divine authority of Moses and of the Covenant of which he was minister. No human hand, but the Hand which made Sinai and the world, traced those venerable characters. But they were written only on lifeless stone, on material apparently the most lasting yet doomed to perish. But the divine writing of which Paul had been the pen was on living human hearts, destined to retain and show forth in endless life the handwriting of God. *Flesh:* the visible and controlling embodiment of human life, and a conspicuous contrast to *stone*. Same contrast, and same phrase, in Ezek. xi. 19, xxxvi. 26f. Paul's commendation was engraved on the flesh and blood walls of the inmost chamber of his readers' being.

By the second contrast of *v.* 3 Paul opens a way for important teaching to follow. And this second contrast increases immensely the force of the foregoing rebuke to his opponents. Amid much affliction but in words of glowing gratitude to God Paul has been speaking (ii. 14f) about his own ministry. To this some might object as being self-commendation. The apostle asks whether he has any need for commendation. The absurdity of this suggestion, and the infinite difference between himself and his detractors, he reveals by asking whether when

he came to lay the foundation of the church at Corinth he brought commendatory letters with him, or had ever asked his readers for such. Yet he has a letter of commendation, not in his hand but in his heart. His readers themselves are a divine commendation of himself and his fellow-labourers. Others brought letters written in characters of ink. His commendation was the presence of the life-giving Spirit of God in his readers' hearts. Nay more. Not only were Paul's credentials of a kind quite different from those of his opponents, but they were infinitely superior even to the venerable credentials with which God confirmed the Covenant made amid the thunders of Sinai and confirmed the authority of the great Lawgiver of Israel. For Moses brought down from the mountain a testimony written by God on blocks of silent stone. But Paul could point to a testimony written also by God, in the hearts of living men. On Jewish opponents glorying in Moses, this argument would fall with overwhelming force.

4—6*a*. A comment on *vv.* 2, 3. *Confidence:* an idea recurring throughout §§ 5, 6. *Of this kind:* viz. grounded on the fact that through his agency God had written His name by the Holy Spirit in the hearts of living men. *Through Christ:* 'through whom we received grace and apostleship,' Rom. i. 5. *In reference to God:* as in Rom. iv. 2. Paul's confidence took hold of God and came through the work and death of Christ. For it rested on what God had wrought through Christ. To *v.* 4, *v.* 5 is a corrective: cp. i. 24. *Reckon:* the mental process resulting in Paul's confidence. See under Rom. vi. 11. *Of ourselves:* apart from influences from without or from above. (Similar words convey important truths in Jno. v. 30, xvi. 13.) Paul's confidence just expressed, is not a result of mere human reasoning. For confidence referring to God, mere mental powers are not *sufficient. As from ourselves:* i.e. looking to our own powers as the source of success. Had Paul's confidence been a result of mere human calculation, it would have looked for results from his own unaided powers. *Our sufficiency:* our ability to make the reckoning which results in the confidence of *v.* 4. Of this confidence *God* is the source. And He *has also* given us spiritual powers fitting us to be *ministers of a new covenant.* These last words take up again, in order to develop it fully, the contrast introduced for a moment in *v.* 3. *A New Covenant;* implies a complete difference between the gospel dispensation and the older one: for it implies *a new* engage-

ment of God with men. These words confirm Lk. xxii. 20, (which, supported by all the oldest Greek MSS., I cannot doubt to be genuine,) where, as in 1 Cor. xi. 25, similar teaching is attributed to Christ; teaching from which Paul's words here were doubtless derived. Cp. also Heb. viii. 6ff, ix. 16. Christ, and, taught by Him, Paul, thus proclaimed that in the Gospel the prophecy of Jer. xxxi. 31 was fulfilled. *Ministers of a New Covenant:* whose work it is to make known and carry out a new agreement of God with men. So 'ministers of righteousness,' xi. 15; 'of the Gospel,' Eph. iii. 7, Col. i. 23, 25; Gal. ii. 17. *Not of letter etc.:* in apposition to *new covenant*, and describing its nature. As minister of the New Covenant it was Paul's work to convey to his hearers an indwelling *Spirit;* not a written *letter*, like that given to Israel through Moses and engraved on tablets of stone or written on the pages of a book. Similar contrast, in the lips of the Baptist: Jno. i. 17. This contrast Paul expounds in *vv.* 6*b*—11; and shows in *vv.* 12—iv. 6 that his conduct corresponds with it.

REVIEW. After speaking about his former letter and the man whom in that letter he excommunicated, Paul speaks in § 4 of his movements after writing the letter. He came to Troas to preach the Gospel. But, drawn by intense anxiety about the Corinthian church, he abandoned the favourable opportunity there presented and came at once to Europe. At this point, without assigning any cause, he bursts into a song of praise to God. The state of mind which made this outburst of praise easy was doubtless prompted, though Paul does not say so, by his joyful meeting with Titus. But the matter of his praise is his entire apostolic work. His sad and weary journeys are a triumphal procession revealing the greatness of God his conqueror, a procession which makes Christ known everywhere, as by the silent perfume of incense. A perfume to God is Paul's whole life, both among those who receive and those who reject his word. The responsibilities of his work well-nigh appal him. For to him the preaching of the Gospel is no cloak for self-seeking; but is intense reality. This is not self-commendation. For such is needless. While others bring letters of commendation he merely points to God's evident work in the hearts of his readers, an evidence treasured in Paul's own heart. The presence in them of God's Spirit is a nobler testimony than the letters brought by his adversaries, or even than the tablets of stone brought by Moses from Sinai. The confidence in God

which moves him to speak thus is no mere human inference, but a gift of that God who has also given him ability to do gospel work, and has made him a minister of a Covenant nobler than that established through the medium of Moses.

Notice that Paul's appeal in support of his apostolic authority is a courteous recognition of the genuineness of the religion of his readers. They cannot deny the one without denying the other.

SECTION V.

THE MORE GLORIOUS COVENANT.

Ch. III. 6—11.

Ministers of a New Covenant, not of Letter but of Spirit. For the Letter kills: but the Spirit gives life. [7] *Moreover, if the ministry of death, engraven on stones, in letters, became glorious, so that the sons of Israel were not able to gaze at the face of Moses because of the glory of his face, the* glory which was *coming to nought,* [8] *how shall not the ministry of the Spirit be the more in glory?* [9] *For if to the ministry of the condemnation* pertains *glory, much more does the ministry of the righteousness abound in glory.* [10] *For indeed the glorified is not glorified in this matter, because of the surpassing glory.* [11] *For if that which comes to nought* was *with glory, much more that which remains is in glory.*

While giving proof that he is a minister of God Paul has incidentally given proof of the exceeding greatness of the ministry commended to him. For he has said that his credentials are written, not like those of Moses on tablets of stone, but on human hearts; and that as minister of the New Covenant he imparts, not a written word, but a living Spirit. This contrast of the Old and New Covenants he will now develop.

6*b*. Reason why God has made Paul a minister of Spirit not of Letter, a reason revealing the essential and infinite superiority of the New Covenant. *The letter:* the written word which Moses, as minister, and mediator, of the Old Covenant, gave to Israel and to the world. Cp. Jno. i. 17. *The letter kills:* exactly parallel to Rom. vii. 10ff. Had there been no commandment, sin would (Rom. iv. 15) have been impossible: and had there

been no sin, death, its punishment, would never have been. Thus death was an inevitable consequence of the Law. For man born in sin could not obey it; and therefore could not escape the condemnation it pronounced and the penalty it threatened. Moreover, to bring men under condemnation to death was a specific and immediate aim of the Law: Rom. iii. 19, v. 20, vii. 9ff. In this sense *the Letter* of the Law *kills*. The written command causes first sin, then (Rom. vi. 16, 23, vii. 5, 9) death. And of this condemnatory and destroying letter Moses was the minister. For through his agency it was given. This does not imply that there was no disobedience before Moses. For the Law was written from the beginning in every man's heart. And by this inward law they who have not heard of Moses will be judged: Rom. ii. 12. But at Sinai this universal law took visible and historic form. Consequently, what is true of the Law as a universal principle may be said of its historic form. For the historic form was in harmony with the inward reality of the Law. Moses gave to Israel a written embodiment of a command which, instead of saving, could of itself only destroy. Paul was an agent through whom his readers received *the Spirit*, i.e. the Holy Spirit, whose presence in the heart *gives life*, and is a pledge of life eternal. *Life:* the normal state of intelligent creatures, viz. union with God, an immediate outworking of the Spirit in the heart developing into eternal life; in absolute contrast to that separation from God which is an immediate result of sin, and which, unless arrested by Him who raises the dead, will develop into eternal death. See under Rom. vii. 9.

Notice carefully the infinite superiority which Paul claims for the New Covenant. It brings life; whereas the Old Covenant brought death. This contrast is not obscured by the truth that the death brought by the Law is designed by God to be the way to life. See under Rom. vii. 14. For, had not the Law been followed by the Gospel, it could not, even indirectly, have led to life. And that the Old Covenant was preparatory to, and receives its entire value from, the New, which gives life at once to all who accept it, proves the infinite superiority of the latter.

Verse 6*a* would be utterly meaningless to us if we had not the Epistle to the Romans. It is therefore a mark that the two epistles came from the same pen, and that Paul had spoken at Corinth the truths afterwards embodied in his letter from Corinth to Rome.

7, 8. Argument based on the foregoing contrast. *The ministry*

of death: that of Moses who gave to Israel the death-bringing Law. It is explained by 'ministry of condemnation,' *v.* 9. *Engraven on stones with letters:* a full and graphic delineation of the ministry of Moses. The whole Law was but an amplification of the words brought down from the mountain. Consequently, in the *letters engraven on* the *stones* the whole work of Moses found visible and conspicuous embodiment. *Became glorious:* literally, *in glory*. In the course of its development it became surrounded with glory. *So that . . . . could not etc.:* proof and measure of the *glory*. This is implied clearly in Ex. xxxiv. 30. [The distinction between ὥστε with infinitive and with indicative is rightly given by Canon Evans in the *Expositor*, 2nd series vol. iii. p. 3; but cannot here be reproduced in English. The infinitive presents the inability to behold, not as simple fact, but as giving to the reader a measure of the greatness of the *glory*. Cp. 1 Cor. i. 7, v. 1, xiii. 2, 2 Cor. i. 8, ii. 7, vii. 7.] *Glory of his face:* its supernatural brightness. This illustrates the central idea of the word *glory*. See under Rom. i. 21. The word 'shone' in Ex. xxxiv. 29, 30, 35, the LXX. render 'glorified,' the exact word and tense used here in *v.* 10. This may have suggested the words before us. *Coming-to-nought* or *passing-away;* (see 1 Cor. i. 28;) suggests in anticipation the argument of *v.* 11 and of *vv.* 13—18. Without doubt the brightness on Moses' face did not continue, but gradually and totally vanished. This is very suggestive. Though the brightness was more than Israel could bear, it was nevertheless a fading glory. *How shall not etc.:* same form of argument as Rom. viii. 32. *The ministry of the Spirit:* the ministry of the Gospel, which conveys the Spirit to those who believe. Cp. Gal. iii. 4: 'he that supplies to you the Spirit.' *Shall be in glory:* inference from the splendour of the ministry of Moses. From the supernatural brightness which encompassed Moses as he gave to Israel the death-bringing letters, Paul infers that a still greater splendour awaits those through whom is imparted the life-giving Spirit. And, since no such splendour surrounds them now, he speaks of it as something which *shall be*. He refers (cp. 'hope' in *v.* 12) to the brightness in the world to come of those who (Dan. xii. 3) now 'turn many to righteousness.'

9, Develops and thus supports the argument of *vv.* 7, 8. *Condemnation:* the link connecting 'letter' with 'kills' in *v.* 6. The Law pronounces the condemnation (Dt. xxvii. 26) of all who disobey it; and therefore of all men. For none can obey it.

Consequently, the only immediate effect of the Law is that just so far as we know it we are condemned by it. For 'through law comes understanding of sin:' Rom. iii. 20. By conveying to men such a law Moses was a minister of condemnation. Cp. 'minister of sin,' Gal. ii. 17. *Of righteousness:* manifested in the Gospel by faith for all who believe, Rom. i. 17, iii. 21f. As minister of the Gospel Paul was a means of imparting to men this righteousness. It is the link connecting the Gospel preached by Paul and the Holy Spirit received by those who believe it. The immediate effect of the Law is to bring men under God's frown: the immediate effect of the Gospel is that they rejoice in the smile of God. And Paul argues that if, as recorded in Ex. xxxiv. 29, glory pertains to the former then more abundant glory pertains to the latter.

10, Supports *v.* 9 by a statement which goes beyond it, and which we are compelled to admit. *In this matter:* in the comparison of the two Covenants. *The glorified:* general term including any glorious object. The Old Covenant belongs to the category of objects glorious in themselves which lose their glory by the *surpassing* splendour of some brighter object. Just so the moon is as bright after sunrise as before: but, practically, its brightness is completely set aside by that of the sun. It is so *in the matter* of the Old Covenant. In it is illustrated the general principle, *the glorified is not glorified because of the surpassing glory*. The brightness of Moses' face revealed the splendour of his ministry. And while we look at his ministry alone, amid the darkness of surrounding night, it is in our eyes covered with glory. But when we compare it with the ministry which proclaims righteousness for men whom the Law condemned, and which imparts, not letters graven on stones, but the abiding presence of the life-giving Spirit, the glory of the former covenant fades utterly; and we think only of the greater splendour of the ministry of the New Covenant. This strengthens immensely the argument of *vv.* 7, 8. If a supernatural brightness attested the grandeur of the Old Covenant, and if the Old Covenant now sinks into insignificance in presence of the New, surely an infinite splendour belongs to, and therefore awaits, the ministry of the New Covenant. For nothing less than infinite splendour can throw into the shade the splendour of the Old Covenant.

11. A reason of this greater splendour, suggested at the end of *v.* 7, and supporting the argument of *v.* 7f. It also prepares

the way for § 6. *That which is coming to nought:* the ministry of the Law, which is valid only till (Gal. iii. 22ff, Rom. x. 4, vi. 14) the Gospel comes. *That which remains:* i.e. the Gospel. In the history of the world, as in the experience of each individual God speaks first in the form of Law, 'Do this or die.' When we hear the good news, 'He that believes shall not die,' the voice of condemnation loses its dread power, and *comes to nought.* But the good news of life will remain sounding in our ears for ever. Paul argues, 'If the temporary dispensation was accompanied by splendour, of which splendour the brightness on Moses' face was a conspicuous example, surely the abiding voice of the Gospel is or will be surrounded by still greater splendour.' [Notice the appropriate use of διά and ἐν, as in Rom. i. 2, for the temporary and the permanent.] With the passing nature of the Covenant of which he was Mediator, the passing brightness of Moses' face was in beautiful though incidental agreement. Even the little outward details of the two Covenants were in harmony with their inward essence.

Section 5 proves how infinitely superior is the New Covenant to the Old; thus increasing Paul's claim, as a minister of this Greater Covenant, to his readers' respect. At the end of § 4 he asserted the contrast of the Covenants in the contrasted words 'letter' and 'spirit,' which he gave as their characteristics. This contrast he develops forcibly by stating the reason of it, viz. that the letter works death, the Spirit works life. In other words, God has made him minister of a New Covenant because the Old one could not attain His purposes of mercy. Whereas the Old Covenant consisted only in letters graven in stones, and in words of condemnation, words producing death, (for none can obey them, and death is the penalty of disobedience,) the New Covenant conveys righteousness, and the Holy Spirit, and life. The Old Covenant set up a relation between God and man destined to be only for a time: the New Covenant sets up a relation destined to continue for ever. When placed in contrast, the grandeur of the Old Covenant fades utterly before the infinitely greater brightness of the New. Nevertheless, the Old Covenant was accompanied by splendour so great that the Israelites could not look on the face of Moses: and that splendour bore witness to its real worth. From this Paul argues triumphantly that to the New Covenant, before whose greatness the Old Covenant sinks into insignificance, belongs a splendour infinitely surpassing that which dazzled the eyes of Israel

And of this splendour he is content to speak as a thing of the future.

Under the above argument lies an important principle, viz. that with inward reality outward manifestation must always eventually correspond; that power, however veiled for a time, must sooner or later clothe itself in appropriate glory. The Old Covenant was at once surrounded by splendour appropriate to its importance. The New Covenant was not. The appearance neither of Christ nor of His servants revealed the grandeur of the kingdom they were setting up. And the contrast between what they were and what they seemed to be proclaimed unmistakably the glory awaiting them.

Although Paul's relation to the Gospel is shared by no one living now, yet the glory of the better Covenant remains; and gives infinite importance to the work of every one who, officially as preacher or teacher, or casually, announces the good news of salvation. In a true sense the humblest Sunday School teacher who tells with effect the story of the cross is greater, i.e. in privilege, than Moses. For his word imparts at once the Spirit of eternal Life for which the words of Moses did but prepare the way.

These arguments are quite consistent with the infinite importance of the Law as the absolutely necessary preparation for the Gospel. As subordinate to the Gospel the value of the Law cannot be overestimated. Apart from the Gospel it has no value. Paul has really in view men who set up the Law as independent of, and greater than, the Gospel. Against such, his argument has full force. And, that the one is preparatory, the other final, proves, from every point of view, the infinite superiority of the Gospel.

SECTION VI.—THAT, IN SPITE OF PAUL'S UNRESERVED PROCLAMATION OF THE GOSPEL, SOME MEN REJECT IT, DOES NOT DISPROVE ITS SUPERIORITY.

CH. III. 12—IV. 6.

Having then such a hope we use great openness of speech.
13 *And not as Moses used to put a veil upon his face, that the sons of Israel might not gaze at the end of that which was*

coming to nought. But their thoughts have been hardened. 14 *For until this day the same veil remains upon the reading of the Old Covenant: it not being revealed that in Christ it is coming to nought.* 15 *But until to-day whenever Moses is read a veil lies upon their heart.* 16 *But whenever it may turn to the Lord the veil is taken away.* 17 *Moreover, the Lord is the Spirit. And where the Spirit of the Lord* is, is *freedom.* 18 *But we all with unveiled face beholding reflected in a mirror the glory of the Lord are being transformed to the same image, from glory to glory, as from the Lord of the Spirit.*

1 *Because of this, having this ministry as we have received mercy, we do not fail.* 2 *But we have renounced the hidden things of shame, not walking in craftiness, nor using with guile the word of God, but by the manifestation of the Truth commending ourselves to every conscience of men before God.* 3 *And our Gospel, if indeed it is veiled, among those that are perishing it is veiled;* 4 *in whom the god of this world has blinded the thoughts of the unbelievers, that there may not shine forth the light-giving of the Gospel of the glory of Christ, who is* the *image of God.* 5 *For not ourselves do we proclaim, but Christ Jesus* as *Lord; and ourselves your servants because of Jesus.* 6 *Because God, who said, Out of darkness light shall shine,* it is *who has shined in our hearts, to bring to light the knowledge of the glory of God in the face of Christ.*

After proving in § 5 the superiority of the New Covenant, Paul shows in § 6, keeping before us and making use of the idea of glory introduced in § 5, that his conduct corresponds with this superiority; and explains the rejection by the Jews and others of so great a blessing. In *vv.* 12—18 he speaks of the rejection of the Gospel by Jews; in iv. 1—6, of its rejection by unbelievers generally.

12, Sums up § 5, and shows its bearing on Paul's conduct. *Such a hope:* viz. that glory awaits the New Covenant and its ministers, a hope based on the glory of the Old Covenant and the superiority and permanence of the New. In *v.* 4 Paul expressed 'confidence' that by God's grace he was a minister of God. This confidence the argument of § 5 has developed into a 'hope of glory.' This *hope* prompts him to proclaim without reserve the Gospel on which it rests. *Openness-of-speech.* vii. 4, Eph. vi. 19, Ph. i. 20, Acts ii. 29, iv. 13, 29, 31: literally

saying-everything, without fear, or, as here, without concealment.

13. Paul does *not* act *as Moses* did. See Ex. xxxiv. 29—35. This contrast, suggested by the contrast developed in § 5, both puts Paul's conduct in a very clear light and prepares the way for an exposition of the conduct of some who rejected his plainly spoken words. *Used-to-put a veil;* agrees with Ex. xxxiv. 34, which seems to imply that Moses habitually wore a veil. *That which was coming-to-nought:* probably the fading brightness (*v.* 7) of Moses' face, which was the immediate object hidden from the gaze of Israel. But this fading brightness reminds us that the covenant it certified was itself transitory. The radiance on Moses' face as he came down from the mountain testified that he had been with God, and revealed the grandeur of the work given him to do. He spoke to Aaron, to the elders, to the people. And when he had finished speaking he put a veil over his face until he went again into the presence of God. [The word 'till' in Ex. xxxiv. 33 (AV.) should be 'when.'] And this he seems to have done constantly. Moses' purpose in putting on the veil is not stated in Exodus. But we are here taught that it was that the Israelites might not see *the end* of the splendour upon his face, that their peering eyes might not find out that the glory *was passing away*. And these words suggest that had they seen this they might have inferred that the Mosaic Covenant was itself only temporary. This explanation of Moses' motive, though not even suggested by the story of Exodus, yet agrees with it remarkably well. For we cannot doubt that the glory was not permanent but passing. And it may be that a half consciousness of this moved Moses to hide his waning glory. Certainly, both the fading of the brightness and its concealment were in harmony with the temporary nature and the partial revelation of the Old Covenant. We need not discuss the source of Paul's explanation of Moses' motive. For it is given not as argument but only to illustrate by contrast his conduct in preaching the Gospel and to explain Israel's rejection of the word so plainly preached. Since the New Covenant is abiding (*v.* 11) Paul has no need to do *as Moses* did.

14. *But etc.:* i.e. in spite of Paul's openness of speech, so different from the conduct of Moses. *Hardened:* become insensible to divine influences. See Rom. xi. 7; Eph. iv. 18. This hardening is the work both (iv. 4) of Satan and (see under Rom. ix. 18, xi. 8) of God. *Their thoughts:* iv. 4: nearly but

not quite the same as 'minds.' It denotes the mind active, i.e. producing thoughts, purposes, etc., but such as could not receive divine impressions. [The Greek aorist leaves quite indefinite whether Paul refers to the hardening of ancient Israel or of the Jews in Paul's day. It combines the sense of *have been hardened* and 'were hardened.' Since the story of Moses is introduced merely to illustrate the rejection of the Gospel it is best to refer these words to the Jews who rejected Christ. I have therefore chosen the former rendering. So RV. in iv. 2, 4. See *The Expositor*, First Series vol. xi. pp. 299, 380. This is one of the many passages in which the difference of the Greek and English tenses compels the translator to become also an expositor.]

This hardening of the Jews, *v.* 14*b* accounts for in a way which links their state in Paul's day with the story of Moses' veil. *Until to-day the same veil remains;* makes very conspicuous the continuity of their spiritual position. In 'the Book of the Covenant,' Ex. xxiv. 7, *the Old Covenant* itself was *read.* By a strong figure Paul says that, just as a veil covered Moses' face, hiding from Israel the fact that its glory was fading, so the open page of the Old Covenant, even while being read, was veiled. *Inasmuch as it is not revealed etc.;* justifies the assertion that *the same veil remains. Revealed:* made known, as only God can make it known, to the consciousness of those who hear the Old Covenant read. See under Rom. i. 17. The Jews did not know that the Old Covenant was only preliminary, *that in Christ it comes to nought,* i.e. its validity passes away. As a guide of conduct, the Law was not annulled but established (Mt. v. 17) by Christ. For, in Christ, whatever the Law bids we do. But as a covenant between God and man, and as a basis of approach to and intercourse with God, the Old Covenant, 'Do this and live,' has utterly passed away. So Gal. iii. 19, 25; Rom. vii. 4, x. 4. Now, just as the brightness of Moses' face was actually waning, but Israel could not see this because though present among them his face was veiled, so the transitory nature of the Old Covenant was written plainly upon the pages of the Book of the Covenant (cp. Jer. xxxi. 31ff), but the Jews did not know it though the book lay open before them. In other words, the book was veiled.

15. *But until to-day etc.:* in contrast to 'revealed that in Christ it comes to nought;' expounding still further and from

another point of view the hindrance which prevents Israel from knowing the true nature of the Old Covenant. *Until to-day:* graphic repetition, fixing attention upon the still unchanged state of Israel. *Moses is read:* more forceful than 'the reading of the Old Covenant.' Cp. Acts xv. 21. In the Book the veiled Lawgiver was still present. *A veil:* not 'the same veil:' for the metaphor is changed, to show that the real hindrance is not in the book but in *their heart.* The book is veiled, inasmuch as only God can reveal its mysteries. The veil was *upon their heart,* inasmuch as in themselves was the reason why the mysteries were not revealed to them. *Heart:* the seat of the intelligence and the source of action. See under Rom. i. 21.

Such is Paul's explanation of the rejection of the Gospel by the Jews. Just as their fathers could not see that the brightness of Moses' face was fading and that the Covenant of which he was mediator was itself destined to pass away, because his face was hidden from sight by a veil, so even now, after the lapse of many centuries, the Book of Moses, which would tell them if they understood it that the Mosaic dispensation was destined to pass away, is not understood, although read to them every Sabbath. Like its author at Sinai, the book is veiled. Or, rather, on the readers' hearts a veil lies. For the hindrance is in themselves.

16. Paul cannot leave his people in their darkness without expressing a hope that they will some day come to the light. The form of his words was suggested apparently by Ex. xxxiv. 34, LXX.: 'whenever Moses went in before the Lord the veil was taken away.' *To the Lord:* to Christ, from whom Israel now turns away. *It may turn:* viz. the heart of Israel. The word *it* suggests a general conversion: cp. Rom. xi. 26. But *v.* 16 is true of each individual who turns to Christ. *Is taken away:* a fixed unchangeable principle of the kingdom of God. So surely as one turns to Christ, the veil is removed. It also expresses confidence of Israel's salvation. Cp. Mt. iii. 10. That by God the veil is removed, Paul leaves his readers to infer.

17. Two truths, which taken together prove and explain *v.* 16. *Is:* practical identity, as in 1 Cor. x. 16, Rom. i. 16. To 'turn to the Lord,' i.e. to receive Jesus as Master, is to receive the Holy Spirit as the animating principle of our life. By receiving the one we receive the other. Hence the coming and the presence of the Spirit are spoken of as the coming and presence of Christ: Jno. xiv. 18, Rom. viii. 9f, Gal. ii. 20. This intimate and essential relation between the Son and the Spirit, amounting

to practical identity of these Two Divine Persons, Paul asserts by the strong words *the Lord is the Spirit*. (Similarly, in Jno. x. 30 Christ says, 'I and my Father are one' in proof that none can pluck His sheep from His hand because to do so would be to pluck them from the Father's hand.) In virtue of this essential relation of the Son and the Spirit, the Holy Spirit, sent by Christ (Jno. xv. 26) and the bearer of Christ's presence, is called *the Spirit of the Lord;* and Christ is, in *v.* 18, 'the Lord of the Spirit.' *Freedom:* in the widest sense possible. The Holy Spirit is absolutely *free,* i.e. unrestrained by any will or force external to Himself. For the entire universe is under His control. And this freedom He gives to those in whom He dwells. Nothing can hinder them; not even the necessary limitations of life. For, taught by the Spirit, they look upon these limitations as affording opportunities of working out their most deeply cherished desires. They are in harmony with the all-controlling Spirit, and are therefore free indeed. Cp. Jno. viii. 36, 1 Cor. vii. 22. Now the veil of *vv.* 14—16 is a restraint hindering spiritual vision. By it Israel's heart is bound. It will therefore be removed when Israel turns to the Lord. For, to receive the Lord is to receive the Spirit. And such a hindrance to spiritual vision the Spirit cannot tolerate: for where the Spirit is *is freedom.*

18. *But we:* emphatic contrast. From the general principles of *v.* 17 Paul turns to himself and his readers as exemplifications of it; and places them in express contrast to those whose hearts are still veiled. *All;* marks a blessing common to all believers: for (Rom. viii. 9, Gal. iv. 6) all have the Spirit. *With unveiled face:* from which a veil has been taken away: put forward in conspicuous contrast to the veiled heart (*v.* 15) of Israel. *Face:* not 'heart' as in *v.* 15. For Paul pictures them not as comprehending but as looking. *The glory of the Lord;* denotes in Ex. xvi. 10, xxiv. 17, Num. xiv. 10, Lk. ii. 9, Jno. xii. 41, Acts vii. 55, xxii. 11, a visible and supernatural brightness revealing the presence and grandeur of God: it is here the outshining, through His works and words, of the moral grandeur of Christ; an outshining far more wonderful than any visible brightness. Cp. Jno. i. 14, ii. 11, xi. 40, Rom. vi. 4. *Beholding reflected in a mirror:* i.e. in the Gospel, where the words and works of Christ are recorded. So 1 Cor. xiii. 12, where the Gospel mirror is contrasted unfavourably with direct vision in the world to come. And in this glass we behold, not mere

abstract moral grandeur, but moral grandeur combined into an *image*, into a picture of a living man, even Jesus. The early disciples saw Him face to face, and as they heard His words and watched His works they (Jno. i. 14) beheld His glory. But we can do so only by pondering the Gospel. We thus see His image and behold His glory. *Behold:* very appropriate for the continued contemplation of Christ as portrayed in the Gospel. *Are being transformed:* gradually, day by day, as we continue gazing: wonderful result of our contemplation of Christ. Same word in Rom. xii. 2, Mt. xvii. 2, Mk. ix. 2: cognate word in Rom. viii. 29, Ph. iii. 21. *The image* reflected in the Gospel mirror reproduces itself in those who gaze upon it. This agrees with Rom. vi. 10f, 1 Jno. iv. 17, which teach that what Christ is we are to be. This effect of our vision is similar to, but infinitely more glorious than, that (*v.* 7) of Moses. Notice here a gradual development of the Christian life and character; one practically the same as that in Rom. xii. 2. This change is inward and spiritual, resulting from inward and spiritual vision of Christ. Soon we shall see Him face to face: and so wonderful will be the effect of that vision that even our bodies (Ph. iii. 21: cp. 1 Jno. iii. 2) will be changed and made glorious like His.

From glory to glory: the change proceeds *from* the moral splendour reflected in the Gospel, and results in splendour imparted to us. Cp. Rom. i. 17. *The Lord of the Spirit:* the divine Master at whose bidding (Jno. xvi. 7) goes forth the Holy Spirit, who is therefore 'the Spirit of the Lord,' and (Rom. viii. 9) 'of Christ.' *As from the Lord of the Spirit:* the result produced by the image of Christ in those who contemplate it corresponds with the dignity of Christ as the Master who sends forth the Spirit. Earthly beauty, however skilfully portrayed, cannot reproduce itself in the beholder. But from Christ, and therefore from the image of Christ reflected in the Gospel, go forth life-giving spiritual influences which stamp His moral image in and on those who behold it. Similarly, in photography the silent and mysterious power of the light stamps on the prepared plate an image of the object. Thus the glory received comes *from* the *glory* reflected in the mirror, *from the Lord of the Spirit*, and is such *as* we might expect *from* Him who sends forth the Spirit.

This verse reveals the infinite value of persevering Christian contemplation. As we continue looking into the gospel mirror there rises before us with increasing clearness an image in which

are combined every element of moral grandeur in its highest degree, the image of the God-Man. As we contemplate it we feel its power: (for it is a living and life-giving image of the Lord of the Spirit:) and ourselves are changed, in a manner corresponding with Christ's gift of the Spirit, into a likeness of Him at whom we gaze.

The word I have rendered *beholding-reflected-in-a-mirror* is derived from the common Greek word for *mirror*; and is found in the active voice in Plutarch, *Morals* p. 894*d*, meaning to 'show reflected in a mirror.' The middle voice, in the sense of seeing oneself in a mirror, is found in a few places. It is also found, in the sense of seeing an object in a mirror, in Philo, *Allegories* bk. iii. 33: "Let me not see Thy form mirrored in anything else except in Thyself, even in God." This passage, like that before us, refers to Moses talking with God at Sinai. A cognate and equivalent verb is found in Clement's epistle, ch. 36, (see Appendix A,) in the same sense. In all these cases the middle voice denotes, as frequently, the effect of the vision on him who beholds it. [This is confirmed by Philo, *Migration of Abraham* ch. 17, where to denote seeing oneself in a mirror the middle voice ἐνοπτρίζωνται is followed by ἑαυτούς. Cp. also Plutarch, *Morals* pp. 696*a*, 141*a*.]

Chrysostom, followed by Theodoret, and by the Revised Version, (text,) expounds the word to 'reflect like a mirror.' But this sense was probably suggested to Chrysostom only by this verse. It is not found in any Greek writer. The word is never predicated in the middle voice of the reflecting mirror, but always of him who sees reflected in a mirror either himself or some object beneficial to himself. Moreover, if the unveiled ones already reflect *the glory* of Christ, it is needless and meaningless to say that they *are being transformed into the same image:* for the change would be already effected, especially as an image is outward form, not inward essence. The exposition adopted above gives the cause of the change, viz. contemplation of the reflected glory; and thus supplies the connexion between the unveiled face and the progressive change into the same image. It also keeps up the contrast, suggested by *we all*, of the unveiled Christians and the veiled Jews: while the word transformed reminds us of Moses returning unveiled into the presence of God and thus rekindling his fading brightness.

The last words of *v.* 18 refer certainly to *v.* 17. But Paul's reference is, I think, sufficiently conveyed by the rendering *the*

Lord of the Spirit; the genitive simply implying, as always, a relation between the governed and governing nouns leaving the nouns themselves and the context to determine exactly what the relation is. That Paul wished to put *the Lord* and *the Spirit* in apposition, (as the RV. does,) is the less likely because the identity asserted in *v.* 17 is administrative, and not personal. In virtue of this identity both is Christ *Lord of the Spirit* and the Holy Spirit is *the Spirit of the Lord.* See further in *The Expositor,* 2nd series vol. iii. p. 384.

IV. 1, 2. Parallel to iii. 12, 13; as are *vv.* 1—6 to iii. 12—18. *Because of this:* viz. the wonderful change in iii. 18. *This ministry:* that of iii. 6ff. As in iii. 12, Paul now shows the bearing of his foregoing teaching upon his own conduct. *According as we have received mercy:* stronger than 1 Cor. xv. 10. It is a humble acknowledgment of helplessness, unable to do any good to himself or others, and of the pity shown to him by God in making him a minister of the more glorious covenant. Whatever position we hold in the church is by the compassion of God. Cp. Ex. xxxiii. 19. *Fail:* turn out badly in something, to lose heart and give up through weariness or fear. *Hidden things of shame:* the many and various things which shame compels us to hide, especially all unworthy motives and means. To these we shall turn if we become weary or timid in our work. But Paul, brave and persevering, had *renounced* them. He did so *because* he remembered the wonderful effect of the image reflected in the gospel glass, which in his *ministry* he held before men. Paul's actual conduct, in accord with *we have renounced etc.*, is portrayed in the rest of *v.* 2. *Walk:* as in 1 Cor. iii. 3, Rom. vi. 4. *Craftiness:* xi. 3, 1 Cor. iii. 19: literally, *doing anything* to gain our ends. So Plato, *Menexenus* p. 247*a*: "All knowledge apart from righteousness and other virtue is craftiness, not wisdom." *Using with guile the word of God:* cp. 'huckstering the word of God,' ii. 17: using the Gospel as a means of working out our own secret and unworthy purposes. To do this, is to *walk in craftiness. Manifestation of the truth:* exact opposite of the foregoing. *Manifestation:* see under Rom. i. 19; Col. iv. 4. The truth is made manifest to all, but not revealed to all. *The truth:* including (Ps. cxix. 142, 151) the Law and (Col. i. 5) the Gospel; as being words which correspond with reality. See note, Rom. i. 18. *Conscience:* see notes, 1 Cor. viii. 7, Rom. ii. 15. *Every conscience of men:* more forceful than 'every man's conscience.' Cp.

Rom. ii. 9. Each individual conscience is to Paul a definite object of thought. The truth appeals to every conscience, however wicked and ignorant. For it sets forth, and agrees with, the spiritual realities of every man's own heart, and proclaims that which every man's heart knows to be true. For the written Law accords with the law written in the heart; and the Gospel accords with man's need of salvation. Otherwise there would be no hope for the unsaved. And, by its appeal to each man's conscience, the truth claims respect for those who announce it. Indeed, the preacher's words will come with authority in proportion as they agree with the facts of his hearers' inner life. And this will be in proportion as he makes *manifest the* whole *truth*. He who does this has therein sufficient commendation, and has no need for *craft* and *guile*. While speaking to men Paul stood *before God:* cp. ii. 17, v. 11. And in His presence *guile* can find no place. This verse expounds, and accounts for, the 'much openness of speech' in iii. 12.

3, 4. Parallel to iii. 14, 15. Paul cannot forget that, although by manifesting the truth he recommends himself to every conscience, yet many reject his words. *My gospel:* as in 1 Cor. xv. 1, Rom. ii. 16. *In* (or *among*) *them that are perishing;* recalls ii. 15. They are pictured as standing round the Gospel, but unable, because it is veiled, to see the glory therein reflected. That the Gospel, like the Law, is veiled, Paul must admit. But it is so only among those in the way to destruction. The veiled Gospel is therefore a proof of their deadly peril.

In whom etc.; says that the hindrance is in themselves, in a form which proves the assertion of *v.* 3. *In whom:* graphic picture of the locality of the blinding, viz. that inmost chamber whence come their *thoughts*. *This age:* as in Rom. xii. 2. *God of this age:* the most tremendous title of Satan, as a supreme controlling power using for his own ends the men and things belonging to the present life. Him the men of this age (1 Cor. ii. 6ff) worship and serve. Cp. Jno. xii. 31, xiv. 30, Eph. ii. 2, vi. 12; also Ph. iii. 19. *Blinded:* Jno. xii. 40, 1 Jno. ii. 11 *Blinded the thoughts:* cp. iii. 14. Their thoughts have no intelligence, and cannot see the gospel light. *Of the unbelievers:* not needful to complete the sense, but added to point out the cause of their surrender to the cruelty of Satan. Paul refers only to those who heard and refused the Gospel. For this blinding was a punishment for rejecting the light. And rejection of the light of nature (Rom. i. 21) would not make

them *unbelievers.* Because they turned away from the glory reflected in the gospel mirror, God permitted Satan to destroy, in whole or in part, their capacity for spiritual vision.

That there may not shine etc.: cruel purpose (and inevitable result) of this blinding. It reveals the loss sustained by the blinded ones. It is as though, in the wilderness, that he might not look at the brazen serpent and live, one put out the eyes of a bitten man. *The glory of Christ:* same as 'glory of the Lord' in iii. 18. *The Gospel of etc.:* the gospel mirror in which *the glory* is reflected. *The light-giving:* 'lest the Gospel shine upon them and give them light.' *Image of God:* 1 Cor. xi. 7: Col. i. 15, Heb. i. 3. Cp. Wisdom vii. 26: "An outshining is (wisdom) of everlasting light, a spotless mirror of the energy of God, an image of His goodness." And Philo (*On Monarchy* bk. ii. 5, *On Dreams* bk. i. 41, etc.) speaks often of "the Word" [ὁ λόγος] as an "image of God." See Lightfoot's valuable note on Col. i. 15. These words set forth an important relation of the Son to the Father. Of the invisible Father the Son is a visible manifestation and outshining, visible once on earth, though veiled in human flesh, and visible now to those who surround His throne. We know, in part, what God is because we have seen Christ reflected in the gospel mirror. That Christ is the *image of God*, reveals the greatness of His glory and of *the light* which proceeds from *the Gospel* in which His *glory* is reflected, and the infinite loss of those whose blinded thoughts cannot see this glorious light.

Many of those to whom Paul preached had evidently never seen the image of Christ portrayed in the Gospel. For they were unmoved by it. To them, therefore, the Gospel was veiled. And, since the truth was set plainly before them, the hindrance to sight was not in the Word but in the hearts of those who did not believe it. By not seeing the image set before them they proved themselves incapable of seeing it. And their blindness was so unnatural that it must have been inflicted. And it could be a work only of the enemy of the race. Since the blinded ones were wholly occupied with things of the present life and were thus prevented from beholding the Gospel light, Paul says that they were blinded by the God of this age. And, since the inevitable result of their blindness was that they were unable to see the light which shines forth from Him who reveals to men the face of God, he properly speaks of this as the dire purpose of the blindness inflicted by their foe

This blindness was wrought, not only by Satan, but by God: as is taught expressly in 2 Th. ii. 9ff, Rom. xi. 8, Jno. xii. 40. In just punishment God surrenders to the cruelty of Satan those who reject the Gospel, that He may destroy their capacity for receiving it. This dual source of spiritual insensibility is illustrated in 2 Sam. xxiv. 1 and 1 Chr. xxi. 1. The blindness is also attributed to the word, and to those who preach it: Isa. vi. 10, Mark iv. 11f. For, by God's ordinance, the Gospel hardens those whom it fails to soften.

This blindness, though terrible, is not necessarily final; any more than is the death described in Rom. vii. 9ff. For Christ, who raises the dead, gives sight (Lk. iv. 18) to the blind. But the blindness and death are such as no earthly power can save from. Yet in our deepest darkness we know the direction of the light. And, as we turn towards it, the light of life by its creative power gives eyes to the blind.

Notice that, as in 1 Cor. iii. 23, viii. 6, xi. 3, the Father is called *God* even in distinction from the Son.

5, 6. These verses justify by contrasted denial, the foregoing description of the Gospel preached by Paul. Its grandeur moves him to rebut a possible or actual insinuation against himself. *Proclaim:* as heralds, Rom. ii. 21. *Ourselves:* i.e. our own authority, skill, power, etc. *As Lord:* as claiming the homage and obedience of all, and claiming to be the aim of their life and effort. *Servants:* see under Rom. i. 1. *Ourselves your servants*, or *slaves:* strange proclamation. Cp. 1 Cor. ix. 19, 2 Cor. i. 24. As a servant or slave toils not for his own profit, except indirectly, but for his master's, so Paul puts forth all his powers, forgetful of himself, to advance the highest interests of his readers. *Because of Jesus:* constrained (v. 14) by His love to men. This proclamation reveals 'the glory of Christ' who has gained over Paul a victory so complete. *Because God etc.:* a fact which moved Paul and his companions to become *servants because of Jesus*. Cp. 'because of this' in *v.* 1. *Who said etc.:* the first word of creation, Gen. i. 3. *Out of* the bosom of *darkness, light* sprang at the bidding of God: graphic picture. *Who has shined:* has irradiated by His own light, i.e. by a display of Himself. The creative power which at the first changed darkness into light by a word is at work again in the word of the Gospel. Thus the grandeur of the Old Creation reveals that of the New. *To bring-to-light etc.:* great purpose of the shining forth of this divine light in the heart. *Bring to light:* same word

as light-giving in *v.* 4. *The knowledge of the glory of God:* to make known the grandeur of God, as the shining forth of light makes an object known. *In the face of Christ:* from which shines forth the light which reveals the glory of God. While we gaze upon that face as reflected in the gospel mirror, i.e. while we contemplate His character as portrayed in the Gospel, we behold *in the face of Christ* the greatness of God. That the light which filled Paul's heart was an outshining of God in creative power, and that it had shone forth in him that men might know and wonder at the grandeur of God, moved him to devote himself to the service of men by proclaiming this glorious Gospel.

Notice the three steps of *vv.* 1—6; viz. 1, 2: 3, 4: 5, 6; each culminating in a description of the Gospel. In the 1st and 3rd Paul explains his own conduct; in the 2nd, that of the unbelievers. Also the close connexion of iii. 12—18 with iv. 1—6. Each begins with the practical effect on Paul of the grandeur of the Gospel; then passes on to treat of its rejection by some; and concludes with a still nobler description of its purpose and efficacy. And they are introduced by similar words. Prompted by the reference to Moses in § 5, iii. 12—18 deals with the Jews: iv. 1—6, with unbelievers generally. A link binding the whole together is the conspicuous word *veil.*

SECTION VII.—PAUL PROCLAIMS THE GOSPEL AMID DEADLY PERIL, WHICH HOWEVER REVEALS THE POWER OF GOD; AND CANNOT DETER HIM, FOR IT WILL BE FOLLOWED BY ENDLESS LIFE.

CH. IV. 7—V. 10.

We have, however, this treasure in earthenware vessels, in order that the excess of the power may be God's and not from us: [8] *in everything being afflicted, but not helpless; perplexed, but not utterly perplexed;* [9] *pursued, but not deserted; thrown down, but not perishing:* [10] *always bearing about in the body the putting to death of Jesus, that also the life of Jesus may be made manifest in our body.* [11] *For always we who live are being given up to death because of Jesus, in order that also the life of Jesus may be made manifest in our mortal flesh* [12] *So then death is at work in us, but life in you.*

[13] *But having the same spirit of faith according as it is written, "I have believed: for which cause I have spoken,"* (Ps. cxvi. 10,) *also we believe: for which cause we also speak.* [14] *Knowing that He who raised the Lord Jesus will raise us also with Jesus, and will present with you.* [15] *For all things* are *for your sake, that grace, having multiplied, may by the greater number cause the thanksgiving to abound for the glory of God.* [16] *For which cause we do not fail. For if indeed our outward man is corrupting nevertheless the inward man is being renewed day by day.* [17] *For the momentary lightness of our affliction is working out for us exceedingly to excess an eternal weight of glory;* [18] *while we do not look at the things seen, but at the things not seen: for the things seen* are *temporary; but the things not seen, eternal.*

[1] *For we know that, if our earthly house of the tent be taken down, a building from God we have, a house not made with hands, eternal, in the heavens.* [2] *For indeed in this* tent *we groan, longing to put on as overclothing our dwelling-place which is from heaven.* [3] *If, at any rate, also clothed, not naked, we shall be found.* [4] *For indeed we who are in the tent groan, being burdened: because we do not wish to lay aside our clothing but to put on overclothing, that the mortal may be swallowed up by life.* [5] *And He who has wrought in us for this very thing is God, who has given to us the earnest of the Spirit.* [6] *Being then of good courage always, and knowing that while at home in the body we are away from home from the Lord—*[7] *For by faith we walk, not by appearance.* [8] *But we are of good courage, and are well-pleased rather to go away from home from the body, and to go home to the Lord.*

[9] *For which cause we also make it a point of honour, whether at home or away from home, to be well-pleasing to Him.* [10] *For all of us must needs be made manifest before the judgment seat of Christ, that each one may obtain the things* done *through the body, in view of the things he has practised, whether good or bad.*

The grandeur of the Gospel, expounded in §§ 5, 6, Paul now reconciles with the unfavourable circumstances of those who proclaim it, by giving in *vv.* 7—12 the purpose of their afflictions, viz. to reveal the power of God; and sets forth in *vv.* 13—v. 10 the motives which prompt and enable him to speak amid hardships and perils so great.

7. *This treasure:* the life-giving Gospel of the glory of God. *Earthenware vessels:* human bodies, liable to be destroyed in the confusion of the world and the storm of persecution. *In order that etc.;* implies that the earthenware vessels are part of a deliberate purpose of God. *The excess of the power:* which preserves unbroken these fragile vessels, thus proving that it exceeds the force of the storm around. *May be God's.* God designed that the vessels should be preserved by His own power; *and not* by a power inherent in, and proceeding *from* the vessels, as would have been had they consisted of material strong enough to resist the storm. And for this end He committed the gospel treasure to men whose bodies were liable to be destroyed by the foes whose fury He foresaw the Gospel would arouse. *From us:* as if we were the source of power.

8, 9. Description of the weakness of the earthenware vessels, and of their preservation. *Helpless:* confined in narrow space. Same word in vi. 12, Rom. ii. 9. See notes. This verse proves that it denotes something worse than *afflicted.* At every point difficulties press upon them: but they are not without way of escape. *Perplexed:* not knowing which way to go, seeing no way open to them. *Utterly-perplexed:* same word as 'without-way-of-escape' in i. 8. Although there seemed to be no way open to them, they were not absolutely without a way. This is not contradicted, but confirmed, by i. 8. From their own point of view there was then no way of escape: but God made one. *Pursued:* as in Rom. xii. 14. *Not deserted,* or *not left behind in* peril: not abandoned to their pursuers. Cp. Heb. xiii. 5. *Thrown down:* as if in their flight. *Not perishing:* a last triumphant denial. Notice the climax. At every step they are heavily pressed: but their path is not hedged up. They do not know which way to go: but they are not altogether without a way of escape. Enemies pursue them: but they are not left alone in their flight. They fall: but even then they survive.

10. While apparently continuing the description of his hardships Paul now explains their relation to the sufferings of Christ, and then states their divine purpose. Thus *v.* 10*a* is parallel to *v.* 7*a*, which is developed in *vv.* 8, 9; and *v.* 10*b* to *v.* 7*b*. *Always:* parallel to 'in everything,' *v.* 8. *The putting to death:* the whole process which ended in the death of Christ. *Carrying about etc.:* explained in *v.* 11, 'given up to death because of Jesus.' Paul's hardships and deadly peril arose from the same cause as those which led Christ to the cross; and were

therefore in some sense a repetition and reproduction of them. Cp. i. 5, 'sufferings of Christ; Ph. iii. 10, Col. i. 24. Thus in his own *body* Paul was *carrying about* wherever he went, so that many could see it, a picture of *the putting to death of Jesus. In order that etc.;* lays stress on the divine purpose of these perils. *Also the life:* the resurrection life, placed in conspicuous contrast to the death, of Christ. *Made manifest.* Paul's body, rescued by God's power from deadly peril, was a conspicuous picture of Jesus alive after He had been put to death. For the miraculous power which raised Christ from the grave saved Paul from going down into it. Cp. xiii. 4. It was a picture of Christ's death that it might be also a picture of His *life;* in order that thus the power (*v.* 7) of God might be manifested.

11, Explains and justifies *v.* 10. *We who live:* in contrast to Christ who died, and to the death into which day by day they are being given up. They were living victims of death. *Given-up:* as in Rom. i. 24. *Are given-up:* each day death was there and then claiming them for its prey. Cp. 1 Cor. xv. 31, Rom. viii. 36. *Because of Jesus:* because they obeyed Him by proclaiming the Gospel. Since this moved the enemies to persecute, by them probably Paul looks upon himself as *given-up.* By taking steps to kill him, his enemies were practically handing him over to the king of terrors. But the purpose which follows reminds us that even the purposes of bad men were used by God to work out His own purposes. Cp. Acts ii. 23. *That also the life etc.:* emphatic repetition of *v.* 10*b*, fixing our attention upon the divine purpose of these perils. *Mortal flesh:* more vivid picture than 'our body' in *v.* 10. That Paul's body was flesh and blood, and thus by its very nature exposed to death, revealed the greatness of the power which preserved it safe even in the jaws of death. Notice the name *Jesus* four times in *vv.* 10, 11; as though Paul loved to repeat it.

12. Inference from *vv.* 7—11. *Death:* the abstract principle personified. In the plots and attacks of enemies *Death* was active, stretching out its hand to take them. And in their spared life, preserved by God's power and spent in proclaiming the Gospel, the abstract principle of *Life* was at work among their hearers. The preachers daily felt themselves sinking into the grave: and their daily deliverance was daily working eternal life among their converts.

Review of *vv* 7—12. Although a bearer of treasure so great,

Paul was in momentary peril of destruction. His wonderful preservation day by day was evidently wrought by divine power greater than the destructive forces around, even by the power which raised Jesus from the grave. He therefore cannot doubt that it was in order to manifest this power to men around, and thus make him wherever he went a visible picture of the resurrection of Christ, that he was permitted to be exposed to perils so tremendous. Thus even the perils of the apostles advanced, and were designed to advance, the great purpose of their lives. If in themselves death was at work, consuming their life, yet the very life they lived, unconsumed in fire, was working out eternal life for those around. How terrible a picture does this give of the greatness and constancy of their perils! Their spared life was an ever recurring miracle.

Just as the death of Christ, which at first seemed to disprove His Messiahship, gave occasion for the great proof of it, viz. His resurrection; so the apostles' perils, which seemed to be inconsistent with their claim to be ambassadors of God, really supported this claim by giving occasion for display of the preserving power of God.

13—V. 10. Having explained the purpose and result of the perils around, Paul now gives the motives which enable him to continue his work in spite of them. He can do this because, led by the Spirit, he believes the promises of God. By faith he knows (*v.* 14) that God will raise him from the dead in company with his converts; that (v. 1—4) if his present body die a better one awaits him; that (*vv.* 6—8) death will but remove him to the presence of Christ; and that (*v.* 10) from Him he will receive due reward for his work.

13. A new branch of the subject. *Spirit of faith:* the Holy Spirit moving men to believe the promises of God, especially the promise of resurrection and of life with Christ. Cp. 1 Cor. iv. 21, Eph. i. 17. Although faith is the condition (Gal. iii. 14) on which we receive the Spirit, yet, when received, by revealing to us (Rom. v. 5) the love of God, He works in us a firmer and broader confidence in God. The assurance which enabled Paul to pursue his apostolic path, he felt to be a work of the Spirit. *The same* Holy *Spirit:* who moved the Psalmist to write. *I believed: for which cause I spoke:* word for word from Ps. cxvi. 10, LXX. The original Hebrew is very difficult. It may perhaps be rendered 'I have believed when I say, I have been much afflicted:' i.e. 'I tell the story of my affliction with faith in

God.' But the words quoted, though not an exact rendering, sum up accurately the sense of the whole Psalm. Like Paul, the writer has been in deadly peril; and has been delivered by God, in answer to his prayer. His deliverance has given him strong confidence in God, a confidence which finds expression in this Psalm. *Also we believe:* as did the Psalmist. *Speak:* viz. the Gospel which Paul, rescued from peril, preaches. The Psalmist's faith, strengthened by peril and deliverance, moved him to song: Paul's faith moves him to proclaim the Gospel undeterred by the prospect of future perils. But it was the same *faith*, wrought by *the same Spirit.* And in each case faith found suitable utterance. As usual, the real reference is not so much to the words quoted as to their entire context.

The rest of § 7 is an exposition of the faith which moved Paul to speak even amid deadly peril.

14, 15. *Knowing that etc.:* parallel with 'we believe,' giving the assurance which moves him to speak. Cp. 1 Cor. xv. 58, Rom. v. 3. By faith he knows. So v. 1. For he believes, on sufficient grounds, that which will come true. Such belief is knowledge. *Raised the Lord Jesus:* the divine act on which rests Paul's assurance that he will himself be raised. Cp. 1 Cor. vi. 14, Rom. viii. 11. *With Jesus.* Since our resurrection at the last day is a result of Christ's resurrection, wrought by the same power, in consequence of our present spiritual union with Christ, and is a part of that heritage which we share with Christ, Paul overlooks the separation in time and thinks of his own resurrection and Christ's as one divine act. Cp. Col. iii. 1, Eph. ii. 5f. *Will present:* before the throne amid the splendours of that day. Cp. Col. i. 22. *With you*] Amid perils Paul is encouraged by knowing that in glory he will be accompanied by those whom he is now labouring to save. These words keep before us the thought of 'at work with you' in *v.* 12. They are also a courteous recognition of his readers' true piety. Verse 15 develops *with you* in *v.* 14, thus leading the way to § 8. *All things*, or *all these things:* all Paul's hardships and perils. Cp. v. 18. *That grace having etc.;* expounds *for your sake.* All these perils Paul endures in order that the pardoning favour of God may *multiply*, i.e. may shine on a larger number of persons; that thereby the favour of God may increase abundantly the thanksgiving which from this larger number will go up to God, and may thus manifest the grandeur of God. Cp. i. 11; Rom. iii. 7.

16. *We do not fail:* as in *v.* 1. Paul there said that because of the grandeur of the Gospel he does not turn out badly in the day of trial as he would do if through craft he concealed it. He now says that *because* he knows that God will raise him from the dead, and knows that in the resurrection he will be accompanied by his readers and that his hardships are increasing the praises which will for ever go up to God, *for* this *cause* he does not lose heart in face of peril and forbear to proclaim the Gospel. *For which cause* thus corresponds inversely to 'knowing that etc.' in *v.* 14; and is practically parallel to 'for which cause etc.' in *v.* 13. *But if indeed etc.:* contrast to losing heart in the conflict; and the secret of not doing so. *The outward man:* the body, which alone is visible. *Is corrupting:* wearing out and being destroyed by hardships. *Nevertheless:* conspicuous contrast. *Inward man:* same words in same sense in Rom. vii. 22. It is the invisible and nobler part of the man. *Is renewed;* denotes in Col. iii. 10 gradual restoration to the primeval image of God lost by sin. But here, since we have no reference to sin or imperfection, it denotes probably the healing *day by day* of the wounds inflicted upon Paul's own spirit by personal peril and by anxiety for the churches. Of such wounds we find abundant marks on the pages of this epistle. They were gradually wearing out his body. But the daily application of healing balm kept them from injuring his real inner life. Consequently, he does not grow weary in his work.

17, 18, Explains *v.* 16, by stating a truth which daily restores Paul's inner man; and which teaches him to 'exult in afflictions,' thus saving him from the injuries these might otherwise inflict on his spirit. *Works out for us glory:* viz. his reward for preaching the Gospel, (cp. Dan. xii. 3,) which could not have been his had he not exposed himself to the hardship and peril involved in his work. In this sense the *glory* was a result of *the affliction*, which compared with it was *momentary* and *light*. Or, in more forceful words, *the momentary lightness* itself *works out etc. Exceedingly, to excess:* the manner and the extent of the working out of glory. *Eternal weight:* in strong contrast to the momentary lightness. In a manner and to an extent passing all comparison Paul's present hardship and peril are producing for him a glory which by its greatness and endlessness make them appear both light and momentary. He thus heaps word on word to convey a truth passing all human language or thought. *While we look etc.:* Paul's state of mind while writing

v. 17. It explains, and nothing else can, his foregoing words. Only to those whose eyes are fixed on the unseen can hardships like his appear momentary and light. *Looking:* more fully, looking with a purpose, especially with a view to avoid, imitate, or obtain. Same word in Rom. xvi. 17, Ph. iii. 17, ii. 4. We fix our eyes on things beyond mortal vision and make them the objects of our pursuit. For this, *v.* 18*b* gives a good reason. Verse 17 accounts for the daily inward renewing by pointing to the coming glory: *v.* 18 notes the subjective condition (which Paul proves to be reasonable) of the present effect of this coming glory.

V. 1, Supports the reason just given and its practical influence on Paul, by declaring that in 'the things not seen' he has a share and that he *knows* this. He thus supports the argument of iv. 13—18 by proving that future glory is not dependent on rescue from bodily death. *For we know:* words of confidence, calling attention to the effect of this knowledge on Paul. *Tent* or *booth:* not else in the New Testament; but akin to the word used in Mt. xvii. 4, Lk. xvi. 9, Acts vii. 43, 44, Heb. viii. 2, 5, ix. 2, 3, 6, 8, 11, 21; and to another in Acts vii. 46, 2 Pet. i. 13f: used in classic Greek only as a metaphor for the body of men or animals. Same word in Wisdom ix. 15: "A corruptible body weighs down the soul; and the earthen tent burdens the much-thinking mind." *Our earthly house of the tent:* the body belonging to the present world, looked upon as fragile and easily *taken down*, by death. This suggests, but hardly proves, that Paul was in doubt whether he should survive the coming of Christ. *Building:* a permanent abode, in contrast to *the tent*. *Building from God:* the resurrection body. It is *from God*, as being an immediate outworking of His miraculous power. *Not made with hands:* in contrast to other buildings. It is parallel to *from God*, keeping before us the supernatural origin of the resurrection body. *Eternal:* in contrast to *be taken down*. *In the heavens:* secure place in which the saved dead *have*, though they do not yet wear, the resurrection body. Cp. Ph. iii. 20, 1 Pet. i. 4. It is practically in heaven: for the power which will raise it is there. When Christ appears from heaven we shall receive our permanent bodily abode. Hence it is also 'our dwelling place from heaven,' *v.* 2. Consequently, this building is completely beyond reach of the uncertainties of earth.

2—4. Appeal to present yearnings in proof that there is a

resurrection body. *Even in this* tent: before it is taken down. *Groan:* as in Rom. viii. 22f; where we have the same argument. The burdens of the present life force from us a cry. *Longing to clothe ourselves:* the cause and meaning of the cry. *Our dwelling-place etc.:* the risen body which we shall receive when Christ returns *from heaven* to earth. *To clothe:* new figure, viz. the risen body looked upon now as a garment. *Put-on*-as-*overclothing*, or *overclothe-ourselves:* i.e. without taking off our present mortal garment, without passing through death. In other words, Paul longed to survive, in his present body, the coming of Christ. In that case there would be (1 Cor. xv. 51) change, but no disrobing. Verse 3 gives a supposition necessarily implied in this yearning for a heavenly body. *We shall be found:* by Christ at His coming, when we shall stand before Him. *Clothed:* in bodies, *not naked* disembodied spirits. This conditional clause uncovers the argumentative point of *v.* 2 in proof of *v.* 1. See below. Perhaps it is also a reference to some of those who denied the resurrection, suggesting how inconsistent is such denial with the Christian's aspirations. Verse 4 supports *v.* 3, which is really a restatement of *v.* 1, by restating more fully the argument of *v.* 2. *For even we who are in the tent:* parallel with *for even in this tent. Even we who are:* in contrast to *we shall be found.* The perils and hardships of life were a *burden* forcing from them a cry for deliverance. *Inasmuch as we do not wish etc.;* explains this cry by pointing back (*v.* 2) to the longing, intensified by present adversity, which prompted it. *Swallowed up:* caused to vanish completely out of sight, as in 1 Cor. xv. 54. Paul did not wish to lay aside his mortal raiment, i.e. to die, but without dying to receive his immortal body. In that case *the mortal* body would *be swallowed up by the* endless resurrection *life.*

Argument of *vv.* 2—4. By Christians now death is looked upon without terrible recoil, as being the only entrance into Life. We bow to the inevitable. But in the early Christians the possibility of surviving the coming of Christ woke up with new intensity man's natural love of life, and made death seem very dark. They therefore longed eagerly for Christ's return, hoping thus to clothe themselves with immortal raiment without laying aside their mortal bodies. This yearning for an immortal body, Paul felt to be divinely implanted; (for it was strong just so far as he was full of the Holy Spirit;) and therefore not doomed to disappointment. But the possibility of death was to Paul too

real to be ignored. Therefore, in view of it, his yearning for an immortal body assured him that if his present body be removed by death a heavenly body awaits him. For, otherwise, he will stand before Christ as a naked spirit, in utter contradiction to yearnings which he felt to be divine and of whose realisation he had a divine pledge. In other words, his instinctive clinging to his present body was to him a divine intimation that when Christ comes we shall not be naked spirits, but spirits clothed in bodies; and was, therefore, a proof that if our present body be removed by death a heavenly and eternal body awaits us. Thus a purely human instinct, not weakened but intensified by Christianity, and sanctified by the felt presence of the Holy Spirit, is seen to be a prophecy of God's purpose concerning us. Similar argument in Rom. viii. 23.

5. A statement of what is the real force of the foregoing argument. *Wrought in us*, or, *wrought us out:* same word in iv. 17. They were material in which God had worked out results. *For this very thing:* the aim of this divine working, viz. either the heavenly clothing or Paul's yearning for it. Probably the latter: for the yearning itself is the basis of the argument. If so, *this very thing*, viz. this yearning for an immortal body, is both a result, and the aim, of God's working in Paul. *Wrought in us* denotes a result; *for this very thing*, the aim. *Who has given etc.:* a fact which proves the foregoing statement. *Earnest of the Spirit:* as in i. 22. Practically the same as 'the firstfruit of the Spirit' in the similar argument of Rom. viii. 23. The Holy Spirit in Paul's heart was a pledge that the promise he had believed would be fulfilled; and was thus an earnest of the coming inheritance. Cp. Eph. i. 14. Since Paul's clinging to his present body while yearning for a better is introduced merely in proof that if he die there awaits him a body from heaven, the words *this very thing* refer probably only to the yearning for the heavenly body, without reference to his reluctance to die. For he could not say that this reluctance was God's work, nor that the Spirit was a pledge that he should not die. These verses warn us to distinguish carefully between a divinely breathed yearning and the purely human longing which often accompanies it. The latter is frequently disappointed, as Paul's was; the former, never.

6—8 Practical effect upon Paul of the assurance of iv. 14, which was developed and justified in iv. 16—v. 5; and therefore parallel with 'for which cause we do not fail' in iv. 16. *Always;*

corresponds with 'in everything . . . always . . every' in iv. 8, 10, 11. *And knowing:* also a result of the foregoing argument. This knowledge prompts and justifies the *courage*. *Away from home;* points to our other home, from which we are absent so long as our *home* is *in the body*. To justify this mention of another home, *v.* 7 breaks off the foregoing sentence. It is completed, in a slightly changed form, in *v.* 8. Cp. Rom. v. 12. As we pursue our path the objects before our eyes are those seen only *by faith:* the keynote (cp. iv. 13, 18) of iv. 13—v. 10. *Not by appearance*] The objects which direct our steps do not yet appear. We walk amid eternal realities, now unseen, but known through the word we have believed. Chief among these is our home in the presence of Christ. Hence we speak of a home unseen by mortal eye. Same thought in same connexion in Rom. viii. 24. *But we are of good courage:* although our home is as yet seen only by faith. *Well-pleased:* not only brave in presence of death, but content to die. *Rather:* in preference to remaining in the body. Same thought in Ph. i. 23. *To go away from home from the body:* to die before Christ's coming, and thus to be for a time without a body. They who survive His coming will at once receive the body 'from heaven' by undergoing instant change. *To go home;* implies that dead believers go at once, even while disembodied, into the presence of Christ. Paul's own clinging to his present body, even while looking for a better, assures him that even if he die this better body awaits him. This implies, since death rends the only veil which separates the believer from Christ, viz. his mortal life, that even while waiting for the resurrection body his spirit will be with Christ. And, therefore, he is willing to die; and is brave in face of deadly peril. Notice that Paul's sure confidence that death will take him at once to Christ rests upon his assurance that a glorified body awaits him at the coming of Christ. This agrees with 1 Cor. xv., where future happiness is assumed to be conditional on resurrection of the body.

These verses shed light on a matter of which the Bible says little, the state of the saved between death and resurrection. For Paul evidently thinks of no alternative except to be *at home in the body* and *at home with the Lord*. Therefore departed believers are with Christ; and, if so, not unconscious: for the unconscious are practically nowhere. Their nearness to Christ is such that compared with it their present spiritual union with Him is absence. And, although they have not yet entered their

'eternal house' and put on their heavenly clothing, yet in the presence of Christ they are *at home*. And their eternal intercourse with Christ (1 Th. iv. 17) has begun. Same teaching in similar circumstances in Ph. i. 20ff. Cp. Lk. xxiii. 43, xvi. 23.

9. Further result of Paul's joyful confidence that there is a life beyond death. *We make-it-a-point-of-honour:* same word in Rom. xv. 20, 1 Th. iv. 11. This is the only ambition worthy of Christians. *Whether at home:* in the body. *Away from home:* from the body. That these words have the same reference, the alternative implies. That they refer to the body, is suggested by *well-pleasing to Him:* for our conduct on earth is our first matter of present solicitude. *Well-pleasing to Him:* at the judgment day (*v.* 10) and in reference to actions done on earth. Paul was emulous, whether the coming of Christ find him in the body or away from it, to be approved by Him. To him, life and death are, in agreement with the scope of the whole section, of secondary importance; the approval of Christ is all-important. That the former is of secondary importance, results (*for which cause*) from the confidence expressed in *v.* 8. That the latter is all-important, will be proved in *v.* 10.

10. *All of us:* even Christians. *Must needs:* marks the inevitable. *Be-made-manifest:* 1 Cor. iv. 5, 2 Cor. iii. 3, iv. 10, 11, v. 11; see Rom. i. 19: our inmost nature and most secret actions will be set before the eyes of all. *Judgment-seat of Christ:* practically the same as 'of God' in Rom. xiv. 10. For the Father 'has given the whole judgment to the Son,' Jno. v. 22. *That each one etc.:* definite purpose for which our lives and characters will then be brought to light. *May obtain:* to be his abiding possession. It is a graphic picture of exact retribution. Each man will receive back, by seeing their true nature and results, his own past actions to be themselves his eternal glory or shame. So Eph. vi. 8, Col. iii. 25. Cp. 1 Th. ii. 19f. *Through the body:* as the channel by which purposes pass into actions. *In view of etc.:* action the measure of recompense. [Cp. Rom. viii. 18.] *Good or bad.* To both kinds of actions this principle will be applied, in contrast to human tribunals which deal only with crime; as well as to all kinds of persons.

That both saved and lost will receive recompense proportionate to the good and bad actions of each, is quite consistent with forgiveness of sins by God's undeserved favour. Entrance into eternal life is God's free gift to all who believe and who abide in faith. But the degree of our glory will be measured by the

faithfulness of our service; and the punishment of the lost, by their sins. Moreover, a man's good actions are God's work in him by the Holy Spirit. And unless we yield to the Spirit, and thus bear the fruit of the Spirit, we cannot retain our faith. Consequently, without good works we cannot enter heaven. The good actions of the lost, which we need not deny, will lessen their punishment: the sins of the saved, before or after conversion, will lessen their reward. Thus, although salvation is entirely the free gift of God, each man will receive an exact recompense for his entire conduct. Cp. Rom. ii. 5f, xiv. 10; 1 Cor. iii. 8, 13f. A remembrance of this exact recompense will make us comparatively indifferent about life or death, and emulous so to act as to please our Judge.

SECTION 7 accounts for the perils amid which Paul proclaims the Gospel, iv. 7—12; and explains the motives which raise him above them, iv. 13—v. 10. By the design of God the gospel treasure is entrusted to fragile vessels, that the preservation of the vessels may be a manifestation of the power of God. The apostles are thus a moving picture of Him who gave up Himself to death for the world's salvation, and who was rescued from the hand of death by the power of God. He braves these perils simply because, like the Psalmist in similar circumstances, he believes the word of God. He knows that God will raise him from the dead, and that by exposing himself to these dangers he is increasing the song of praise which will go up to God for ever. And this assurance restores his wearied spirit. His very clinging to life, while yearning for immortality, assures him that if his body perish a nobler body awaits him. And, if so, separation from the body must be immediate entrance into the presence of Christ. His one thought is, not about life or death, but to obtain the approval of that Judge before whom all must soon stand, and in the light of whose appearing the inmost secrets of the present life will be made visible to all.

This section confirms the teaching of 1 Cor. xv. 51f and 1 Th. iv. 15 touching Paul's expectation about the second coming of Christ. That he speaks of resurrection from the dead, does not imply an expectation that His coming will be long delayed. For every day death threatened him. But fear of it was removed by joyful confidence that it would but take him to the presence of Christ. Whereas the alternative mentioned in *v.* 9, and perhaps the word 'if' in *v.* 1, suggest that he was not sure that he would die.

SECTION VIII.

THE LOVE OF CHRIST AND PAUL'S COMMISSION FROM GOD MOVE HIM TO ACT AS BECOMES AN AMBASSADOR OF GOD.

CH. V. 11—VI. 10.

Knowing then the fear of the Lord we persuade men, but to God we have been made manifest. And I hope also in your consciences to be made manifest. 12 *Not again are we recommending ourselves to you, but* I write this *giving occasion to you for matter of exultation on our behalf, that you may have* it *in view of those who exult in appearance and not in heart.* 13 *For both if we have gone out of our mind, it is for God; and if we have sound sense, it is for you.* 14 *For the love of Christ holds us fast, we having judged this, that One died on behalf of all, therefore all died:* 15 *and on behalf of all He died in order that they who live may no longer live for themselves but for Him who on their behalf died and rose.* 16 *So then we henceforth know no one according to flesh. If even we have known Christ according to flesh, nevertheless now no longer do we know* men *thus.* 17 *So that if any one* be *in Christ* he is *a new creature: the old things have gone by; behold they have become new.* 18 *And all things are from God who reconciled us to Himself through Christ and gave to us the ministry of the reconciliation.* 19 *Because that God was, in Christ, reconciling to Himself* the *world;* seeing that He is *not reckoning to them their trespasses and* has *put in us the word of the reconciliation.* 20 *On behalf of Christ then we are ambassadors, as though God were exhorting through us: we beg, on behalf of Christ, Be reconciled to God.* 21 *Him who knew no sin, on our behalf He made* to be *sin, that we may become righteousness of God in Him.* 1 *And working together with* Him *we also exhort that not in vain you accept the grace of God.* 2 *For He says, "At an acceptable season I have listened to thee: and in a day of salvation I have helped thee."* (Isa. xlix. 8.) *Behold now* is *the well-accepted season; behold now* is *the day of salvation.*

3 And this we do, *in nothing causing stumbling, that the*

ministry be not blamed: [4] but in everything recommending ourselves as God's ministers, in much endurance, in afflictions, in necessities, in positions of helplessness, [5] in beatings, in prisons, in tumults, in toils, in watchings, in fastings; [6] in purity, in knowledge, in longsuffering, in kindness, in the *Holy Spirit, in love without hypocrisy, [7] in* the *word of truth, in* the *power of God; with the weapons of righteousness on the right hand and on* the *left, [8] with glory and dishonour, with bad report and good report; as deceivers and true, [9] as unknown and becoming well-known, as dying and behold we live, as being chastised and not being put to death, [10] as being made sorrowful but ever rejoicing, as poor but enriching many, as having nothing and possessing all things.*

In § 7 Paul explained why a ministry so glorious was surrounded by constant and deadly peril, viz. because this peril gave opportunity for a constant manifestation of divine power; and stated the motive which led him forward even in face of such peril, viz. his belief of God's word that He will raise the dead, that death leads at once to the presence of Christ, and that in the Day of Judgment due recompense will be given. Having thus told us the power which saves him from fear of death he now tells us the motive of his efforts to save men, viz. the love of Christ who died for them and his own divine commission to be an ambassador for Christ; and concludes his exposition, begun in § 4, of the apostolic ministry, its credentials, its grandeur, its perils, its hopes, and its recompense, by a graphic picture of the circumstances and the spirit in which he discharges it.

11. *Then:* in view of the judgment-seat of Christ. *Fear of the Lord:* cp. Rom. iii. 18. Reverent fear of Christ is a state of mind familiar to Paul. Cp. 'know sin,' *v.* 21, Rom. vii. 7; 'know grief,' Isa. liii. 3. *Persuade men:* to 'be reconciled to God,' *v.* 20. This was his chief work. The persuasion denied in the question of Gal. i. 10 had a different motive, as is implied in the following words. This persuading of *men* was prompted by remembrance of the great assize and by desire to please the Judge. *But*, although *men* are the direct objects of his persuasion, yet in persuading them he stands before the eye of God. *Manifest:* as in *v.* 10. *Made-manifest;* more vivid than 'manifest,' picturing the act of God setting us permanently under His own eye. *And I hope etc.;* reminds us that §§ 4—8 were written in self-defence. [There is nothing to demand the

rendering (AV. and RV.) 'that we are made manifest.' For the aorist after ἐλπίζω always refers in the N.T. to something future. And the perfect tense (cp. 1 Tim. vi. 17) merely adds to the aorist the idea of permanent results. Paul does not say whether the manifestation he hopes for is present or future. But the word *hope* suggests the latter.] *Your consciences:* the faculty which contemplates a man's inner life. See under Rom. ii. 15. Paul hopes that through his labours spiritual results have been attained in his readers, results which will appear to them as they contemplate their own inner life. Cp. iv. 2. Such results will thus be a proof, clearly visible to the eye of conscience, of Paul's divine commission. These words recall the argument of iii. 2f.

Paul's mention of the judgment-seat reminds him that to the eye of God the real worth of his apostolic service lies open. And he hopes that it will lie permanently open also in the heart of hearts of those among whom he has laboured. He thus suitably introduces a further exposition of the motives of his work.

12. Like ii. 17, *v.* 11*b* might seem to be self-recommendation. With delicate tact Paul says that he is only giving his readers an argument with which they may defend him; thus implying that they are not his opponents, but are ready to defend him. *Again recommending ourselves:* as in iii. 1. The repetition suggests that these were words of his opponents. *Occasion:* or 'starting point,' as in Rom. vii. 8. *Giving you etc.:* while speaking about being made manifest in their consciences, Paul was really putting them on a track towards a matter of exultation in his favour which they might remember and use against his opponents. These last he designates as exulting *in appearance* (or *in face*) *and not in heart.* What our *face* is, we seem to be: what our *heart* is, we are. For the heart is the inmost centre of our real life.

13. Paul's real motives, which are a matter of exultation for his readers. *Gone-out-of-our-mind:* become mad. These strange words can be accounted for only as being actually spoken by his enemies. The relatives of Christ said (Mk. iii. 21) the same of Him. We can well conceive that Paul's ecstatic visions, (xii. 2ff,) his transcendental teaching, which to many would seem absurd, his reckless daring in face of peril, and his complete rejection of all the motives which rule common men, would lead some to say and even to believe that he was not in full possession of his senses. The same has been said in all

ages about similar men. *For God:* to work out His purposes. *Of sound mind:* exact opposite of madness. Same contrast in Mk. v. 15, Acts xxvi. 25. *For you:* to do you good. 'If, as our enemies say, we are mad, we have become so in order to serve God and do His work. And, therefore, our very madness claims respect. If we are men of sound sense, we use our sense, not, as most others do, to enrich ourselves, but to do you good.' Paul thus appeals to his readers' observation of his conduct. They knew that where human prudence might condemn his recklessness his purpose was to serve God; and that whatever mental power he possessed was used for the good of others.

14, 15. The motive of this unsparing devotion to God and to the interests of his readers. '*The love of Christ* towards men, revealed in His death for them, *holds us* so *fast* that we cannot forbear to devote ourselves to the service of God, even to an extent which some call madness, and to use all our powers for your good.' *Having judged this:* practically the same as 'reckon' in Rom. vi. 11. Since this judgment rests solely on the word of God, it is an expression of faith. And only so far as it is firm and broad do we feel the binding influence of the love of Christ. *One on behalf of all:* conspicuous contrast. A name written on every heart, it was needless to mention. To this statement of the purpose of the death of Christ Paul gives emphasis by the change from *us* to *all*, thus directing attention to a general truth. But, since he does not say 'all men,' we cannot appeal to this verse in proof that He died for all men. This, Paul asserts elsewhere in plainest terms. See notes under Rom. v. 18, 19. Therefore, although the compass of this verse is indefinite, each one may place himself within it, and pronounce this judgment about himself. *Therefore all died:* Paul's inference from *one died on behalf of all.* Virtually they for whom He died themselves died in His death. For the full result of His death belongs to them. This inference rests upon the broad truth that Christ died that we may be so united to Him as to share all that He has and is. Cp. Rom. vi. 3. Now Christ by His death escaped completely from the burden and curse of sin. Paul reckons therefore that the former life of sin of those for whom Christ died has come to an end on His cross, and that, like Him, they too are dead to sin. See Rom. vi. 10f. Objectively and virtually they died to sin when Christ died: they died subjectively and actually only when and so far as in faith they

pronounced touching themselves the judgment of this verse, i.e. when they reckoned themselves to be dead to sin. Paul says that *all died*, because the subjective and actual death to sin of those who dare pronounce this judgment is a direct outworking and communication of the objective and historic death of Christ and of our divinely ordained union with His death.

The rest of *v.* 15 is a further inference, expounding *one on behalf of all*. *Who live:* not needful to complete the sentence, but thrust in conspicuously to tell us that though their old life of sin has ceased they are not lifeless but are living a new resurrection life. *No longer for themselves;* implies that apart from the death of Christ self is the aim of life to all men; and that therefore all men need a radical change. *Who on their behalf etc.:* emphatic repetition of the chief idea of *v.* 15. Christ died in order that we may live a life in which every thought and purpose and effort point to Him, and all our powers and opportunities are used to please and exalt Him and to do His work. Thus Christ will be, what self once was, the one aim of life. *And rose:* i.e. on our behalf. It is expounded in Rom. iv. 25. *He died for all*, i.e. to reconcile their salvation with (Rom. iii. 26) the justice of God: He *rose for all*, i.e. to give them ground for the faith which saves. At the beginning of the sentence His death only is mentioned, to confine our attention to the costliness of the means used to secure our devotion to Himself.

Verses 14, 15 are a close parallel to Rom. vi. 10, 11. In each passage the historic fact of Christ's death and His abiding devotion to the Father produce their counterparts in us. In each the counterpart is produced by the mental reckoning or judgment of faith.

This judgment Paul and his colleagues had pronounced. They knew that they were among the *all* for whom Christ died. They therefore ventured to believe that in His death their own former life of sin and self had died, and was therefore a thing of the past. They knew that He died in order that they might live a life of absolute devotion to Him. And, as they contemplated the infinite cost of the means used to secure their devotion, and the love thus manifested, they felt the power of that love; and felt themselves compelled to serve, with a self-abnegation which some called madness, the God who gave His Son to die for them, and to toil for those He died to save.

That to secure our devotion to Himself Christ must needs die, proves how completely selfishness is inwoven into human nature:

and proves the earnestness of His purpose to destroy it. The need of so costly a means can be explained only on the principle that surrender to selfishness is a punishment of sin, and that the punishment cannot be remitted without a corresponding and adequate manifestation of divine justice. If so, *vv.* 14, 15 imply, and thus support, the great foundation doctrine of Rom. iii. 24—26. Moreover, that our life of devotion to Christ is stated here to be an aim of His death, implies that only in proportion as we thus live do we and shall we obtain the blessings which result from His death.

16. Result of Paul's judgment that Christ died that men may live a life altogether new. *We:* emphatic. Paul returns now, after the foregoing general statement, to himself and his colleagues who have pronounced the judgment of *v.* 14 and have felt the constraining power of the love of Christ. *Henceforth:* from the time of this judgment, which was an era in their lives, an era ever present to their thought. *According to flesh;* may refer either to the persons known, i.e. to the appearance and circumstances of their bodily life, as in xi. 18, Ph. iii. 4; or to those who know them with a knowledge determined and limited by their bodily life, as in i. 17, 1 Cor. i. 26. These senses coalesce here. For they who look at others from the point of view of their own bodily life, with its needs, desires, and pleasures, see them only as men of flesh and blood like themselves. But to Paul the former life has so completely ceased that to him men around are no longer judged of thus. He sees them not as rich or poor, Jews or Gentiles, enemies or friends, but as men for whom Christ died. *If even we have known etc.:* a conspicuous contrast to the foregoing, from Paul's own past life. *Known Christ etc.:* an extreme case of knowing men *according to flesh.* At one time Paul was so accustomed to look upon men according to bodily appearance and surroundings that even upon *Christ* he looked thus: he thought of Him as a mere Jew from Nazareth, a feeble man of flesh and blood. This does not imply that he had actually seen Christ. For, while persecuting Christians, Christ was present to his thought, but only as a mere man whose teaching he could crush out. And all the disciples knew Christ first as a man; till through the veil of flesh they saw His real dignity. *Nevertheless:* in spite of having gone so far in knowing men according to flesh as to know even Christ thus. *Now no longer:* emphatic note of change. *We know:* without saying whom they know. Paul cannot refer to his no longer knowing Christ

(so AV. and RV.) according to flesh. Surely this would not need emphatic and contrasted assertion. He simply repeats the general assertion which is the chief matter of this verse. In consequence of Paul's judgment about the death of Christ he no longer looks upon men according to their appearance in flesh and blood. Yet he admits that he did so once, even in the case of Christ. But so completely is he changed that, in spite of this aggravated case in his past life, he no longer knows men according to flesh.

17. A logical result, or inference, from *v.* 16. Nothing less than *a new creation*, and a passing away of old surroundings, is implied in the new light in which we now see our fellow-men. *In Christ:* see under Rom. vi. 11. Christ is Himself the life-giving element in which His people are and live and think and act. *New creature*, or *creation:* Gal. vi. 15, Eph. ii. 10, iv. 24. To those who are *in Christ*, the power of the Creator has wrought a change analogous to the creation of Adam out of dust of the earth. *The old things:* everything around and within us. Through our union with Christ, and so far as we live in spiritual contact with Him, the world in which we live, and we ourselves, are altogether changed. For to us the world has lost its power to allure and terrify and control. The old multifarious influence which our surroundings once exercised over us, an influence which ruled our entire life, has altogether passed away. Consequently, *the old things*, in the widest sense possible, *have gone by*. *Behold:* as if a sudden discovery. The old things have gone by; but not in every sense. For they are still here, but completely changed. The world with its men and things is still around us: but in its influence upon us it is *become* entirely *new*. Our fellow-men are objects now for Christian effort: wealth is but an instrument with which to serve God: and the world is a school for our spiritual education, a place in which we may do God's work, and a wisely chosen path to heaven. Thus inward contact with Christ changes completely our entire surroundings in their aspect, and in their influence upon us. This change is therefore a measure of our spiritual life. And it is a logical result of our deeper knowledge of our fellow-men, a knowledge no longer determined by their outward appearance. We see them as they really are; powerless to injure us, in peril of eternal death, but within reach of the salvation which God has bidden us proclaim. All this is a result of the power of Christ's love over those who have comprehended

the purpose of His death. And it explains (*v.* 13) Paul's unreserved devotion to God's work and to the welfare of men.

18, 19. After explaining the motives stated in *v.* 13, by tracing them to their source in the death and love of Christ, Paul now traces them further, as his wont is, to their source in *God*. *All things:* the complete change wrought through the death of Christ. That this change has its origin in *God*, and how He wrought it, the rest of *v.* 18 proves and explains. *Reconciled to Himself:* see under Rom. v. 1. By means of the cross and word of Christ, God has removed the hostility between Himself and us; so that there is now 'peace with God through Christ.' *Us:* true of all believers; but Paul thinks specially of himself and colleagues, as the following words show. *The ministry of the reconciliation:* same as 'the ministry of righteousness, of the Spirit,' in iii. 8f. The whole difference between Saul of Tarsus and the character described in *v.* 14ff results from two facts, viz. that God has reconciled an enemy and has given him the office of conveying to others the reconciliation he has received. Consequently the whole change just described is *from God. Through Christ:* as in Rom. v. 1. While rising from the Son to the Father Paul keeps the Son still before us.

19, Lends importance to the foregoing facts in the life of Paul, by tracing them to their source and cause in a world-embracing purpose of God. [The word ὡς, which cannot here be reproduced in English, represents this fact in a subjective aspect, i.e. as contemplated in its bearings by the mind of Paul.] *Reconciling the world:* not 'reconciled,' which would not be true. Paul tells us the work in which God was engaged when He gave Christ to die. Similarly, in Rom. ii. 4, God 'is leading' all men 'to repentance.' For although, as this verse implies, reconciliation is entirely God's work, its accomplishment depends entirely upon each man's acceptance of it. [The absence of the article before *world* leaves us to contemplate the abstract significance of this word. It was *a world* that God was reconciling to Himself.] *In Christ:* as in Rom. iii. 24. It keeps before us 'through Christ' in *v.* 18. *Was;* refers to the past event of Christ's death. The emphatic words of this clause are *God* and *world;* the former keeping before us 'from God' in *v.* 18, and the latter revealing the wide bearing of God's action.

Seeing that etc.: double proof of the foregoing. [A similar construction in iii. 3, 14.] *Not reckoning trespasses:* forgiving them, as in Rom. iv. 8. *To them:* a general expression. That

it refers only to believers, to whom alone God forgives sin, Paul leaves his readers to observe. That through the death of Christ God forgives men's sins, a fact of constant occurrence, is proof that in giving Christ to die God was at work making peace between Himself and mankind. *And has put etc.:* another proof of the same, viz. that God has bid Paul proclaim peace for all who believe. Notice that he assumes that the forgiveness which already from time to time takes place and which he is commissioned to proclaim is designed for all men. Else it would not be proof that in Christ God was reconciling the *world*. See note, Rom. v. 19. *The word of the reconciliation:* like 'word of the cross' in 1 Cor. i. 18: the word announcing reconciliation by faith. To proclaim this word is 'the ministry of the reconciliation,' *v.* 18. Notice the importance with which Paul invests these two facts by appealing to them twice in argument, once to prove that the change in himself was wrought by God, and then to prove the world-embracing purpose of this divine activity. As usual, the second statement is fuller than the first. 'Us' is widened into *world:* and 'ministry of reconciliation' is explained by its great instrument, *the word of the reconciliation*.

20. Inference from *v.* 19, showing its bearing on Paul's work. Since he has received 'the word of reconciliation,' he is an *ambassador:* since the reconciliation is 'in Christ,' his embassy is *on behalf of Christ. We are ambassadors:* Eph. vi. 20: messengers sent formally by a king, especially to make peace. Very appropriate to apostles sent formally and personally by Christ: Jno. xvii. 18, xx. 21, Acts xxvi. 17, Gal. i. 1. *On behalf of Christ:* to do the work in which He is so deeply interested. *As though God etc.:* another view of the same embassy. *God exhorting through us.* The earnest entreaty of an ambassador is ever received as the earnest entreaty of the king he represents. [ὡς as in *v.* 19. We must remember that in the earnest pleading of Paul God Himself is pleading.] *On behalf of Christ:* emphatic repetition. *We beg;* develops the word *exhort* with pathetic emphasis. For to *beg* is usually a mark of the earnestness of an inferior. Cp. Acts xxi. 39, xxvi. 3. *Be reconciled to God:* accept by faith the offered reconciliation. We cannot reconcile ourselves: this is God's work. But this exhortation implies that it rests with us whether we are reconciled. Notice the double parallel in this verse, keeping before us the relation of Paul's ministry to Christ and to God. He is an ambassador,

sent to do Christ's business: his earnest voice is therefore the voice of God, who gave Christ to die and sent Paul to proclaim reconciliation through Christ. The ambassador almost prostrates himself before those to whom he is sent and begs them to accept peace. And in this self-humiliation he is doing Christ's work, and seeking to lead men to peace with God. To reject such an embassy, is to set at nought the mission of Christ, the earnest entreaty of God, and the tremendous power of Him with whom the unsaved are at war.

21. Paul's comment on his own entreaty, 'Be reconciled to God;' giving a strong reason for yielding to it. As in *v.* 19, he goes back to the great historic fact on which our reconciliation rests, and to its meaning and purpose. *Him who knew etc.:* with emphatic prominence. *Knew no sin:* as in Rom. vii. 7. He had not the acquaintance with sin which comes from committing sin. *On our behalf:* in emphatic prominence: see under Rom. v. 6. *Made to be sin:* in some sense, an impersonation and manifestation of sin. Cp. Gal. iii. 13. Practically the same as, but stronger than, 'made to be a sinner.' By laying upon Christ the punishment of our sin, God made Him to be a visible embodiment of the deadly and far-reaching power of sin. Through God's mysterious action, we now learn what sin is by looking at the Sinless One. Cp. Rom. v. 19: 'through one man's sin, the many were constituted sinners' inasmuch as they suffer the threatened punishment of his sin. But the cases differ in that the many received in themselves the moral and spiritual effects of the one man's sin; whereas, even while revealing in His own sufferings the awful nature of sin, Christ remained unstained by sin. Augustine* and others expound *sin* to be 'sin-offering.' This use of the word is found in the Hebrew text of Lev. vi. 25: 'this is the law of the sin . . . the sin shall be slaughtered before Jehovah;' *v.* 30, 'every sin whose blood shall be brought etc.' But it is not found in the LXX. or in the New Testament; is in no way suggested here; and is forbidden by the contrast of *sin* and *righteousness*. Rather, the sacrificial use of the word is explained by, and is an anticipation of, this verse. The sacrificed animals were embodiments of sin. *That we may become etc.:* expounds *on our behalf*. This purpose is accomplished as each one receives 'the righteousness which is from God by faith,' Ph. iii. 9. *Righteousness of God:* see under Rom. i. 17 By accepting us as righteous, God makes us an embodiment of divinely-given righteousness. By looking at us

* In *Sermons* 134, 155.

men learn what it is to enjoy the approval of the great Judge. *In Him:* as in *v.* 19. In virtue of Christ's death, and by spiritual contact with Him, we have the righteousness which God gives.

This verse asserts in plainest language that God gave Christ to die in our stead. For the Sinless One was put so completely in the sinner's place and thereby delivered us so completely from our position as sinners that He is said to have been *made sin in order that we* who have no righteousness of our own *may become* an impersonation of *righteousness*. So Gal. iii. 13: 'Christ redeemed us from the curse of the Law, having become on our behalf a curse.' Cp. Heb. ix. 28, 1 Pet. ii. 24, Jno. i. 29. All this is explained in Rom. iii. 26. For if Christ died in order to make our justification consistent with the justice of God, and thus possible, His death was the price of our forgiveness. And, since death is the threatened punishment of sin, it may be correctly said that God laid on Christ our punishment that we may escape from it. In this sense He died, by God's ordinance, in our stead.

VI. 1. After saying what God has done for man's salvation, Paul adds what he and his colleagues are doing for the same object. *Working together with* Him: not with Christ, but with Him who gave Christ to be sin for us. So 1 Cor. iii. 9. For in v. 18ff we read of the activity of the Father rather than of the Son. Paul works with God by urging men to accept, and make good use of, the favour of God. *Accept the grace of God:* claim by faith the various spiritual benefits which God in undeserved favour offers us. *Not in vain*, or *not for an empty thing:* Gal. ii. 2, Ph. ii. 16: put prominently forward as the special matter of Paul's exhortation. If we fail to put to practical use in the details of life the spiritual benefits received by the favour of God, even His favour becomes to us a useless and empty thing. An unread Bible, a wasted Sunday, and such knowledge of the truth as does not mould our life, are the grace of God received in vain. Paul bids his readers so to lay hold of the grace of God that it shall not be in vain. He thus sums up the whole matter of his teaching to believers.

2. A quotation of Isa. xlix. 8, word for word from the LXX., supporting the exhortation of *v.* 1. The prophet says, 'Thus says Jehovah, In a time of favour I have heard thee: and in a day of salvation I have helped thee'; and thus proclaims a definite time coming when God will listen with favour to His

people and save them. His words are evidently fulfilled in the Gospel. The change from 'time of favour' to *acceptable season*, is unimportant. And the Gospel was announced to the world at a time which God thought fit to *accept* for this purpose. Cp. Isa. lxi. 2, quoted in Lk. iv. 19. *Behold now etc.:* Paul's comment on the words of Isaiah. *Well-accepted:* stronger than *acceptable*. Paul supports his exhortation in *v.* 1 by reminding his readers that they lived in a time looked forward to by the ancient prophets with bright expectation. The quotation was prompted by a consciousness of the great privilege of living in gospel days, in that time which from the beginning of the world God chose for His great salvation.

3—10. Graphic description of the manner and circumstances in which Paul and his companions give the exhortation of *v.* 1. It concludes his long exposition and defence, occupying §§ 4—8, of his ministry.

3, 4*a*. *No cause of stumbling:* Rom. ix. 32, 1 Cor. viii. 9: anything which might overthrow a man's faith. *In nothing:* in no part of his work and life so acting as to cause others to fall. For an example, see 1 Cor. ix. 12. *The ministry:* the important office held by Paul and his companions. See under Rom. xii. 7. He felt that the influence of Christianity upon the world depended very much upon the collective impression made by its prominent advocates; and that this impression would be determined in no small measure by his own personal conduct. He was therefore careful so to act in everything as to cause no spiritual injury to any one, lest such injury might lessen the collective influence of the leaders of the church. *But in everything:* positive counterpart of *in nothing giving etc.* In everything they so act as to claim respect; remembering that they are *God's ministers*.

4*b*, 5. *In much endurance:* see under Rom. ii. 7: amid much hardship they pursue their course, and thus claim respect. *In afflictions etc.:* nine points, describing the variety of these hardships. *Helplessness:* as in iv. 8. *Necessities:* as in 1 Cor. vii. 26. *Beatings, prisons, tumults:* three specific cases all coming under each of the three foregoing general descriptions, and caused by enemies. Examples are found in Acts xvi. 19—23, xxi. 28—32, etc. Cp. xi. 23ff. *Toils, watchings, fastings:* three more specific hardships, not necessarily caused by enemies. *Toils:* xi. 23: in preaching the word; and in Paul's labour to support himself and his companions, 1 Cor. iv. 12, 1 Th. ii. 9, 2 Th. iii. 8, Acts xx. 34. *Watchings*.

absence of sleep, through bread-winning or evangelical labour continued into the night. *Fastings:* xi. 27: want of food, as in Mt. xv. 32. For it is unlikely that Paul would enumerate voluntary abstinence for his own spiritual good among the apostolic hardships mentioned here: whereas want of food is naturally suggested by want of sleep. Cp. 1 Cor. iv. 11. By the accidents of travel or through sheer want Paul may have been occasionally without food: and, if so, this was the climax of his hardships.

6—8. Further specification of matters in which Paul claims respect, viz. four personal characteristics, followed by their divine source and their one foundation excellence. *Purity:* absence of sin and selfishness. *Knowledge:* acquaintance with the things of God. *Longsuffering, kindness:* as in 1 Cor. xiii. 4. The *Holy Spirit:* whose presence was revealed in his conduct. *Love without-hypocrisy:* Rom. xii. 9: the human, as the Holy Spirit was the divine, source of his actions. After these delineations of personal character, the *word of truth* and *power of God* direct us to his work as an evangelist. By speaking words which men felt to be true, (iv. 2,) and which were accompanied by the power of God sometimes working miracles to confirm them and always working results in men's hearts, Paul and his colleagues claimed respect and acted as ministers of God. *With the weapons etc.:* further description of the apostle's work, looked upon as a warfare. So x. 3. *The righteousness:* in Paul's usual sense of righteousness by faith, as in v. 21. Cp. Eph. vi. 14, 'breastplate of righteousness.' This great doctrine gave to Paul, as to Luther, powerful weapons with which to fight for God. *On the right hand and left:* complete equipment on both sides. With a sword in his *right hand* the soldier struck his foe: with a shield in his *left* he defended himself. Justification by faith is to the preacher both sword and shield. *With* (or *amid*) *glory etc.:* see under Rom. i. 21, iii. 23. Both by the approbation which his conduct evokes in good men, and by the dishonour it provokes from the bad, Paul recommends himself. For the approval of the good and the hostility of the bad alike proved that he was doing God's work. This last point, Paul develops into the climax of *vv.* 9, 10; for which he prepares a way by the exact antithesis *good report and bad report.*

9, 10. Exposition of this antithesis. After developing in *vv.* 4*b*—7*a* 'in everything' of *v.* 4*a*, Paul now develops '*as* God's

ministers.' Between these, *vv.* 7*b*, 8 are a connecting link. In the evil report of their enemies they are *deceivers: and* good men know that they are *true*. It is objected that they are obscure and *unknown*. *And* really they are daily *becoming well-known*, and the principles of their conduct are day by day better understood. So great is their peril that they seem to be actually falling into the grave. Cp. iv. 11, 1 Cor. xv. 31, Rom. viii. 36. Yet, in the moment of apparent destruction, suddenly comes deliverance. *And behold we live:* graphic picture, retaining even the exclamation of wonder at unexpected rescue. *As chastised:* to some men they seem to be put by God under special discipline. So seemed a more illustrious Sufferer: Isa. liii. 4. But the chastisement does not come to the extreme form of *death*. *As sorrowful:* examples in ii. 4, Rom. ix. 1. This sorrow might be made a reproach, as though their lot were wretched. But under their sorrow shone a changeless *rejoicing*, kindled by the brightness of the coming glory and the brightness of their Father's smile. *Poor:* toiling for a living and sometimes (xi. 8) in want. *Enriching many:* by making them heirs of the wealth of heaven. Thus Paul followed the example of Christ: viii. 9. *Having nothing:* stronger than *poor*. *All things:* as in Rom. viii. 32, 1 Cor. iii. 22. The whole wealth of God is theirs, and will be their eternal enjoyment. Wonderful climax, and counterpart to the picture in *vv.* 4, 5.

Each side of these contrasts commends the apostles as ministers of God. That men whom some decry as deceivers are found to be true, that men set aside as unknown become day by day more fully known, that men who seem to be in the jaws of death are rescued and men apparently smitten by God live still, that underneath visible sorrow there is constant joy, and that utter poverty is but a mask hiding infinite wealth, is abundant proof that they in whom these contradictions meet are indeed servants of God. Thus amid many and various hardships, in a spotless and kindly life animated by the Holy Spirit and by sincere love to men, and armed with a word which commends itself as the truth and is confirmed by the manifested power of God, in everything Paul and his companions claim respect and act as becomes ministers of God.

FROM THIS POINT we will review §§ 4—8, which contain Paul's exposition and defence of his apostolic ministry, and are thus the kernel of DIV. I. and of the whole Epistle. This exposition was suggested by thoughts about his deadly peril in Asia and

about the anxiety which drove him from Troas and gave him no rest even on his arrival in Macedonia. But it was written under the influence of a wonderful rescue from peril, and of his joyful meeting with Titus who brought good news about the Corinthian church. Consequently, the exposition begins and ends with an outburst of triumph. Paul praises God that his weary toil, among both good and bad men, makes Christ known and is a pleasant perfume to God. His readers' spiritual life proves to them that he is a servant of God. And, as imparting a life-giving Spirit instead of a death-bringing Law, his ministry is more glorious than that of Moses. Yet, in spite of Paul's unreserved proclamation of it, the Gospel remains hidden to many, both Jews and Gentiles. But this only proves that their hearts are veiled or blinded. The grandeur of the Apostle's work is not lessened by the deadly perils amid which it is performed, and which are every moment ready to destroy him. For these perils do but reveal the power of Him who ever provides a way of escape. And they cannot silence the preachers: for, moved by the Spirit, they believe God; and therefore know that death will be followed by resurrection, and indeed by immediate entrance into the presence of Christ, and that beyond death due reward awaits them. Their efforts to save men are prompted by the love manifested in the death of Christ, and by their commission as ambassadors of God. With this commission their whole life accords.

More than once (iii. 1, v. 12) Paul tells his readers that it is not they whom he seeks to convince—for this is needless: they are themselves a proof of what he says—but that he is giving them a weapon which he takes for granted they will use to defend him against others. Also, throughout the whole, the words *we* and *us* imply that his dignity, peril, and faithfulness, as ambassador for Christ, are shared by others. He certainly includes Timothy, his fellow-labourer in founding the church at Corinth and a faithful companion in peril and toil, and joint-author of the Epistle; and probably Titus (xii. 18) and other similar helpers.

SECTION IX.—PAUL BEGS THAT HIS LOVE TO THE CORINTHIANS BE RETURNED; AND EXHORTS THEM TO SEPARATE THEMSELVES FROM ALL DEFILEMENT.

CH. VI. 11—VII. 1.

Our mouth is opened to you, Corinthians; our heart is enlarged. 12 *You are not narrowed in us: but you are narrowed in your hearts.* 13 *The same recompense—as to children I say* it, *be you also enlarged.*

14 *Do not become differently yoked to unbelievers. For what partnership* is there *for righteousness and lawlessness? Or, what fellowship for light with darkness?* 15 *And what concord of Christ with Beliar? Or, what portion for a believer with an unbeliever?* 16 *And what agreement for God's temple with idols? For we are* the *temple of the living God; according as God said, "I will dwell among them and walk among* them; *and I will be their God and they shall be my people."* (Lev. xxvi. 11.) 17 *For which cause "Come forth out of the midst of them and be separated," says the Lord, "and touch not an unclean thing."* (Isa. lii. 11.) *And I will receive you* 18 *and will be to you for a father and you shall be to me for sons and daughters, says the Lord Almighty.* 1 *These promises then having, Beloved ones, let us cleanse ourselves from all defilement of flesh and of spirit, accomplishing holiness in the fear of God.*

After completing his long exposition of his apostolic work, its credentials, grandeur, encouragements, and motives, by a graphic picture of the circumstances in which he performs it, Paul turns suddenly to his readers and addresses to them a tender (*vv.* 11—13) and solemn (*v.* 14—vii. 1) appeal.

11—13. *Our mouth:* of Paul and Timothy, writers of the Epistle. *Is opened:* Ezek. xxxiii. 22, Mt. xiii. 35, Acts xviii. 14, Eph. vi. 19, etc.: more graphic than 'we have begun to speak to you.' It is Paul's contemplation of his own bold words. Cp. Gen. xviii. 27. *Corinthians:* a loving appeal, like Ph. iv. 15. The *heart* is enlarged when its thoughts, emotions, purposes, increase in depth and breadth and height. Cp. Ps. cxix. 32, Isa. lx. 5. Paul refers evidently to his great love for his

readers. While speaking to them he has become conscious of its intensity. *Narrowed:* cognate to the word I have rendered 'helplessness' in iv. 8, vi. 4, xii. 10, Rom. ii. 9, viii. 35; and used here in its simple sense of being shut up in narrow space. From this is easily derived its frequent sense of being in extreme difficulty and almost without way of escape. It is the exact opposite of enlargement. No narrow place in the hearts (vii. 3, Ph. i. 7) of Paul and Timothy do the Corinthians occupy. *But you are narrowed etc.:* sad and earnest rebuke. The word rendered in the AV. 'bowels,' in the RV. 'affections,' denotes, not specially the lower viscera, but (cp. Acts i. 18) the inward parts generally, heart, lungs, etc. It is used for the seat of the emotions, and in the Bible especially for love and compassion. Cp. vii. 15, Lk. i. 78, Ph. i. 8. We have no better English rendering than *heart.* The Corinthians were thrust into a narrow place, not in Paul's affection for them which was deep and broad, but in their own affection for him. They were narrow-hearted. For littleness of love towards those who deserve our love is a mark of a defective nature. Paul asks for *the same* affection, as a *recompense* for his affection towards them. *As to children:* xii. 14, 1 Cor. iv. 14, 1 Th. ii. 7. *Be you also enlarged:* make a large place for me in your hearts, and thus yourselves become nobler.

As Paul speaks to his readers, he feels how great is his love to them. Not in this do they fall short; but in their own affection to him. He asks therefore as a recompense, speaking to his own children in Christ, that they will cherish for him a love like his for them, and thus themselves be ennobled.

14—VII. 1. *Do not become:* milder than 'be not,' as suggesting that they are not yet joined to unbelievers. Cp. 1 Cor. vii. 23. *Differently-yoked to unbelievers:* like an ass joined to an ox by being put under its yoke. It recalls the prohibition of Dt. xxii. 10. The suddenness of this warning, and the earnest questions and quotations supporting it, prove that Paul had in view real defect or danger at Corinth. And the question of *v.* 16, following a question equivalent to this warning, proves that Paul refers here specially to participation in idol rites; as in 1 Cor. x. 14ff, where we have similar words. And this agrees with the worldly spirit betrayed in 1 Cor. iii. 3, vi. 1, viii. 10. But his words simply forbid such alliances with unbelievers as imply common aims and sympathies. There is no hint that Paul refers here specially to marriage. But this most intimate of all human

alliances is certainly included in his prohibition. Those already married to heathens, Paul deals with in 1 Cor. vii. 12, as a special case: and he does not forbid (1 Cor. v. 10) all intercourse with bad men. The practical application of his words must be left to each man's own spiritual discernment.

14*b*,15. Two pairs of questions, suggesting an argument in support of the foregoing warning. *Righteousness, lawlessness:* practical conformity to the Law and practical disregard of it. Same contrast in Rom. vi. 19. The former is a designed consequence of the righteousness reckoned to all who believe, and a condition of retaining it. *Light, darkness:* Acts xxvi. 18, Col. i. 12f, Eph. v. 8ff, 1 Pet. ii. 9. *Light:* a necessary condition of physical sight, and of spiritual insight. *Darkness;* causes ignorance of our surroundings, physical or spiritual. Cp. 1 Jno. ii. 8ff. This second contrast makes us feel the force of the first. All who keep the Law are in the light; all who disregard it, in the dark. And these cannot go together. *Beliar:* evidently a name of Satan, the great opponent of *Christ*. Same word probably as 'Belial,' 1 Sam. i. 16, ii. 12, etc., a Hebrew word denoting apparently 'No-good.' From the abstract contrast of light and darkness Paul rises to the personal contrast of the Sun of righteousness and the Prince of darkness. Same argument in Mt. vi. 24. The 4th question brings questions 1, 2, and 3, of which no. 3 is a climax, to bear directly on the matter in hand. If conformity to the Law and disregard of it are as incompatible as light and darkness, and as utterly opposed as Christ and Satan, what in common can there be to one who by faith accepts Christ and one who tramples His word under foot? This conclusion comes to us with sudden force, because it is put in the same form as the argument from which it is drawn. The inference is treated as itself the climax of the argument. *Unbeliever;* denotes here one who rejects the Gospel: for his supposed alliance with a believer implies that he has heard of it.

16, Reveals the special reference of the general warning of *v.* 14; which, after being supported by questions 1, 2, and 3, has just been repeated in question 4. From the general matter of 'unbelievers' Paul comes now to the specific matter of idolatry. Against this he warned the Corinthian Christians in 1 Cor. x. 14ff, by referring to the Lord's Supper: he warns them now by the great truth that believers are the *temple of God*. Similar argument with other purposes in 1 Cor. iii. 16, vi. 19. See notes. The word *we* puts Paul among those he warns.

They share with him this great dignity; and he with them the duty it involves. *Living God:* in contrast to lifeless idols, as in 1 Th. i. 9. See under iii. 3. The words *temple of God* bring before us the inviolable sanctity of the Old Testament sanctuary, which was strictly separated from whatever was not sanctified. This absolute separation every Jew was eager to defend, even at the cost of life. Paul now says that his readers are themselves the sanctuary of Him who dwelt of old in the Tabernacle. And, that they may feel the force of this reference, he supports it by a free quotation giving the exact sense and scope, and in part the words, of God's solemn summing up, in Lev. xxvi. 11, of the blessings of the Mosaic Covenant. Notice especially Lev. xxvi. 1. With God's words to Israel, the words of Paul to the Corinthians *accord. I will dwell among them;* implies that the essential idea of a temple is, the Dwelling-Place of God. That God might dwell in the midst of Israel, i.e. in order that day by day He might reveal Himself among them, He bade them erect the Tabernacle. Cp. Ex. xxix. 44—46. He was thus fulfilling His ancient promise (Gen. xvii. 7f) to stand in special relation to Abraham's children as their God. Notice carefully that Paul assumes that the ancient promise, fulfilled in outward and symbolic form in the ritual of the Tabernacle, is valid now; and assures believers of the inward and spiritual presence of God in themselves. For the entire ritual was an outward symbol of the spiritual realities of the better covenant.

17, 18. *For which cause:* Paul's own words, introducing a quotation from Isa. lii. 11, as an appropriate practical application of the truth asserted in the foregoing quotation. He gives the sense, and in part the words, of Isaiah. *From the midst of them:* of the heathens. Isaiah says 'from the midst of her,' i.e. of Babylon, the place of bondage to idolaters. *Be separated* i.e. from idolaters: LXX. rendering for 'be cleansed.' In prophetic vision Isaiah beholds the sacred vessels given back (by Cyrus, Ezra i. 7) to Israel; and bids the Levites lay aside the ceremonial defilement of Babylon and fit themselves to bear the vessels back to Jerusalem. *Touch not an unclean thing:* Isaiah's warning to the returning exiles not to take with them anything belonging to the idols of Babylon; repeated by Paul to those who had escaped from the idolatry of Corinth. An appropriate quotation: for all idolatry is bondage. *And I will receive you:* not found in Isaiah. But the sense, viz. that those whom God leads out of the land of bondage He will Himself

receive to be His own, is frequent in the Old Testament. Cp. Ezek. xi. 17—21: '*And I will receive* them from the nations . . . . and I will give to them the Land of Israel.' *And I will be to you:* not found word for word in the Old Testament, but reproducing the sense of many passages. It may have been suggested by 2 Sam. vii. 8, 14, 'These things *says* the *Lord Almighty*, (LXX.,) . . . *I will be to* him *for a Father, and* he *shall be to me for* a son;' Jer. xxxi. 9, 'I have become a Father to Israel, and Ephraim is my firstborn;' Isa. xliii. 6, 'Bring *my sons* from far, *and* my *daughters* from the ends of the earth.' The last two passages refer specially to return from captivity. The words *sons and daughters* in Isa. xliii. 6 point specially to the equality of the sexes in the family of God: cp. Gal. iii. 28. *Almighty:* and therefore able to perform His promises. Cp. Gen. xvii. 1.

VII. 1. Practical application of these quotations, in harmony with *vv.* 14*a* and 16*a*. Notice carefully that God's words to Israel in the wilderness and through Isaiah are *promises* now possessed by Christian believers. For God acts always on the same principles: and therefore His words to one man are valid for all in similar circumstances. Moreover, the Mosaic ritual and the Old Testament history are symbolic of the Christian life. God's visible presence in the midst of Israel was an outward pattern of His spiritual presence in the hearts of Christians: and the obligations which His presence laid upon Israel were a pattern of those resting upon His people now. And when, through the pen of Isaiah, God called the exiles returning from the dominion of idolaters His sons and daughters, He taught plainly that in days to come He would receive as such those whom He rescued from sin. Indeed, the universality, to believers, of the favour of God in gospel days makes His promise to David a promise of adoption for all believers.

Let us cleanse ourselves; (cp. 1 Pet. i. 22, 1 Jno. iii. 3;) refers probably to abstinence from the outward corruptions of idolatry. It is justified by the truth that deliverance from sin, although it is God's work in us, is yet obtained by our own moral effort and our own faith. It therefore depends upon ourselves whether we are made clean. [The aorist subjunctive exhorts us, not to a gradual and progressive, but to a completed, cleansing *from all defilement.* So Eph. iv. 23, 25, Col. iii. 5, 8, 1 Jno. i. 9.] Our *flesh* is defiled when our hands and feet and bodies do the bidding of sin; our *spirit,* when

we contemplate sin with pleasure. *Flesh* rather than 'body,' because the defilement comes from desires belonging not so much to each individual organized body as to the common material and nature of all living bodies. Even the *spirit*, that part of us which is nearest to God, is capable of defilement. Cp. 1 Cor. viii. 7, Tit. i. 15. Perhaps Paul had in view the sensuality always, and specially at Corinth, connected with idolatry. He warns his readers, not only against all actual contact with sensuality, but also against that consent of the spirit which often defiles the inner life even when there is no outward sin. *Accomplish:* to perform a purpose, or complete something begun. Same word, viii. 6, 11, Rom. xv. 28, Gal. iii. 3, Ph. i. 6, Heb. viii. 5, ix. 6, 1 Pet. v. 9. *Holiness;* brings to bear on the foregoing exhortation the teaching in vi. 16 that we are the temple of God. Cp. 1 Cor. iii. 17. *Accomplishing holiness* · not identical with *cleanse yourselves;* or it would be needless. It denotes everything involved in being 'the temple of God;' viz. absolute reservation for God alone. See note under Rom. i. 7. For God claimed that none set foot in the temple except to do His work. Now this devotion to God implies cleansing from all sin. For all sin is opposed to God. Therefore, that God has given us the honour of being His temple and has promised to receive us as His children, is a strong motive for cleansing and consecrating ourselves. For only thus can we be His temple. *In* the *fear of God:* cp. Eph. v. 21. It brings before us the dread presence and power of Him who slew Nadab and Abihu, and the company of Korah: Lev. x. 2, Num. xvi. Cp. 'Living God' in vi. 16. All contact with impurity is in us a defilement of the temple of God and an insult to the majesty of Him who dwells therein. Therefore *fear* as well as hope should prompt us to abstain from all sin.

The argument of this verse is akin to that of Lev. xi. 43ff, xx. 1ff, 25ff. God has promised to dwell in our midst. And, since He can tolerate no rival, His presence in us requires absolute devotion to Him: and this involves separation from whatever, in symbol or reality, is opposed to Him. Therefore, that God has promised to dwell in us as His temple and receive us as His children, ought to move us to turn from all sin and to claim by faith that complete purity (cp. Rom. vi. 11) which He is ready to work in us. This reference to the Old Testament also teaches that the service of Christ is quite incompatible with

that of Satan; and that therefore there is no true harmony between believers and unbelievers.

Paul's appeal in *vv.* 11—13 was prompted naturally by his foregoing defence of his apostolic work, which was really throughout an appeal to his readers. But the reason of the sudden transition in *v.* 14 is not so evident. It may be that he knew that the disaffection towards himself of some at Corinth arose from their tolerance in some measure of the corruptions of idolatry. Or, the warning may have been prompted simply by the greatness of the peril. Certainly, of the exhortation in vi. 1 this is a practical application.

SECTION X.—PAUL IS FILLED WITH JOY BY GOOD NEWS ABOUT HIS READERS; AND IS NOT NOW SORRY THAT HE WROTE TO THEM HIS FORMER LETTER. IN HIS JOY, TITUS SHARES.

CH. VII. 2—16.

Make room for us. No one have we treated unjustly: no
one have we damaged: no one have we treated with greed. [3] *I*
do not say it to condemn you. For I have before said that in
our hearts you are, to die together and to live together. [4] *Much*
openness of speech have I towards you: much exultation have
I on behalf of you. I am filled with my encouragement: I
abound beyond measure with my joy amid all our affliction.
[5] *For even when we had come to Macedonia no relief our flesh*
had, but we were *in everything afflicted: without, battles;*
within, fears.

[6] *But He who encourages the lowly ones encouraged us, even*
God, by the coming of Titus; [7] *and not only by his coming but*
also by the encouragement with which he was encouraged
about you, while announcing to us your longing, your lamen-
tation, your jealousy on my behalf, so that I rejoiced the more.
[8] *Because, if even I made you sorrowful by the letter, I do not*
regret it. *If even I was regretting* it. (*For I see that that*
letter, if even for an hour, made you sorrowful.) [9] *Now I*
rejoice, not that you were made sorrowful, but that you were
made sorrowful for repentance. For you were made sorrow-
ful in a way pleasing to God, that in nothing you might

receive loss from us. [10] *For the sorrow pleasing to God works repentance for salvation not to be regretted. But the sorrow of the world works out death.* [11] *For see this very thing, being made sorrowful in a way pleasing to God, how much it wrought out for you of earnestness; nay, self-defence; nay, indignation; nay, fear; nay, longing; nay, jealousy; nay, vengeance. In everything you proved yourselves to be pure touching the matter.* [12] *Therefore, if indeed I wrote to you, it was not for the sake of him who acted unjustly, nor for the sake of him who suffered injustice, but for the sake of your earnestness on our behalf being made manifest in your presence before God.* [13] *For this cause I have been encouraged.*

Moreover, in addition to our encouragement more abundantly did we rejoice the more at the joy of Titus, because his spirit has received refreshment from you all. [14] *Because, if at all to him on your behalf I have boasted,* I was not put to shame. But, as all things in truth we have spoken to you, so also our boasting* before Titus was found to be truth.* [15] *And his heart is more abundantly towards you, remembering the obedience of all of you, how with fear and trembling you welcomed him.* [16] *I rejoice that in everything I am in good heart about you.*

2—4. *Make room for us:* in your hearts. Paul here takes up vi. 13, 'Be you also enlarged.' This sudden return to the same subject, and the sudden and unexpected digression of vi. 14—vii. 1, suggest that he knew that the disaffection at Corinth was caused by sinful toleration of idolatry. *No one . . . no one . . . no one:* emphatic repetition. These sudden and unexplained denials must have been prompted by charges against Paul. Some might think that by his strict moral teaching, which required abandonment of idolatry and of all unjust gains, he had inflicted loss on his readers. *Greed;* refers perhaps, as it does in xii. 17f, to the collection for Jerusalem. Paul declares that while urging them to contribute he was not enriching himself. He denies any unfairness or loss to his readers, or gain to himself. And what he has *before said* (in vi. 11, 12) about his love to his readers proves that he does *not say* this *to condemn* them, i.e. to announce coming punishment for wrong doing. For this is never the ultimate aim of our words to those we love. *In our hearts you are:* implied in the similar

* Or, *Exulted, exultation:* so to end of the Epistle.

words in vi. 11, 'our heart is enlarged.' *To die together and live together:* Paul's purpose when giving them a place in his heart. It reveals the greatness of his love to them. *To die together:* put first, as in Rom. viii. 38, because deadly peril was ever before both Paul and his readers. So great is his affection that he has cast in his lot with them, that they and he may stand side by side in face of death ever threatening them and him, and throughout life. Cp. Ph. i. 7. *Openness of speech:* iii. 12; shown in vi. 11—vii. 3. *Boasting* or *exultation:* see under Rom. ii. 17, 1 Cor. i. 29. Here and in *v.* 14 it evidently found vent in words. Hence my rendering *boast*, continued throughout the Epistle. This is an apology for Paul's bold language to his readers. To them he speaks without reserve strong words of warning: to others he speaks about them glowing words of joy and confidence. Examples in *v.* 14, ix. 2. He thus prepares the way for a recognition of the improved state of the Corinthian church, with which he appropriately concludes his 'Review of recent events.' *With my encouragement:* explained in *v.* 6. It gave him abundant *joy*. That good news about his readers fills him to overflowing with encouragement and joy, a joy which *all* his *affliction* cannot quench, proves the intensity of his love. *Filled with encouragement* and *abound beyond measure with joy:* a double climax.

5—7. Exposition of *v.* 4*b*: *v.* 5 describes the 'affliction'; *vv.* 6, 7, the 'encouragement' and 'joy.' Paul's anxiety at Troas (ii. 13) continued *even* after arriving in *Macedonia*. *We:* probably Paul and Timothy. See under i. 1. Contrast ii. 12. *Our flesh;* depicts the effect on their body, in virtue of its constitution, of their anxiety about the Corinthians. In ii. 13 the same anxiety is looked upon as affecting Paul's 'spirit.' *Relief:* cessation from 'affliction,' 2 Th. i. 7. It recalls ii. 13. *Without, within;* expound *in everything*. *Battles:* with opponents in Macedonia unknown to us. *Fears:* probably, as suggested by *v.* 6, about the Corinthian church and the effect of his letter. Cp. ii. 4. The state of that church might well give him dark forebodings. *Encourages:* as in Rom. i. 12. See under Rom. xii. 1. *Lowly:* in mind, body, or estate: opposite to 'exalted.' Paul gratefully remembers that God's kindness to him was His usual treatment of all in similar circumstances. Amid outward perils and inward anxieties Paul received encouragement *not only* from the face and presence of a beloved helper, *but also* from the *encouragement* which Titus had evidently received from

the conduct of the Corinthians. For, that Titus, who shared Paul's anxiety, was himself encouraged by what he saw at Corinth, was proof to Paul of improvement there. *While announcing:* i.e. the joy of Titus became more intense as he narrated to Paul the effect of the first Epistle. A genuine trait of human nature. *Your, your, your:* each time emphatic. The *longing*, the *lamentation*, the *jealousy*, had been Paul's: now they were implanted in the breasts of the Corinthians. *Longing:* to see Paul. *Lamentation:* about their former misconduct, especially in tolerating the gross offender of 1 Cor. v. 1f. *Jealousy* (or *zeal:* see under 1 Cor. xii. 31) *for me:* earnest defence of the apostle's honour. *Rejoiced;* completes the exposition of the 'joy' of *v.* 4.

No scene is more worthy of an artist's skill than Titus, perhaps surrounded by sympathising Philippians, narrating, with a joy which increases while he narrates, the sorrow and earnestness of the Corinthian Christians, and by his own joy turning into joy the anxiety of the apostle. Well might this joy reveal to Paul (ii. 14) the grandeur, in spite of many hardships, of the gospel ministry. Notice that Paul attributes to *God* the joy he received through the coming and the joy of Titus; implying that the good done to us by others is an accomplishment of God's purposes of mercy.

8, 9. *Cause* of the special joy occasioned to Paul by the coming and the joy of Titus. *By the letter:* specially by 1 Cor. v. 1ff. Cp. *v.* 12, ii. 4. *If I even was regretting;* reveals Paul's tender sympathy. He wrote the letter in tears, (ii. 4,) and regretted afterwards that he had written so severely. *For I see etc.*] The intelligence which removed Paul's regret shows that there was a temporary cause for it, viz. the sorrow occasioned to the Corinthians. 'Although after writing the letter I was sorry that I had done so, (and I now see that in the sorrow I caused you I had reason for myself being sorry,) yet now I rejoice.' *Not that you were made sorrowful*] So careful is Paul to show that his readers' sorrow was not a matter of indifference to him. Not the immediate result, only the final result, of his letter gave joy to Paul. *Repentance:* see under Rom. ii. 4. Their sorrow brought about in them a change of mind and purpose. This *sorrow to repentance*, *v.* 9*b* explains, and shows it to be just cause of joy to Paul. *In a way pleasing to God:* literally *according to God*. Same phrase in Rom. viii. 27. It represents God Himself as a standard with which something is compared.

This sorrow brought about a change of mind for the better because it was such sorrow as, in unfaithful ones, God desires to see. *That in nothing etc.:* God's purpose in causing them this sorrow. Had their sorrow been without result, it would have been an injury, a small and undesigned one, caused to them by Paul. But God designed their sorrow to be a means of blessing, so that not even in the least degree they might receive injury from the Apostle.

Such was the cause of the joy occasioned to Paul by the coming of Titus. He found that he had not inflicted upon his readers the damage of needless sorrow. So deep was his sympathy for them that he had regretted his well-deserved rebuke to them, because of the sorrow he feared it would cause. In this fear, he sees that he was not mistaken. But, to his great joy, he sees that the sorrow he caused had done them good. Consequently, his affectionate regrets about his letter are now altogether past.

That Paul was sorry for having written words which all Christian churches put on a level with those ancient Scriptures which Paul himself accepted as the voice of God, proves how thoroughly human was the composition of the New Testament. It suggests perhaps that he was unconscious that the words he wrote were the words of the Spirit of God. But it by no means proves that they were not such. For his regret soon passed away. We are thankful now that the words which caused regret were written. And we are all sure that he wrote them under the influence of One who cannot regret or err.

10. A broad general principle, explaining the connexion between 'sorrowful' and 'in nothing receive loss.' The sorrow which accords with God's will is a sorrow for wrong doing, arising from an intelligent comprehension of the evil of sin and prompting a resolve to forsake sin. It thus *works repentance.* This is a necessary condition of *salvation* from sin and from death: and salvation will never be matter of *regret.* Consequently, no one can regret, not even the tender heart of Paul, a sorrow which is in accordance with the will of God. And, by causing this sorrow to the Corinthians, he did them no injury. And God designed it to be so. All this is made more evident by the contrast in *v.* 10*b*. *The world:* as in 1 Cor. ii. 12. *The sorrow:* with which unsaved men are sad. *Death:* in its fullest sense, i.e. of body and soul in Gehenna. All mere worldly sorrow tends to deaden spiritual sensibility, and to make us

impervious to the divine influences which alone save from death. Such would have been the effect of Paul's letter had it produced only worldly vexation. And such was the effect of the sorrow of Cain: Gen. iv. 5.

11. Proof that godly sorrow works repentance; overleaping *v.* 10*b*, which was added only to bring out by contrast the force of *v.* 10*a*. *This very thing*: their own sorrow was a case in point. *Earnestness:* explained and proved by the six particulars following. *Nay . . . nay;* again and again breaks off the foregoing as not being a full statement of the case. No sooner did they hear Paul's charge (1 Cor. v. 2) against the whole church than in *self-defence* they repelled it; and with *indignation*, i.e. with intense disapproval. This was accompanied by *fear* of the angry parent (1 Cor. iv. 15, 21) who threatened to come with a rod, mixed with *longing* to see the beloved teacher whom they had grieved so much. They were filled with *jealousy* for the honour of their church, and with *vengeance*, i.e. a resolve (cp. Rom. xii. 19, 2 Th. i. 8) to inflict punishment on the wrong doer. This last word gives the chief thought which Paul's letter left in the mind of those who heard it read in the church at Corinth. *Pure in the matter:* not implicated in the sin which one of them had committed. *In everything pure;* does not imply that the general rebuke of 1 Cor. v. 2 was not deserved. Paul is now convinced that the church members generally had not in any way sanctioned the crime. But we have no proof that they were plunged into sorrow by it: nor did they at once remove the offender from their midst. And this would be sufficient proof of the low spiritual state of the church.

12. Inference touching the purpose of Paul's letter, which his readers may fairly draw from its just described effect. *Him who suffered injustice:* a definite and known person, evidently the step-mother's husband, and probably the culprit's own father, still living, and therefore injured by this incestuous marriage. The woman was probably a heathen. See under 1 Cor. v. 1. And, that her husband was such, is the easier supposition. For this would explain Paul's silence about him elsewhere, and the comparative indifference expressed here; and the church's oversight of the offence. A church-member would probably have compelled the church-officers to take action. *Among you:* almost the same as *to you*. Paul wishes that in the church at Corinth, and therefore to the church-

members, the earnestness of the whole church on his behalf should be made manifest; in other words, he wishes them to become conscious of their loyalty to himself. And this wish prompted him to write; not a desire to inflict punishment, or even to do justice to the injured man. For it was not the apostle's work to set right all wrongs. *Before God;* adds solemnity to Paul's purpose by pointing to God contemplating, and interested in, the conduct of the church. The word *made-manifest* suggests that Paul knew that underneath apparent disaffection lay real loyalty to himself. The purposes mentioned here and in ii. 4 and 7 are in complete harmony. Paul wrote in tears: for he knew that his letter would inflict pain. He wrote to arouse the dormant loyalty which he knew existed; that he might put to the proof their full obedience; and that thus by doing them good he might make known to them his great love for them. And, that this was the purpose of his letter, they might infer from its effect.

13*a*, Corresponds with *I rejoiced, v.* 7; marking the completion of the exposition, begun in *v.* 8, of 'your jealousy on my behalf,' *v.* 7. Because the purpose of his letter was that just described, the news brought by Titus filled Paul with encouragement: for it showed that his purpose was attained, and that the sorrow which he foresaw his letter would cause had produced its designed good effect.

13*b*—16. Another joy, in addition to the encouragement just described. Here, as in *v.* 7, we have joy upon joy. *Because his spirit etc.:* cause of the joy of Titus, viz. that without exception the Corinthian Christians were to him, in his intercourse with them, a source of spiritual refreshment. Cp. 1 Cor. xvi. 18. [The perfect tenses note the abiding effect of the encouragement and of the refreshment, and the abiding position as a responsible witness in which Paul's boasting about the Corinthians had placed him.] Verse 14 gives a reason why the joy caused to Titus by his intercourse with the Corinthians was a special encouragement to Paul. *If at all . . . I have boasted:* a delicate compliment to the Corinthians, viz. an intimation that he had expressed to Titus his joyful confidence in them. He is delighted to find that this expressed confidence was justified by what Titus himself saw. Otherwise, Paul's good opinion about them would have *put* him *to shame*. Cp. ix. 2—4. Verse 14*b* states, in contrast to *put to shame*, what actually happened, with a reason why Paul was specially glad that his boasting

about his readers had proved to be true. As herald of Him who is The Truth, he made it a point of honour to speak always exact truth; that thus by claiming respect for his own word he might claim respect for the Gospel he announced. In this he is a pattern to all Christian teachers. Conversely, in i. 18f he appeals to the Gospel he preaches in proof of his own general truthfulness. *Was found to be true:* literally, *became true;* or, colloquially, *turned out true. Heart:* as in vi. 12. As Christians, Titus loves them. But his intercourse with them called forth a more abundant affection. *Remembering;* reveals the abiding, and therefore deep, effect upon his mind. *All of you:* emphatic, laying stress on the universality of their submission. Cp. *v.* 13. *Obedience:* to the apostle's words brought by Titus. *How with fear and trembling* (1 Cor. ii. 3, Eph. vi. 5, Ph. ii. 12) *etc.;* expounds *obedience.* It reveals the deep mark which Paul had made in his readers' minds. *Welcomed him:* respectfully and readily, as armed with Paul's authority. Verse 16 is the happy conclusion of DIV. I. In every point Paul has good hopes about them: and this gives him joy.

SECTION 10 brings to light Paul's feelings while writing the first Epistle, and its effect on the church at Corinth. He wrote it with bruised heart and with tears; moved, not by a wish to punish the chief offender or even to vindicate the injured man, but by a desire to put to the test, and thus manifest to himself and to them, the loyalty which he knew underlay his readers' apparent callousness. He was moved to write by his love to them; which he hoped to make better understood by them even through this stern reproof.

So great was his reluctance to cause them pain that he afterwards regretted his well-intended letter. For the purity of his motive did not save him from anxiety about its effect. And he waited eagerly for the return of Titus, with tidings from Corinth. Not finding him at Troas, Paul gave up the good opening for the Gospel there presented, and hasted to Macedonia; but only to be plunged into deeper anxiety by not finding Titus even there. At last he came; and with more pleasant news. The letter has produced its designed effect. It has moved the heart of the Corinthian Christians. They were eager to clear themselves from the charge of intentional complicity in the crime, were alarmed at their toleration of it, longed to see their offended father in Christ, and were determined, for the honour of their church, to punish at once the guilty member. Such was the

outflow of spiritual life that it touched and refreshed the heart of Titus. And his mission to Corinth laid the foundation of a lasting friendship. With gushing joy Titus narrates all this to Paul.

The joy of Titus, and the improvement at Corinth, of which it was a witness, filled the apostle with joy. The many perils which still surround him, and of which at times he is so deeply conscious, are for the moment forgotten. For, his anxious fears about the success of his labours in the important city of Corinth are dispelled.

REVIEW OF DIVISION I. Already we have seen that of DIV. I. as of the whole Epistle Paul's famous exposition and defence, in ii. 14—vi. 11, of the apostolic ministry is the central and chief part. And we have just seen that the framework in which this exposition is embedded tells us its specific occasion.

DIV. I. begins with an outburst of praise to God, and ends with abundant joy. But the praise was prompted by the apostle's hardships and perils, in a consciousness that these were a means of good to his readers. In view of a wonderful deliverance from death, he expresses hope for continued deliverance, a hope strengthened by an assurance that his readers pray for him. This assurance rests upon his consciousness of having lived unblameably among them. Having thus claimed their confidence, he repels, as unworthy of a herald of the Gospel, a charge of vacillation in postponing his visit to Corinth. His real motive was kindness. This recalls to him the tears amid which he wrote his former letter. He begs them to receive again the church-member, now repentant, whom in that letter he so severely condemned. He claims their affection still further by saying that his anxiety for them moved him to abandon a favourable opportunity for Christian work at Troas, and drove him in haste to Macedonia.

A review, from this point, of his toils, hardships, and perils, reveals to him the grandeur of his apostolic work, elicits a shout of praise to God, and moves him to set forth at length the credentials and the surpassing greatness of his office, and to show that this greatness is consistent with the fact that many reject the Gospel he unreservedly proclaims and with the deadly perils amid which he proclaims it. These perils are designed to make known the power of God, who rescues him from them. And they cannot deter the apostles: for with the eye of faith

they look forward to the resurrection of the dead, to an immediate entrance at death into the presence of Christ, and to the reward of the great day. Their devotion to Christ's great work is prompted by Christ's great love, and by their own commission from God. With this commission their entire conduct accords.

Supported by this exposition of the principles of his life, Paul claims his readers' affection. And, remembering the secret source of the disaffection at Corinth, he warns them to shake off all connexion with idolatry and sin. He indignantly repels the charge that he has treated them with injustice and rapacity. And, to strengthen his appeal, he says that to others he speaks confidently in their favour; and that he is now filled with joy by the good news about them which Titus has brought. He rejoices the more because he now sees that his letter to them, which he afterwards regretted, has gained its purpose. The sorrow which he foresaw it would cause has done them good. He is overjoyed to find that their conduct has filled Titus with warm love to them. And he concludes his long defence of himself and his office by a joyful expression of complete confidence in his readers.

Notice that throughout DIV. I., when speaking of the grandeur and the perils of his work and of his faithfulness therein, Paul says *we, us,* remembering that all this is shared by Timothy who joins him in the letter, and by others. But when (ii. 3—11) speaking of his former letter, in which Timothy had no share, or (i. 15—ii. 2) of the specific charge against himself of vacillation in his purpose to come to Corinth, he says, *I, me.* About his journey to Macedonia, he says first (ii. 12f) *I, me,* thinking only of his own deep anxiety; and afterwards (vii. 5) *we came,* remembering that he was accompanied by others, and probably by Timothy. Throughout the whole, when speaking of blame, he prefers to stand alone: when speaking of perils and of faithfulness, he associates others with himself.

DIVISION II.

THE COLLECTION FOR THE POOR AT JERUSALEM.

CHAPTERS VIII., IX.

SECTION XI.—BY THE EXAMPLE OF THE MACEDONIAN CHURCHES, PAUL URGES HIS READERS TO PERFORM THEIR OWN PURPOSE OF LIBERALITY.

CH. VIII. 1—15.

Moreover, we make known to you, brothers, the grace of God which has been given in the churches of Macedonia; 2 *that in much proof of affliction the abundance of their joy* is, *and their deep poverty has abounded for the riches of their sincerity.* 3 *Because, according to their power, I bear witness, and beyond their power, of their own accord,* 4 *with much exhortation begging of us the favour* and the partnership in† the ministry for the saints,* 5 *and not as we hoped but themselves they gave first to the Lord and to us by* the *will of God;* 6 *that we might exhort Titus that according as he had before begun so he should also complete in reference to you this grace also.*

7 *Yes, just as in everything you abound, faith and utterance and knowledge and all earnestness and love from you to us, that also in this grace you may abound.* 8 *Not by way of command do I say it, but by means of other men's earnestness putting to the proof the genuineness of your love.* 9 *For you know the grace of our Lord Jesus Christ, that because of us He became poor, although rich, that you by His poverty may become rich.* 10 *And an opinion in this matter I give. For this is profitable for you, who not only to do but also to wish began first, last year.* 11 *And now complete the doing also, in*

* Or, *grace.* † Greek, *of.*

order that just as there was *the readiness to wish so* there may be *also the completing, according as you possess.* [12] *For, if the readiness exists, according to whatever* one *may have* it is *acceptable, not according to what he has not.* [13] *Not in order that to others* there may be *relief, to you pressure:* [14] *but by way of equality, in the present season your abundance for their deficiency, that also their abundance may come to be for your deficiency; that there may be equality,* [15] *according as it is written,* (Ex. xvi. 18,) "*He that* had *much had not more: and he that* had *little had not less.*"

1, 2. For the altogether new matter of DIV. II. Paul has prepared the way by the confidence and joy about his readers expressed in ch. vii. and especially in vii. 16. He now enters it by recounting the great liberality of the Macedonians, from whose midst he writes to the Corinthians. This liberality he introduces as *grace of God given*, i.e. as a gift of the undeserved favour of God. Thus, while holding up human excellence as an example, he shuts out beforehand all human merit. With the same thought (ix. 14, 15) he concludes DIV. II. *In the churches etc.:* the locality *in* which *the grace* was *given*. Cp. *v.* 16. The kind of grace given, *v.* 2 states in plain words. *Much proof of affliction:* affliction putting to the test, and thus manifesting, their faith. Cp. Rom. v. 4. It directs attention to the spiritual significance of their affliction. *The abundance of their joy is.* We should say 'their joy abounds.' Their abundant joy is represented as a definite object of thought. [Similar construction in *v.* 11.] For an example of Macedonian joy amid affliction, see 1 Th. i. 6. *And their deep poverty etc.:* a second excellence. *Abounded for:* Rom. iii. 7: produced abundant results in the direction of spiritual *riches*. *Their sincerity:* the purity of motive of their Christian life; the opposite of guile. *Riches of sincerity:* more than *abundance*. For sincerity is true wealth. The liberality of the Macedonians was of value to Paul chiefly as proof of the sincerity of their profession of Christianity. *Their deep poverty* increased the force of this proof, and thus itself produced abundant results in the direction of spiritual wealth.

3—5. A statement of fact, in proof of *v.* 2. *I bear witness:* writing from the midst of this liberality. *Of their own accord:* probably, while Paul told them (ix. 2) of the readiness of the Corinthians, and without any suggestion from him. *With much*

exhortation etc.: they pleaded hard to be allowed as a favour to join with the other churches in this service for the brethren in Judæa. This suggests that Paul hesitated, because of their poverty, to accept their co-operation. *Exhortation:* see under Rom. xii. 1. *Favour* or *grace:* as in *v.* 19; see under Rom. i. 5. It is in apposition to *partnership.* They begged for *the favour,* viz. *the partnership etc. Ministry:* often used for supply of bodily needs. See under Rom. xii. 7. That the collection was *for the saints,* (cp. 1 Cor. xvi. 1,) i.e. for men standing in special relation to God, gave it special significance. *And not as we hoped but themselves:* last point which Paul specifies. *They gave, beyond their power, of their own accord,* earnestly *begging* to be allowed to give, and beyond Paul's expectation they *gave themselves.* Disregarding their own need, and moved by loyalty to Christ, they gave. So that their gift was not money but themselves, not to men but to Christ. And this was the primary element of their gift: *first to the Lord. And to us*] Their self-surrender to Christ was also a surrender to those whom Christ had set in authority in His Church. For the liberality of the Macedonians was loyalty to Paul as well as to Christ. *By the will of God:* as in i. 1. The Macedonians recognised by their gift Paul's divinely given authority: they thus did *the will of God.*

The instructive parallel of Ph. iv. 10—18 suggests that in the liberality of *the churches of Macedonia* the Philippians (Acts xvi. 12) took a prominent part. They who were the first to contribute to the support of their beloved teacher while preaching to others were also abundant in their liberality to unknown and far off brethren. And since we read here not of Philippian but of Macedonian liberality, we may suppose that their example had moved to liberality other Macedonian churches.

6. Paul's request to Titus (cp. *v.* 17) is represented as not only a result of the liberality of the Macedonians, but as a designed result; i.e. designed by God. This implies that the request was itself an accomplishment of a purpose of God by means of 'the grace given' to the Macedonians. God intended Paul to send Titus to Corinth, and used the liberality of the Macedonians to bring this about. Thus Paul viewed his own action as an outworking of a divine purpose. *He had begun before:* on a former visit to Corinth; doubtless that referred to in xii. 18, undertaken at Paul's request, probably with express reference to this collection, some time before Paul wrote the

First Epistle. See under ix. 5. *Your grace*, or *favour:* as in *v.* 19, the unmerited kindness of the contribution for the poor at Jerusalem. Moved by the liberality of the Macedonians Paul begged Titus to go to Corinth and complete the work he had already begun there. And in making this request he felt that his meeting with Titus amid churches manifesting such wonderful liberality was by divine arrangement to encourage them to press forward the contribution at Corinth. Thus Paul introduces, as an accomplishment of a divine purpose, the specific matter of DIV. II.

7, 8. *Just as etc.;* appeals to them on the ground of their excellence already shown. *In everything you abound:* 1 Cor. i. 5. *Faith, utterance, etc.:* having these, they are in everything spiritually rich. *Utterance and knowledge:* 1 Cor. i. 5. *All earnestness:* an example in vii. 11. *Love to us:* manifested in the 'longing' of vii. 11. *Also in this grace:* this act of undeserved kindness. *That . . . . you may abound:* Paul's purpose in requesting Titus to complete the collection at Corinth. Practically, it is an exhortation: for it is *not* given *by way of command. Putting to the proof:* as in ii. 9. *Your love:* to fellow-Christians and to mankind, as in 1 Cor. xiii. It is the essence of Christian character. Therefore, to put to the *proof* the genuineness of their *love*, is to test the worth of their Christian profession. And there is no surer way of doing this than to ask money for Christian purposes. For men generally trust in, and cling to, material good.

9. A reason why Paul has no need to 'command,' but only to put to the test his readers' Christian love. To those who *know the grace of Christ* towards themselves, command to be kind to others is needless. *The grace of etc.:* the free undeserved favour which moved Christ to become man to save men. So Rom. v. 15: 1 Cor. xvi. 23, 2 Cor. xiii. 13. *That because of us etc.;* recounts *the grace of Christ. He became poor;* involves, as do xiii. 4 and Ph. ii. 7, the mystery of the incarnation. It means infinitely more than abstinence from material good while on earth. For *riches* denotes, not actual enjoyment of the things possessed, but control over things needful or pleasant to us. This is the real worth of money. Poverty is the absence of control over things needful or pleasant. Now, from eternity the Son of God had absolute control over all things; and was therefore infinitely *rich*. Want was unknown to Him. But at His incarnation He laid aside this absolute control, and submitted,

in a way to us inconceivable because divine, to creaturely and human limitations, that thus by personal experience He might become conscious of human dependence and need. All this is implied in Mk. xiii. 32, (Lk. xxii. 43, genuineness very doubtful,) Heb. v. 7. This self-impoverishment of Christ I venture to illustrate by supposing a rich man to leave the luxuries of home and go to the Arctic Regions to rescue a friend. For by doing so he not only abstains from his accustomed comforts but puts himself for a time beyond reach of them. And only by some similar conception, excluding however all idea of peril and thinking only of hardship, can we attach any meaning to the words *He became poor;* and to Ph. ii. 7, 'He emptied Himself. But He did not (for He could not: 2 Tim. ii. 13) lay aside even for a moment His divine Nature, of which the essence is Love. Never before did the divine Love of the Son of God shine forth so wonderfully as when to save men He became Man.

Because of you: more forceful than 'because of us.' Cp. Gal. ii. 20. Paul sets the Corinthians alone, and says that Christ died for them. *May become rich:* all our needs and desires supplied in the wealth of our Father's house, and already in sure anticipation of it. The self-impoverishment of Christ is a motive for Christian liberality. For, by giving money we limit our own control over things needful and pleasant to us, in order to supply the needs of others. And this we cannot refuse to do, in the lower sphere of material good, in view of the infinite self-sacrifice of Christ for our eternal enrichment. Thus, after setting before his readers the example of the Macedonians, Paul strengthens his appeal by pointing to the infinitely greater example of Christ.

10, 11, Continues *v.* 8, after supporting it in *v.* 9 by the example of Christ. Far from commanding, Paul merely gives in *vv.* 7—11 *an opinion* (1 Cor. vii. 25, 40) about what is best for his readers. *For this:* viz. that he gives an opinion, not a command. *For you:* emphatic, a courteous recognition of the readiness of the Corinthians. For others less ready a command might be needful. *Who not only etc.:* proof of the foregoing words. *Began first:* literally *began before*, as in *v.* 6; i.e. before the Macedonian Christians. *Last year:* cp. ix. 2: not necessarily a full year ago. When, about Easter, Paul wrote 1 Cor. xvi. 1, the collection was already well known at Corinth. And, since about Titus who began (*v.* 6) the collection there no mention is made in the First Epistle, probably he went to Corinth some time before

it was written. The Corinthians took up the matter at once. Consequently, the collection may have been begun, and in some sense the Corinthians 'ready,' (ix. 2,) the autumn before these letters were written. And this would be naturally spoken of as *last year*. During the previous year the Corinthians had not only *begun* it *before* the Macedonians, but were before them in wishing to contribute. They were earlier, *not only* in beginning to give, *but also* in wishing to give. For such ready contributors an *opinion* was certainly better than a 'command.' *And now also the doing:* in addition to what last year they did and wished to do. *Complete:* (same word as *accomplish* in vii. 1:) in contrast to *begin*. Same contrast in Ph. i. 6. A year ago they were first to begin not only to do something but to wish to do. The wish continues: but the doing is not yet completed. Paul bids them complete what they then began, and accomplish what they then wished. *That according as . . . so also:* that with the purpose, which was so *ready*, (see under *v.* 19,) performance may correspond. It suggests the uselessness of a purpose not followed by corresponding action. *According as you possess:* developed and supported in *v.* 12. Only so far as they were able could their *performing* correspond with their *wish*. Paul thus reminds his readers that in asking for the accomplishment of their purpose of liberality he takes into account their limited resources.

12, Justifies the foregoing words, by stating the general principle that the limits of our ability to give do not limit the reward of our liberality, and yet are the measure of our reward. For, according to our ability, the *readiness* (or *eagerness:* see *v.* 19) itself is *acceptable*. But, if genuine, it will, according to *whatever* the giver *may have*, develop into action. The contrasted negation, *not according to what he has not*, restates emphatically the standard of acceptability. This verse, introduced to explain *v.* 11, shows that Paul was thinking not about the gift itself but about its acceptability to God.

13, 14. That Paul was seeking something acceptable to God, not a large sum of money, he now proves by stating his real purpose in making the collection, viz. not to enrich others by impoverishing the Corinthians, but to bring them material gain. *Relief:* removal of affliction; cp. 2 Th. i. 7. *To you pressure:* literally *affliction:* privation of the necessaries of life, through liberality towards the Christians of Judæa. *By way of equality:* taking equality as his standard and aim. *Their abundance*

. . . . *your deficiency:* in the same sense as in *v.* 13, viz. material good. For, the spiritual blessings from the Jews to the Gentiles (Rom. xv. 27) had been already received: but Paul refers to something still future. Although now the Corinthians are richer than the Judæan Christians, matters may some day be reversed. And in view of the uncertainties of the future Paul now presses this collection, in order that in days to come those who now give may themselves receive material help; and that thus in the family of God *there may be* an *equality* unknown outside it. Therefore, so far from seeking to enrich others at his readers' cost, Paul is really seeking, in view of the uncertainties of life, ultimately to enrich them. In Rom. xv. 27 he gives a nobler justification than this, and in 2 Cor. ix. 12ff a nobler result, of the collection. But these do not cause him to overlook its material benefits. By establishing the principle of mutual monetary help, he was doing something to shelter the people of God in the dark days awaiting the Church and the world.

15. As a pattern of what he desires to see in the Christian Church, Paul quotes Ex. xvi. 18, almost word for word from the LXX., viz. the narrative of Israel in the wilderness, supplied by the gift of God so that none had too much and none too little. *Had not more, had not less;* than he needed. For they gathered according to the size of their families. So far as the Christian life permeates church-members and churches will there be reproduced this ancient and beautiful ideal of a company in which each has sufficient, an ideal never realised in material good so completely as in Israel in the wilderness. For all men are but gatherers of food freely given by God.

The important matter of the collection for the Christian poor in Judæa, Paul introduces by the noble example of the Macedonians, whose liberality he speaks of as a gift of the undeserved favour of God working out for them spiritual wealth. This liberality moved him, by the design of God, to send Titus to Corinth, that the Corinthians, so rich in spiritual gifts, may be rich in spiritual liberality. To them he forbears to give commands: for the example of the Macedonians is enough; and his readers know the greater example of Christ. Indeed, they were themselves the first not only to begin, but also to wish to join in, this contribution. Paul asks therefore that with their readiness to purpose performance may correspond. He asks only for gifts in proportion to ability: for this will be the measure

of the reward. For his purpose is, not to enrich others by impoverishing them, but ultimately to bring them material help. He wishes to bring about in the people of God the equality of those who in the wilderness were fed by the providence of God sufficiently, but not in excess.

SECTION XII.—PAUL HAS SENT TITUS AND OTHERS, THAT THE COLLECTION MAY BE READY WHEN HE ARRIVES.

CHS. VIII. 16—IX. 5.

But thanks to God who gives the same earnestness on your behalf in the heart of Titus: [17] *because, the exhortation, on the one hand, he accepted; but, being more earnest, of his own accord he came forth to you.* [18] *Moreover, we have sent together with him the brother whose praise in the Gospel is throughout all the churches:* [19] *and not only* so *but also elected by the churches as our fellow-traveller with this grace which is being ministered by you, in view of the glory of the Lord and our earnest wish:* [20] *guarding this, lest any one blame us in this fulness which is being ministered by us.* [21] *For we "take forethought for honourable things," not only "before the Lord" but also before "men."* (Prov. iii. 4.) [22] *And we have sent with them our brother whom we have proved in many things often to be earnest, and now much more earnest through much confidence,* his confidence *in reference to you.* [23] *Whether on behalf of Titus* we speak, *he is a partner of mine, and a fellow-labourer for you: or* it be *our brothers,* they are *apostles of churches, a glory of Christ.* [24] *The proof then of your love and of our boasting on your behalf, while you show towards them,* you do so *in the presence of the churches.*

[1] *For, on the one hand, about the ministry for the saints it is superfluous to me to write to you.* [2] *For I know your readiness, of which on your behalf I boast to Macedonians, that Achaia has been prepared from last year. And your zeal has stirred up the more part of them.* [3] *But I have sent the brothers lest our ground of boasting on your behalf be made vain in this matter; that, as I said, you may be prepared, blest in any way if Macedonians come with me and find you*

unprepared we be put to shame, that I may not say you, in this confidence. [5] *Necessary then I deemed it to exhort the brothers, that they may come beforehand to you and may prepare beforehand your before-promised blessing, that this may be ready, in this way, as blessing and not as greediness.*

After giving, in *vv.* 7—15, as it were covertly, three strong motives for the contribution, Paul takes up again his request (*v.* 6) that Titus should come to Corinth. He speaks of the mission of Titus (*vv.* 16, 17) and another (*vv.* 18—21) and (*v.* 22) a third; and (*vv.* 23, 24) commends them to his readers. The contribution itself he needs to touch (ix. 1, 2) only for a moment; and then gives (*vv.* 3—5) his purpose in sending the brethren, viz. that when he himself comes he may not be put to shame by the contribution not being ready.

16, 17. Paul's thought about Titus, who had brought from Corinth news so good and who acceded so readily to Paul's request to go there on this errand, elicits a shout of joy; as usual, in the form of praise to God. So ix. 15, ii. 14, 1 Cor. xv. 57, Rom. vi. 17. For the readiness of Titus, like all good in man, is the work and gift of God. *The same earnestness:* as in Paul. *Gives:* it flows forth each moment from God. *In the heart of Titus:* as in *v.* 1: the spiritual locality in which God works and *gives* this *earnestness*. Verse 17 states, in contrast, two facts which together explain *the same earnestness*. *More earnest;* than the foregoing words, had they stood alone, would imply. *On the one hand*, when Paul asked Titus to go to Corinth he did so, and went there sent by Paul: *but* so eager was he to complete the work he had begun that his journey was really an outflow of his own *earnest* wish. *He went forth:* as bearer of this letter. Cp. *vv.* 18, 22, ix. 3; Acts xv. 22f, 27. For, the explanation of his mission given in ix. 5 would be needed as soon as he arrived in Corinth: and this verse implies that the letter did not precede him.

18—21. *We:* probably Paul and Timothy; cp. i. 1. So ready was Paul to join others with himself in all acts of authority. *Together with;* lays emphasis on the companionship in this mission. *In the Gospel:* Rom. i. 9: in proclaiming and furthering it. For this he was well spoken of in *all the churches*. Such men must have been then, as now, a link binding together the various churches. He was *not only* praised in all the churches *but also elected* to accompany Paul in taking the

contribution to Judæa. Cp. 1 Cor. xvi. 3f. *By the churches:* probably of Macedonia only. Cp. Rom. xv. 26. It is difficult to say whether *our* fellow-traveller, by *us*, include Timothy, or refer only to Paul as in 1 Th. iii. 1—6. For we do not know whether Timothy went, or when this letter was written intended to go, to Jerusalem. But, that we have no proof that elsewhere in this Epistle Paul uses the words *we, our* of himself alone, and Timothy's presence with him (Acts xx. 4) when starting from Corinth for Jerusalem, suggest that these words refer to Paul and Timothy. *Elected:* same word in Acts xiv. 23. In both passages apostolic authority (*we sent*) is combined with popular election. *This grace:* as in *vv.* 4, 6, 7. *Ministered:* as in iii. 3; see under Rom. xii. 7. By suggesting, carrying out, and taking to Jerusalem, the contribution, Paul performed a free and honourable service for the brethren there. *With a view to etc.:* two considerations before the Macedonian Christians when electing this brother as Paul's companion; viz. *the Lord's glory*, i.e. the exaltation of Christ in the eyes of men through performance of the work for which he was elected, and Paul's *earnest wish* that some one should be chosen to go with him. The former consideration reveals the spiritual aim of the election, and that the honour of Christ was involved in it: the latter shows that the election was compliance with a wish of the apostle. *Earnest-wish:* same as *readiness* or *eagerness* in *vv.* 11, 12, ix. 2; Rom. i. 15, Acts xvii. 11. It is the disposition which prompts men to act. *Guarding this etc.;* grammatically connected with *we have sent*, explains *our earnest wish*, which needs explanation. In wishing for a colleague Paul, and perhaps Timothy, were *guarding* against *blame* which otherwise might attach to themselves. Cp. vi. 3. *Fulness:* rich liberality. It is an acknowledgment of the greatness of the contribution. *For we* (Paul and his colleagues) *take forethought etc.:* reason for guarding against blame. It is a general principle, quoted almost word for word from Prov. iii. 4, LXX. Cp. Rom. xii. 17. They sought the approval, not only of Christ who reads the heart and who knew their honesty, but of *men*, who judge by appearances. They therefore suggested that a colleague be elected for them in this financial business. Thus the election was for the glory of Christ, and in compliance with an earnest wish of the apostle.

Notice Paul's careful *forethought.* Although his own honesty was probably above suspicion, he foresaw a time when similar matters must be entrusted to men less known than himself, and

felt the great importance of guarding, in church finance, against even a breath of suspicion. He therefore urged the Macedonian Christians to establish the precedent of committing such matters to at least two persons; a precedent well worthy of imitation now.

Who the elected brother was, we have no means of knowing. All guesses are worthless. His formal election by the Macedonians, which would be announced to the Corinthians, made mention of his name unnecessary.

22. A second companion of Titus; and like the former, quite unknown to us. He had *proved* himself to be an *earnest* man, not in some one matter but in *many*, and *often:* and at the present time he was *much more earnest* than usual, moved to earnestness by his *confidence* about the Corinthians. Therefore, both his general character and his special interest in them commend him to the readers. And of all this Paul has had *proof*. This testimony suggests that this brother was less known than the former one. And, that only the first brother is said to have been 'elected' by the churches, and that the purpose of his election (*v.* 20) is stated before mention of the second brother, suggests that he was not thus elected. If so, the word 'apostles' in *v.* 23 denotes only that his association with the chosen delegate was approved by the churches.

23. A commendation of the three messengers. *Partner:* in toil and peril. Same word in i. 7, 1 Cor. x. 18, 20, Philemon 17, Heb. x. 33, 1 Pet. v. 1, 2 Pet. i. 4, Mt. xxiii. 30, Lk. v. 10. *Fellow-worker:* i. 24, 1 Cor. iii. 9, Rom. xvi. 3, 9, 21. That Titus was a companion of their beloved apostle and a worker with him for their good, was his high commendation. The other two have three commendations. They are *brothers* in Christ, *apostles* approved and sent by Christian *churches*, men whose mission and work reveal the *glory of Christ*. *Apostle:* in its simplest sense of 'one sent on some special business.' See under Rom. i. 1. *Glory of Christ;* recalls *v.* 19, 'for the Lord's glory.' Cp. 1 Cor. xi. 7, 1 Th. ii. 20. As men sent 'with a view to the Lord's glory,' i.e. to guard and magnify His honour, they were themselves in their mission and work an embodiment of His glory. Notice the gradation. To Paul and his readers they are *brothers:* to whole churches they are specially related as their *apostles;* and to *Christ* as men bringing Him *glory*.

24. A motive, drawn from *v.* 23, for receiving the messengers

worthily. 'Owing to their just stated relationships, what you do to them, you do *in the presence of the churches* who sent them.' *Your love:* to Christians generally. So *v.* 8, 'proving the genuineness of your love.' It includes kindness to the messengers and liberality towards the poor saints at Jerusalem. *Our exultation:* explained further in ix. 2—4, for which these words prepare the way. On the various reading see 'Notes and Replies' on page xix.

IX. 1, 2. After commending the three messengers, Paul gives in *vv.* 3—5 the purpose for which he has sent them. But this he prefaces by saying in *vv.* 1, 2 that he has no reason to write to them about the collection itself. *For about etc.:* reason why, instead of speaking about the collection, Paul merely bids his readers receive the messengers worthily. *On the one hand;* implies that Paul mentions *the ministry for the saints* (viii. 4) only by way of contrast to a detail about it, viz. the mission (*v.* 3) of the three brethren. *Superfluous etc.;* (cp. 1 Th. iv. 9;) reveals the apostle's usual courtesy and tact. *For I know, etc.:* reason why it is *superfluous to write. Eagerness,* or *readiness:* viii. 19. *On your behalf:* in your favour. *I exult:* even now he continues to boast about them. *To Macedonians:* to some, not necessarily all, of them. *That Achaia etc.:* the matter of Paul's boasting. It implies that not only at Corinth but throughout the province the collection was eagerly agreed to from the first. *Has been ready:* i.e. they had, according to Paul's advice, (1 Cor. xvi. 1,) the money ready at home. For it is evident that the general gathering had not yet been made: whereas, that Paul continues to boast, proves that his boasting was not a mistake. *From last year:* as in viii. 10. *Stirred up:* same word in a bad sense in Col. iii. 21. *The more part:* the majority, as in ii. 6.

Paul's continued boasting about the Corinthians implies that, in the previous year when the matter of the collection was first brought before them, they took it up eagerly, and were prepared to contribute at once and actually began (viii. 10) to contribute. Even the liberality of the Macedonians, for which Paul is so thankful to God, was in great part a result of the example thus nobly set by the Corinthians. All this proves that it is needless for him to write to them *about the collection.* But it does not prevent him from telling them of the liberality of the Macedonians, that the example of those whom their own liberal purpose had aroused might prompt them to complete at once

the work they had been the first to begin. Thus example acts and re-acts.

Since the Corinthians were a year ago ready for the collection, and since three months ago Paul received at Ephesus a deputation of Corinthians who would naturally tell him all that the church had done, we infer that the boasting in *v.* 2 was prompted, not by news received in Macedonia from Titus which seems to have been rather unfavourable though not such as to put an end to Paul's boasting, but by earlier news.

3—5. About the collection Paul has no need to write; *but* he has need to explain why he *sent the* before mentioned *brethren*. *Our ground-of-exultation be-made-vain:* 1 Cor. ix. 15: lest the excellence of which we boast in your favour be found out to be an empty thing. *In this matter;* implies that Paul's exultation about them embraced other points. He feared lest in this detail his boast might prove to be misplaced. *That as I said etc.:* parallel to, and explaining, the foregoing purpose. *As I said, you may be etc.:* opposite to *ground of boasting be made vain*. *Prepared;* takes up the same word in *v.* 2. Verse 4 is a further negative purpose. *We, you:* emphatic. Paul speaks of his own *shame*, that he may avoid speaking of the greater shame which, if found *unprepared*, would fall upon them. *Exhort:* see viii. 6. *Come-beforehand . . . prepare-beforehand:* before Paul came. *Before-promised:* by Paul. For Paul's boasting about them was virtually a promise of what they would do. It takes up *as I said* in *v.* 3. *Beforehand . . . beforehand . . . before:* emphatic alliteration. *Blessing:* a benefit, as in Gen. xxxiii. 11, Judges i. 15. But usually it denotes a benefit conveyed by a good word. See under Rom. i. 25. *In this way etc.;* dwells upon the word *blessing*, which was chosen to suggest this explanation. Paul begs them to contribute not as though it were an act of *greedy* self-enrichment, (in which case they would do as little as possible to attain their end,) but as an outflow of benevolence, and therefore measured by the greatness of their love. The word *blessing* is specially appropriate, as recalling God's benefits in contrast to man's selfishness. *Greediness*, or *covetousness:* literally, 'having more.' Same word in Eph. iv. 19, v. 3, Col. iii. 5, 1 Th. ii. 5, Lk. xii. 15. This exhortation we shall do well to remember in all our gifts.

Of *TITUS* nothing is said in the Book of Acts. This, though remarkable, accords with the scantiness of its reference (Acts xx. 2)

to the period when this Epistle was written. Nor is he mentioned, apart from this Epistle, except in Gal. ii. 1, 3, 2 Tim. iv. 10, Tit. i. 4. Yet he was evidently a noble and valued helper of the apostle.

Titus was (Gal. ii. 3) a Greek: i.e. not necessarily born in Greece, but of Gentile parents. See under Rom. i. 16; and contrast Acts xvi. 3, referring to almost the same time as Gal. ii. 3. His birth-place is quite unknown. He seems (Tit. i. 4) to have been converted by Paul.

We first meet Titus going with Paul to Jerusalem as narrated in Gal. ii. 1, (same journey apparently as Acts xv. 2,) probably as representative of the Gentile Christians.

From vii. 14f we infer that Titus was not a member of the church at Corinth. But Paul (xii. 17) sent him there, from Ephesus probably, to promote the collection for the poorer Christians at Jerusalem. That Titus began (viii. 6) this collection at Corinth, and that Paul assumes in 1 Cor. xvi. 1f that his readers already know about it, implies that this first mission of Titus was not later than the First extant Epistle to the Corinthians, and suggests strongly that it was some time earlier. This is confirmed by the absence of any reference to Titus, Paul's valued colleague, in the First Epistle, and by the fact that, at the instance (viii. 6) of Titus, the Corinthians were ready (ix. 2, viii. 10) a year ago to contribute. This seems to prove that some months before the First Epistle was written, perhaps in the previous autumn, Paul sent (xii. 18) Titus and another to Corinth to begin the collection; and that he did so. Now, ii. 13, vii. 6ff, imply that personally or by message Paul requested Titus to meet him at Troas, expecting thus news from Corinth, especially about the effect of the First Epistle. That Titus was not at Ephesus or at Corinth when Paul wrote the First Epistle, is made almost certain by its silence about him. But this expectation implies that, although not at Corinth then, Titus was likely to be there either by Paul's request or otherwise soon afterwards. He may have come to Ephesus, and have been at once sent back to Corinth, with directions to meet Paul at Troas: or, while residing elsewhere he may have been requested by Paul to visit Corinth. This would imply, as is by no means unlikely, that Paul sent Titus three times to Corinth. Either of these suppositions would account for all our scanty indications of the movements of Titus. The latter suggestion, as implying less travelling, is rather the more likely of the two. In many ways unknown to us messages may have been sent by Paul to Titus.

After his own hasty (Acts xx. 1) departure from Ephesus, not finding Titus at Troas, Paul crossed over to Macedonia. Here, though not immediately, Titus met him with good news about the deep repentance and Christian earnestness of the Corinthians, and with information about the progress of the collection. Moved both by the liberality of the Macedonians and by the readiness of the Corinthians, Paul begged Titus (viii. 6) to return to Corinth and complete, before (ix. 5) the apostle's own arrival, the collection he had begun. This, Titus gladly (viii. 17) agreed to do; and went from Macedonia to Corinth, accompanied by one brother chosen by the Macedonian churches to go with Paul to take the collection to Jerusalem, and by another sent with the approval of the churches by Paul himself. These messengers took with them (viii. 18, ix. 3f) the Second Epistle. The collection at Corinth was (Rom. xv. 26) duly made; doubtless in great part by the activity of Titus.

And now we lose sight of Titus for at least five years. In Tit. i. 5 we find him again a trusted helper of the apostle, deputed to set in order the imperfectly organized churches in Crete. Paul is very wishful (iii. 12) to see him at Nicopolis during the winter. It would seem that later (2 Tim. iv. 10) Titus was with Paul in his last imprisonment at Rome. And, with a touch of sadness, the lonely prisoner says that he has gone, doubtless for a sufficient reason, to Dalmatia.

The gushing joy (2 Cor. vii. 7) of Titus about the repentance of the Corinthians, his warm affection (*v.* 15) for them, and his eagerness (viii. 16f) to visit them again, betray an ardent temperament. He worked in perfect accord (xii. 18) with Paul. And, though little known to us, he doubtless had no small share in founding Gentile Christianity.

SECTION XIII.

PAUL SUGGESTS A LARGE AND FREE GIFT; WHICH WILL NOT ONLY RELIEVE DISTRESS BUT ALSO BRING PRAISE TO GOD.

CH. IX. 6—15.

And this: he that sows sparingly, sparingly will also reap; and he that sows with blessings, with blessings will also reap. 7 *Each one according as he has resolved in his*

heart; not with sorrow, or from necessity. For "a cheerful giver God loves." (Prov. xxii. 8, LXX.) [8] *And God is able to make every grace abound towards you, that in everything always having all sufficiency you may abound for every good work:* [9] *according as it is written,* (Ps. cxii. 9,) *"He scattered, he gave to the poor; his righteousness remains for ever."* [10] *And He that supplies seed to the sower and bread for eating will supply and will multiply your sowing, and will increase the fruits of your righteousness;* [11] *while in everything you are being enriched for all sincerity, which works out through us thanksgiving to God.* [12] *Because the ministry of this public service not only is supplying the shortcomings of the saints but also abounds through many thanksgivings to God:* [13] *while through the proof of this ministry they glorify God for the submission of your confession, in view of the Gospel of Christ, and* for *the sincerily of the partnership towards them and towards all men;* [14] *while themselves with supplication on your behalf long for you because of the surpassing grace of God upon you.* [15] *Thanks to God for His indescribable gift.*

Paul now uses the word 'blessing,' chosen to be so used, as a stepping stone to a suggestion that the gift be (*v.* 6) abundant and (*v.* 7) free. To this he encourages his readers by pointing to God, who is (*vv.* 8, 9) able to bless them and (*vv.* 10, 11) will do so; and (*vv.* 12—15) to the spiritual results of their liberality.

6. *And this;* directs attention to a new and important point, viz. that acts of kindness to God's people are seeds thrown into the ground, which by the outworking of the laws of life produce similar and multiplied results. So Gal. vi. 7, 1 Cor. ix. 11; Jas. iii. 18, Prov. xxii. 8. *Sparingly, sparingly:* exact retribution. Since gifts are seeds, he that holds himself back from giving thereby holds himself back from the harvest. *With blessings:* recalls 'as blessing' in *v.* 5. They who in giving think, not how little they can give, as they would if self-enrichment were their aim, but of benefits to be conferred, will receive back on the same principle. As they to others, so God will act to them. The plural denotes a variety of *blessings*. These words will be fulfilled both in the various blessings in this life to those who do good and in the infinite recompense of the great Day. This sufficient motive for liberality makes direct exhortation for a large gift needless.

7. A direct exhortation, but only on a matter of detail, viz. the freeness of the gift. Whatever be the amount, it must be an outflow of *each one's* own previous *resolve*. The choice must be *in his heart*, the inmost centre of the man, where standing alone he chooses his own action. See under Rom. i. 21. *Not with sorrow or from necessity;* lingers over and expounds *as he has resolved in his heart*. The gift must not be with regret, nor be a surrender to pressure from without. For this a reason is given, almost in the words of Prov. xxii. 8, where instead of 'The man with kindly eye shall be blessed: because he has given of his bread to the poor,' the LXX. render 'A man cheerful and a giver, God blesses.' The sense is practically the same, and bears on the case before us. The cheerfulness and freeness of the gift mark it as being a genuine outflow of Christian life, in which everything is free and cheerful; and are therefore acceptable to God.

8. An added thought expounding the worth of the foregoing quoted words, viz. the ability of God to supply all our need. *Every grace:* emphatic: all the various gifts of God, including earthly gifts, looked upon as marks of His undeserved favour; nearly the same as 'gift-of-grace' in 1 Cor. i. 7. See under Rom. i. 5. *That in everything etc.:* purpose cherished by *God* who *is able etc.* *In everything*, takes up *every grace*. The five consecutive universals are exceedingly emphatic. They are evidently chosen to include conspicuously all material needs. *Sufficiency:* objective possession of, or subjective consciousness of possessing, all that they need. The latter sense here. Same word in 1 Tim. vi. 6, Ph. iv. 11. They who know that God will supply all their need, and they only, are independent of the uncertainties of life. They can therefore afford to give away money to others. Thus *sufficiency* is essential for large and cheerful giving. The quotation in *v.* 9 suggests that *every good work* refers to, or specially includes, acts of beneficence. *Abound:* literally, 'have something over.' 'God is able to pour out upon you abundantly in undeserved favour every good thing; in order that thus in every point and at all times having every need supplied, and being conscious of this, you may have a surplus for every kind of beneficence.'

9. Quotation, word for word, of Ps. cxii. 9, *according* with, and thus supporting, the foregoing exposition of God's purpose. *Scattered:* gave with a liberal hand, as men sow seed. The quotation was perhaps suggested by *v.* 6, and itself suggests

v. 10. *Righteousness:* such conduct as the judge approves and will reward. Cp. Dt. vi. 25, xxiv. 13. See under Rom. i. 17. The act of beneficence will have an endless reward. This is forcibly represented as a continuance to eternity of the act itself as, by God's undeserved favour, a claim for reward. But even this *righteousness* is by faith: for it is an outworking of faith and of the Holy Spirit given to believers. This suitable quotation reminds those familiar with it, as does that of *v.* 7, that liberality to the poor is approved and will be rewarded by God.

10. An assurance, based on an analogy in nature, that God (who is able to do so, *v.* 8) actually will supply whatever is needed 'for every good work.' The analogy was suggested, as was probably the word 'scattered' in *v.* 9, by the metaphor of *v.* 6. *Supplies:* derived from a word denoting the payment by wealthy citizens at Athens and elsewhere of the cost, frequently very large, of a 'chorus' of singers or dancers at festivals or public entertainments. It suitably describes God's bountiful supply of the needs of all mankind. Same word in Gal. iii. 5, Col. ii. 19; Eph. iv. 16, Ph. i. 19. By supplying *seed for the sower* God supplies *bread for* every one's *eating*. These exact words are taken from Isa. lv. 10. *Supply and multiply etc.:* will give us, and in increasing measure, the *sowing* needful for the reaping of *v.* 6, viz. the material means of doing good. *And will increase:* or *make-to-grow*, i.e. make your acts productive of good results. Same word in 1 Cor. iii. 7. *Fruits:* same word in Mt. xxvi. 29. See under Rom. i. 13. *Righteousness:* practical conformity with law, i.e. with the higher law of the Gospel of love. Cp. Mt. v. 10, vi. 1. It suggests that in giving their money they were only doing what is right (cp. Rom. xv. 27) and were doing what God will reward. Cp. *v.* 9. Of this abstract principle of *righteousness*, Christian liberality is a natural concrete outgrowth produced by God. He will provide, and in increasing measure, the means of Christian liberality, and will thus give seed to sow for the great harvest; and will make their just liberality productive in still greater degree of good results. In Isa. lv. 10 God declares that, just as he provides for the material needs of men, so the provision in His word for their spiritual needs shall not be in vain. And, by clothing his own spiritual metaphor and argument in the words of Isaiah, Paul gives to it Old Testament authority.

11. Same truth as in *v.* 10, from another point of view. *In*

everything: as in *v.* 8. It denotes such supply from time to time of every material need as will leave something to spare for Christian giving. *Rich;* reminds us that they who have more than they need are practically rich. *For all sincerity:* God's purpose in thus enriching them. The gifts for the poor Christians at Jerusalem were a wonderful proof of the genuineness of the faith of the Corinthian Christians. And, that they may afford such proof, Paul is confident that from time to time God will give them a measure of wealth. *All sincerity;* suggests that, though proved in other ways, Christian sincerity is in some sense defective if not proved by liberality. *Which:* viz. their sincerity, thus proved, *works out. Through us:* viz. Paul and his colleagues, who suggested and carried out this contribution. Paul added these words remembering that of the praise evoked by the collection he was an instrument. The abstract principle of Christian sincerity, operating *through* the collection suggested by Paul, called from the lips of those who received it *thanksgiving to God.* That the sincerity of the Corinthians, thus manifested, is bringing praise to God, both strengthens the assurance that God will give the means of liberality and becomes a stepping stone to the exposition in *vv.* 12—14.

Argument of 8—11. Liberality is an element, even in the Old Testament, of the character which God approves and will reward. And God designs it to be a proof of the genuineness of His people. But this proof cannot be given unless we first receive from Him a measure of material good. Some degree of wealth is therefore needful for a full development of the Christian life. This, God is able to give. And, just as He supplies the food needful to maintain and develop bodily life, so we may be sure that He will supply all that is needful, including a measure of material good, to develop the spiritual life. How small a measure is sufficient for this end, we learn from Lk. xxi. 2. But, if the widow had not had the mites, she could not have given this noble proof of her sincerity. And many lowly Christians have given from their small store; confident that God designed them to do so, and that He would supply not only their bodily needs but also something to give away. And they have found that day by day God makes them rich enough to give, while some richer men plead poverty.

12—15. *Because etc.;* explains the foregoing words by a matter of fact. *Public-service:* see under Rom. xv. 27, 16, xiii. 6. It reveals the solemn and public importance of this

collection. *The ministry*, or *ministration, of etc.:* the voluntary attention to the needs of others implied in this public service. See under Rom. xv. 25. *Not only supplying etc.:* the material benefit of the collection, which must be mentioned together with its spiritual gain. *Abound: v.* 8: producing results beyond the just mentioned material results. *Thanksgiving to God;* takes up the same word in *v.* 11, and is expounded in *v.* 13. 'By means of *the proof* that your Christian profession is genuine, proof afforded by *this ministration*, the Christians in Judæa are *glorifying* (see under Rom. i. 21) *God.* In their eyes God was magnified through the proved sincerity of the Gentile Christians. The present tense suggests that they had already heard of the collection. This accords with the fact (*v.* 2) that it was projected a year ago. *For the submission of your confession . . . . the sincerity of your fellowship:* two matters about which they *glorify God.* The submission is that rendered either by their confession or by themselves to their confession. Cp. 'obedience to faith' in Rom. i. 5. In both places, the two expositions are practically the same. This collection was a conspicuous act of submission to the apostolic authority which enjoined it and to Christ (cp. viii. 5) for whose glory it was made, by those who professed to be His servants. *Confession*, or *profession:* Heb. iv. 14, x. 23. *In regard of the Gospel of Christ;* goes with *glorifying God.* [Cp. Gal. vi. 4, Rom. iv. 2.] The good news about the Messiah had led Paul's readers to confess Him and to lay themselves and their possessions on the altar of God. Therefore, the praise of God evoked by their gifts had *reference to the Gospel. Fellowship etc.:* partnership in rendering help to those in need, as in viii. 4. See under Rom. xv. 26f. *The sincerity* was manifested in *the fellowship.* This recalls *v.* 11, viii. 2. And the gift to the unknown brethren in Judæa was a manifestation of brotherhood not only *towards them* but also *towards all men.* This was its real worth. The submission to the common Master, and the sincere spirit of brotherhood, of both which proof was given by this collection, revealed to the Jewish Christians the glory of God who had wrought such a disposition in these far off foreigners.

14. Another result produced in the Jewish Christians. *Longing for you:* i.e. 'to see and know you,' as in Ph. i. 8, Rom. i. 11. This longing was mixed *with supplication* on their behalf. The present tenses in *vv.* 12—14 seem to imply that already news

of the collection had reached Jerusalem and was already evoking this thanksgiving and affection. For this is evidently the language not of expectation but of narrative. And for all this there was sufficient lapse of time since (cp. *v.* 2) the collection was mooted. *Grace of God;* closes DIV. II. with its opening thought, viii. 1. The Jewish Christians wonder at the undeserved favour of God which had wrought in the Gentiles such submission and brotherhood and sincerity. Thus they glorified God. They longed to see those in whom He had worked such blessings; and returned their kindness by prayer for them.

15. As frequently, Paul concludes DIV. II. with an outburst of praise. *His indescribable gift:* probably of Christ and Christianity, of which all-embracing gift the liberality given to the Gentiles was one element. The exultation which culminates in *v.* 15 proves how all-important in Paul's view were the spiritual results of this collection. Whether he had them in view in suggesting the collection, we do not know. But it is not unlikely.

Paul begins § 13 by reminding his readers that the money given for the collection is seed sown which will produce a harvest; and that therefore to limit their gifts is to limit their reward. But, while thus suggesting a large gift, he asks that it be by each one's own deliberate choice: for, as Solomon taught, it is the cheerful giver whom God loves. Their gifts may well be both large and free. For God is able to supply every need of every kind, that they may have a surplus for every kind of good work. Indeed, this surplus for giving away is implied in an ancient promise that gifts to the poor shall be followed by endless reward. That God supplies our material needs, was appealed to by Isaiah in proof that His word shall accomplish its spiritual aims: and it is a pledge now that He will both supply the means of sowing spiritual seed and make the seed sown productive of spiritual good. Such supply is designed to give proof of Christian sincerity, and thus to bring, as this contribution is already bringing, praise to God. This last point Paul develops. This contribution not only supplies the needs of God's people, but, by affording proof that the Gentile professors of Christianity really submit to Christ and that their Christian brotherhood is genuine, reveals the grandeur of God. And it evokes prayer for them, and an affectionate desire to see them, on the part of those whose needs they are relieving. Of the praise to God thus evoked, Paul's own warm gratitude is an example.

The word *sincerity* in *vv.* 11, 13, viii. 2, reveals the great spiritual use of earthly wealth, viz. as a proof of our purity of motive in religion. When we spend for Christ and for strangers that which we might spend in self-gratification, we give thereby conspicuous proof that our Christian profession is genuine. This proof, all should be eager to give. And, that a measure of wealth is needful for it, is a pledge that, in ordinary circumstances, God will give this to His people.

THE COLLECTION for the Christian poor at Jerusalem marks an important era in Paul's life. Hitherto his labours have been confined to the eastern division of the Roman empire. But his work there is now (Rom. xv. 19, 23) complete: in all the great centres he has planted Christianity. And his thoughts now turn (*v.* 24, Acts xix. 21) towards the West.

Throughout all his labours, Paul has felt (Gal. ii. 2) the importance of unity and harmony between the Jewish and Gentile parts of the one Christian Church; and has striven to maintain it. His earnest desire to work in connexion with the apostles of the circumcision is attested by his visits to Jerusalem after each missionary journey. But his desire for concord has not led him to modify in the least his teaching that the Christian Church is not bound by Jewish trammels. From Gal. ii. 11f we learn that, although this freedom was formally acknowledged by the other apostles, it was not always courageously maintained by them. And we may well believe that Paul felt that upon himself mainly rested the task of maintaining on the one hand the perfect freedom of the Gospel and on the other the unity of the entire Church.

For some reason, the church at Jerusalem was exceptionally poor. Years ago, (Acts xi. 28,) when a general famine had been foretold, the Christians at Antioch, perhaps at Paul's suggestion, thought of, and resolved to relieve, the foreseen distress at Jerusalem. And at a later date (Gal. ii. 10) Peter urged the same matter on Paul's attention.

At the time this Epistle was written the same poverty was pressing, and for some time (1 Cor. xvi. 1) had been pressing, upon the mother church of Christendom. And Paul resolved to fulfil his promise (Gal. ii. 10) made long ago to Peter. That Paul gave directions (1 Cor. xvi. 1) for the collection in Galatia, Macedonia, and Greece, makes it very probable that he did the same at Ephesus, where he was living when he gave these

directions and where he laboured so long and so successfully. We may therefore infer that he started a united effort throughout the Gentile churches to relieve the distress at Jerusalem. It was probably the first general effort by men of one nation for the help of another.

Paul's earnestness in this matter, and his joy at the spiritual effects already produced (ix. 12ff) even by the promise of help, suggest that these spiritual effects were foreseen by him and were his chief aim in the whole effort. We may well conceive that he desired to give to the Jewish Christians this proof (ix. 13) of the reality and extent of the work among the Gentiles, that thus he might link together in the ties of affection the Jewish and Gentile parts of the Church, while at the same time he taught the Gentiles how much they owed to the ancient people of God and taught the Jewish Christians, what they were evidently very slow to learn, that the full possession of Gospel privileges was not confined to those who were circumcised. Before going to the West, the Apostle of the Gentiles wished to erect a monument to the success of his preaching in the East and to the truth of the free Gospel he had preached.

When and how the first directions were given to the Galatians and Macedonians, we do not know. But Titus, sent by Paul, began the contribution at Corinth. See note under *v.* 5. The Corinthians took up the matter so readily, and were so eager to contribute at once, that, moved by their example which Paul quoted, the Macedonians not only showed a similar or greater readiness but accomplished at once their good purpose. The effect of the example of the Corinthians, and his own credit for veracity, made Paul now anxious that their action should correspond with their promises. He therefore sent Titus again to Corinth, accompanied by two others, to push forward the collection, so that on Paul's arrival it might be ready. And for the same end he wrote DIV. II. of this Epistle, and sent the Epistle to Corinth by Titus and his companions.

Paul introduces the matter by describing the liberality of the Macedonians. This example, he has no need to urge the Corinthians to imitate. The greater example of Christ is sufficient for them. He remembers that they were the first to accept his suggestion for a collection; and that their gifts must be measured by, and will be accepted in proportion to, their ability to give. Paul then commends Titus and his companions, and explains the purpose of their mission. While doing so, he again

refers for a moment to his readers' readiness to help and to its effect upon the Macedonians. He then concludes his reference to the contribution by reminding his readers that it is seed sown which will produce a harvest and should therefore be given cheerfully; that God is able to give them all means needful for the development of their Christian life, and therefore the means of Christian liberality; and that the promised contribution is already working out abundant spiritual results.

That in the Book of Acts we have no direct mention of this collection, accords with the scanty notice (xx. 1—3) of the period in which it was made; and gives great value to the undesigned reference in Acts xxiv. 17. That in the Epistle to the Galatians we have no reference to it, suggests, as does the great similarity of the contents, that it was written about the same time as the Epistle to the Romans, when the collection was everywhere completed. And Gal. ii. 10, vi. 9f show that the poverty of the Christians at Jerusalem and the need for Christian liberality were present to the apostle's mind. The various references in the New Testament to this collection afford by their many coincidences a most valuable confirmation of the genuineness and the historic truthfulness of the writings which contain them.

DIVISION III.

PAUL'S REPLY TO HIS OPPONENTS.

CHAPTERS X.—XIII.

SECTION XIV.

HE BEGS THEM NOT TO FORCE HIM TO USE HIS DIVINELY-GIVEN AUTHORITY, THE LIMITS OF WHICH HE HAS NEVER EXCEEDED.

CHAPTER X.

I Paul myself exhort you by the meekness and clemency of Christ, who, though face to face lowly among you, yet when absent am bold towards you. 2 *But I beg that I may not when*

present be bold with the confidence with which I reckon it needful *to be daring towards some who reckon us as walking according to flesh.* [3] *For, though walking in flesh, not according to flesh do we make war.* [4] *For the weapons of our warfare are not fleshly, but powerful before God for pulling down of strong places,* [5] *while we are pulling down reasonings and every high thing which lifts itself up against the knowledge of God and are leading captive every thought to the obedience of Christ,* [6] *and are holding ourselves in readiness to avenge all disobedience, whenever your obedience may be made full.*

[7] *At the appearances, do you look? If any one trusts to himself to be Christ's, this let him reckon again in himself, that as he is Christ's so also are we.* [8] *For even if something more abundantly I boast about our authority which the Lord gave for building up and not for pulling you down, I shall not be put to shame;* [9] *that I may not seem as though terrifying you with the letters.* [10] *Because the letters, says* one, *are heavy and strong; but the bodily presence is weak, and the utterance despised.* [11] *This let such a one reckon, that such as we are in our word by letters when absent such also when present in our work.*

[12] *For we dare not place ourselves among, or compare ourselves with, some of those who recommend themselves. But they, measuring themselves with themselves, are not intelligent.* [13] *We, however, not in reference to the measureless things will we boast, but according to the measure of the standard which God has measured to us, a measure to reach even as far as you.* [14] (*For not as not reaching to you do we stretch ourselves beyond bounds. For as far as even you we have advanced in the Gospel of Christ.*) [15] *Not in reference to the measureless things boasting in other men's labours, but having hope, while your faith is increasing, among you to be enlarged according to our standard, to abundance,* [16] *to preach the Gospel as far as the places beyond, not to boast in another man's standard touching the things already done.*

[17] *But "he that boasts, let him boast in the Lord."* (Jer. ix. 24.) [18] *For not he who commends himself,* not *that man is approved, but whom the Lord commends.*

Placing himself suddenly and conspicuously before his readers, Paul opens DIV. III.; in which he defends himself, not as in

Div. I. against general suspicion and by a general proof of the grandeur of the apostolic ministry, but against specific misrepresentations by definite persons. And, just as the joyful ending of Div. I. opened a way for the financial business of Div. II., so the grateful ending of Div. II. affords an easy platform of approach to the unpleasant matter of Div. III.

That Div. III. is a reply to calumnies known now only by this reply, makes it in part obscure to us. As we pass along we must gather, as well as we can, the nature of these calumnies, and then endeavour to understand Paul's reply to them.

1. *I myself Paul:* the great Apostle, condescending to plead, alone, his own cause before his children in the Gospel. *Meekness:* see under 1 Cor. iv. 21. *Christ* on earth (Mt. xi. 29, xxi. 5) constantly refrained from asserting Himself. This appeal reveals Paul's consciousness of the danger, when reproving others, of indulging a self-assertion unworthy of Christ; a beautiful trait of his character. *Clemency:* a disposition to temper justice with equity, kindness, and benevolence. Same word in Acts xxiv. 4, 1 Pet. ii. 18, Ph. iv. 5. Paul strengthens his appeal (cp. Rom. xii. 1) by pointing to the known character of Christ. 'Do not compel me to lay aside the meekness and clemency so conspicuous in Christ, my Master and Pattern.' *Who face to face etc:* the very reproach of his enemies (*v.* 10) used as an additional plea. *Lowly among you:* during his previous visit to Corinth; a beautiful picture of the apostle, going about unobtrusively among his converts, asserting as little as possible his apostolic authority, and not even claiming from them maintenance. Cp. 1 Th. ii. 7. He had thus imitated *the meekness of Christ.* But he fears that he must now act otherwise. *Am bold* (or *courageous*, v. 6) *towards you:* in the strong and fearless language of the First Epistle and in the rest of this. Paul's habitual gentleness when at Corinth claims respect for his present fearless severity. This verse suitably and modestly introduces Div. III., where more than anywhere else in his writings he puts himself prominently before his readers.

2. *But I beg;* takes up and strengthens 'I exhort' in *v.* 1. Paul entreats them not to compel a man who has hitherto been gentle in their midst and bold only from a distance to be now bold when present with them. *With the confidence;* explains the boldness he is reluctant to manifest. *I reckon:* Paul's calculation about his own conduct when he shall come to Corinth. [Cp. 'judge' in ii. 1, 1 Cor. ii. 2, vii. 37.] The

inserted word *needful* is necessary for English idiom and gives the evident ground of his calculation. *Daring:* same word in 1 Cor. vi. 1, Rom. x. 20, v. 7. It is stronger than 'bold' in *v.* 1, and suggests peril. It makes therefore a climax. Paul has resolved to trample under foot, if need be, fear of man and of consequences. But he begs his readers not to compel him to do this. *Towards some etc.;* introduces definite opponents, whose presence we shall feel throughout DIV. III. Their opposition arose from false *reckoning* about Paul's conduct. They have made their reckoning about him and he has made his reckoning about what he will do to them. Cp. xii. 20, xiii. 2. *According to flesh:* as in i. 17, which refers to the same false estimate. Cp. Rom. viii. 4. They supposed that Paul's steps were directed by the needs and desires of the present bodily life.

This verse implies that there may be occasions requiring the Christian to lay aside the meekness and clemency which Christ loved to manifest, and to assert himself and act with severity. Sometimes (Jno. ii. 15) Christ did so. But Paul's example warns us to do this, as he did, reluctantly and only after efforts to avoid it have failed, as something abnormal caused and justified by abnormal circumstances.

3—5. These verses justify Paul's 'confidence,' and thus both support his request and disprove the false reckoning of his opponents. *Walk, carry on war:* a climax. His path is beset with foes: and therefore his march is a battle. *In flesh, according to flesh:* conspicuous contrast. A body of *flesh* is the surrounding element *in* which, (cp. Gal. ii. 20, v. 17,) but not the directive principle *according to* which, he carries on the conflict of life. See under Rom. viii. 4. *According to flesh;* with aims, means, and methods, suggested by the needs and desires of bodily life. *The weapons:* Rom. vi. 13: an important element in all war, determining almost all else. According to our *weapons* will be the aim and the method of our *warfare. Fleshly:* Rom. xv. 27, 1 Cor. iii. 3. The means on which Paul relies for victory do not belong to our present bodily life. It is needless to say 'but are spiritual.' Paul therefore adds as a contrast what is practically a proof that *the weapons are not fleshly*, viz. their supernatural effectiveness. *Powerful before God:* literally *to God*, i.e. in God's estimate. Cp. Acts vii. 20. *Strong-places:* a common word for *fortresses*. Same word in Prov. x. 29, xxi. 22. *While we pull down etc.;* depicts the actual efficacy of these weapons in the hands of Paul. *Reckon-*

ings: calculations about things around and about our own conduct. *And every high thing:* wider than *reckonings*. All lofty thoughts about ourselves and our powers hinder us from knowing God. For we cannot know Him as the supply of all our needs, as our strength and joy and life, until we have seen ourselves to be needy and helpless and lost, i.e. until every high thought within us has been brought down to the dust. Therefore *every high thing* in man lifts *itself up against the knowledge of God*. Cp. 1 Cor. i. 20, 27ff. *And leading-captive etc.:* another aspect of the victory which Paul is gaining. *Thought:* result of perception, or mental vision. Formerly our thoughts raised themselves up, thus keeping out the knowledge of God. Now, they not only bow down into the dust but bow to Christ who died for us that he may be our Lord. Not only ourselves but *every thought* in us must bow to Him. The present participles do not imply actual universal achievement, which *v.* 6 contradicts; but, according to Greek usage, the meaning and purpose of the work in which Paul was actually engaged. Cp. v. 19, Rom. ii. 4. God permits men to resist both His own influences and His servants' efforts.

6. Another element in Paul's warfare, and another proof that his weapons have superhuman power. *Every disobedience;* implies that some professed Christians do not surrender themselves to obey, but actually resist, Christ. *Avenge:* merited and conspicuous punishment. Cp. xiii. 2ff, 1 Cor. iv. 21, v. 5, Acts xiii. 11, v. 5; terrible proofs of apostolic power. *Holding ourselves in readiness etc.:* but not actually avenging. This suggests that Paul was not accustomed to vengeance, though he was prepared for it. *Your obedience:* in contrast to these opponents whom Paul is careful throughout DIV. III. to distinguish from his readers. This suggests that they were few, and perhaps foreigners, i.e. Jews. For them Paul betrays no hope: upon them he is able and *ready* to inflict severe punishment. *Your obedience made full:* by shaking off all connexion with those who resist Paul. Else they would be involved in the punishment. Therefore Paul delays to punish till his readers have cleared themselves from complicity with the crime: and with this motive (i. 23) he postponed his visit to Corinth.

The opposition of his enemies suggests to Paul a military metaphor. To him life is not only a walk but a warfare. But he is equipped with superhuman weapons, with which he pulls down whatever in man lifts itself up, thus hindering men from

knowing God, and brings every thought to bow to God; and with which he is able to punish all that resist. This reveals the error of those who look upon Paul as acting merely from human motives and with human powers. And it gives immense force to his appeal to be allowed to leave unused these great punitive powers and to imitate the meekness and clemency of Christ. Thus Paul begins his self-defence by an entreaty that his opponents will not compel him to punish them; and gives proof of his power to do so by pointing to the spiritual triumphs of blessing, far above human power, which he obtains day by day in the hearts of men. For these triumphs prove that the power of God is with him. Similarly, in i. 19, he claims credit for veracity by pointing to the truthfulness of Christ whose word he preaches.

7, 8. After pointing to the spiritual victories which prove his divine mission, Paul reasserts (*vv.* 7—11) in contradiction to his opponents his authority and power; and declares (*vv.* 12—18) that in exercising it among the Corinthians he is keeping within the limits marked out for him by Christ. *Appearances:* same word as, and recalling, 'face to face' in *v.* 1. Cp. v. 12. Some despised Paul because of his lowly appearance and demeanour among them. He asks whether it is on the outside of things that they fix their attention; and then directs them to something which merits their thoughtful calculation. *Trusts to himself to be Christ's;* is easily understood apart from, and therefore does not of itself imply, any reference to the Christ-party (1 Cor. i. 12) at Corinth. Whether this party was actually in Paul's thought, we cannot now determine. He bids his opponents, instead of looking at externals and reckoning accordingly, to make another *reckoning* from the solitude of their inner selves. He does not think fit to deny here that his opponents are *Christ's* servants, but he claims to have given proof that he *also* is such. This appeal derives its force from the proof given in *v.* 5 that Paul and his colleagues are doing with superhuman weapons Christ's work. And it is worthy of thoughtful consideration by all who engage in religious controversy. Verse 8 asserts that Paul not only is Christ's but has received from Christ special authority. *Somewhat more abundantly;* even than he has done in *vv.* 3—6. *Building up, not pulling down:* xiii. 10. He may have to pull down; but only in consequence of abnormal circumstances and with a view to further building up. Therefore he will pull down as little as possible. The contrast, *I boast, our authority*

found throughout the Epistle, suggests that the plural is chosen, not as in 1 Th. iii. 1f probably for Paul alone, but to include others. They share *the authority:* the *boast* is his only. *Shall not be put to shame:* facts will justify even this larger boast.

9—11. God will make good even this larger boast *in order that* His servant's written words *may not seem to be* empty *terrifying;* as they would seem if he were 'put to shame.' *The letters:* the First Epistle, the lost one, (1 Cor. v. 9,) and possibly others unknown to us. *Heavy:* severe. *Strong:* such as influence men. *Bodily presence weak;* does not necessarily mean that Paul's personal appearance was even by his enemies thought to be undignified. For this taunt will be disproved (*v.* 11) when he comes. Cp. 1 Cor. ii. 3. It is sufficiently accounted for by Paul's unobtrusive demeanour (*v.* 1) among his converts. Nor can reliance be placed on uncertain traditions about his small stature and bodily weakness: although the latter is not unlikely. For they are sufficiently explained by his name (Paulus: a little one) and by this verse. *Despised:* by his opponents; perhaps owing to his studied simplicity (1 Cor. ii. 1) of style. Another verdict is given in Acts xiv. 12. *Let such a one reckon:* 'let him reasonably infer from the character revealed in my letters how I shall act when present.' Paul made his presence little felt among the Corinthians because there were then no gross offences requiring punishment. And he preferred to do good in an unostentatious manner, not even (1 Cor. i. 16) baptizing his own converts. He now bids his opponents infer from his letters how he will act in altered circumstances.

12—16. Exposition, after expounding the word 'terrify' in *v.* 9, of 'the authority' claimed in *v.* 8. Paul thus supports the foregoing threat. *We dare not;* suggests the peril of the conduct of his adversaries. Cp. Rom. xv. 18. *Or compare ourselves:* 'place ourselves among or place ourselves beside.' *Some of those;* singles out definite persons whom Paul has in mind. *But they:* in contrast to Paul who dares not measure himself thus. *Among themselves;* includes each with himself, and each [cp. Eph. iv. 32, Col. iii. 13, 16] with others of the same class. They take themselves and their companions as a standard of what men ought to be; and having no other standard they form a senseless estimate. *Intelligent:* same word in Rom. iii. 11, xv. 21, Eph. v. 17; 1 Cor. i. 19, Rom. i. 21, Eph. iii. 4: so to put things together as to interpret rightly

their significance and to understand their real nature. These men, by taking themselves as their measure, showed that they did not rightly interpret conduct and character. *But we:* in conspicuous contrast to the foregoing. *The unmeasured things:* the indefinite and undefinable fancies which were all that the boasting of the opponents had in view. Paul declares that he will not boast in reference to such phantoms. *But according to the measure etc.:* the standard by which Paul's boasting shall be measured, viz. the divinely marked out limits of his apostolic work. *The standard:* literally the *canon*, which is a Greek word denoting a straight wooden staff, then a measure of any material, then an authoritative rule of conduct. Paul represents God as marking out, as if with a measuring staff, his apostolic field of labour, (cp. Gal. ii. 7,) and declares that according to the measure thus marked out his boasting shall be. Of anything beyond these limits, he will not speak. His highest boast will be 'I have finished the work Thou gavest me to do.' *A measure etc.;* specifies the measure thus marked out, viz. that it includes Corinth.

14. Proof of the last words of *v.* 13. The argument is: Corinth is within our limits; for beyond these we do not stretch ourselves; yet we have actually come to Corinth. [*Yet:* best rendering of γάρ, when, as here and often, it introduces the minor premiss. It has thus its usual confirmatory force.] That Paul does not go beyond his divinely-appointed limits, he leaves his readers to judge from the divinely-given success of his labours. And, if not, Corinth is within his appointed sphere. In other words, in coming to Corinth he was sent by God. *In the Gospel:* as in viii. 18, Rom. i. 9, 1 Cor. ix. 18. It expounds the spiritual and soul-saving significance of 'as far as even to you we have advanced.'

15, 16. *Not in reference to the unmeasured things boasting;* takes up the same words in *v.* 13, and continues the description of the boasting in which Paul will not indulge. Consequently, *v.* 14, needful to prove the last words of *v.* 13, is a parenthesis. *In other men's labours:* cp. Rom. xv. 20. The opponents boasted of the influence they had gained in a church which Paul's toilsome and weary labours had founded and among men who directly or indirectly owe to him their conversion. *Having however hope:* Paul's actual feelings about the Corinthians. The continued *increasing* of their *faith* was a needful condition of the enlargement of Paul's field of labour. *In you to be*

enlarged: same phrase in Ph. i. 20, but in a different sense. It is explained in *v.* 16. Paul suggests, though perhaps he does not necessarily imply, that their *faith is* already *increasing*. And, if so, he will be able to leave them and go to preach to others beyond. Thus *in* them, i.e. through their growing *faith*, Paul's field of labour, and therefore himself, i.e. his own influence and success, will be *enlarged*. But even this hoped-for enlargement will be *according to* his divinely-given *standard*. For, to all the Gentiles (Rom. i. 5) he is sent. *For abundance:* something beyond and above. See under ix. 12. It is explained in *v.* 16, which gives Paul's purpose in cherishing this hope, viz. to preach the Gospel in places still further off than Corinth. He is thinking probably of his projected (Rom. xv. 24, Acts xix. 21) journey to Rome and Spain: an interesting coincidence of thought. The repetition in *v.* 16*b* reveals Paul's deep sense how unjust is his opponents' boasting. While his thoughts about the Corinthians, whom he had led to Christ, were that their increasing faith would enable him to break up new ground still further off, his opponents were exulting about things in a field allotted by God to Paul, and in reference to work which they found *already done*. With such men Paul dares not compare himself. And, since he is acting, as he has asserted and in some measure proved, within his appointed limits, his readers may expect to find him carrying out when present at Corinth the threats of his letters.

17, 18. A general principle suggested by the contrary conduct of Paul's opponents, supported by another general principle, and suitably preparing the way for Paul's boasting in §§ 15—18. Same words in 1 Cor. i. 31. Verse 18 is a reason why they who exult should have Christ, for whom they labour and from whom they expect reward, as the element of their exultation. *Who recommends himself:* as (*v.* 12) these men did. *Approved:* proved to be genuine, as in 1 Cor. xi. 19. *The Lord commends;* by evident marks of approval. If we remember that the only proofs of real worth are those which Christ gives, all our exultation will have Him for its element, and all mere human boasting will be shut out.

Paul begins his defence by threatening reluctantly to lay aside his accustomed and Christlike lowliness, and fearlessly to punish his opponents. That he is able to do this, is proved by the superhuman power with which he is accustomed to overcome in his converts the spiritual forces of evil. With the same power

he is prepared to inflict punishment. But he waits till his readers have shaken themselves free from all connexion with his enemies, lest the blows which will fall upon these also strike them.

Men must not look at externals, but must reason intelligently about realities. To Paul, Christ has given authority over His Church. About this he might say more than he has said, without exceeding what will be proved to be true. For he is not one who terrifies merely from a distance. But he remembers that the purpose of his authority is not to pull down but to build up. His readers have abundant proof that he will make good the threats of his letters. How great the contrast between himself and his opponents! All their boasting is reckless self-commendation. No standard except themselves and their companions have they for their self-measurement; which is therefore no measurement at all. All their boasting is about their influence over men who but for Paul would not have been Christians. But, when speaking about his readers, Paul speaks about those who are within the bounds specially marked out for him by God. For, in view of his spiritual success, none can say that, when he came to Corinth, he exceeded those bounds. So far is he from boasting without a measure and about other men's labours that his chief thought about his own converts at Corinth is that their increasing faith will enable him to enter the fresh ground which still remains untouched within the marked out boundaries of his apostolic work. He concludes by reminding his opponents and himself remembering that all boasting must have Christ for its element: for the only commendation which is proof of real worth comes from Him.

SECTION XV.

PAUL'S BOASTING: HIS REFUSAL OF MAINTENANCE.

CH. XI. 1—15.

Would that you bore with a morsel of senselessness of mine! Nay, indeed, bear with me. [2] *For I am jealous about you with a jealousy of God. For I have betrothed you to one man, to present to Christ a pure virgin.* [3] *But I fear lest in any way as the serpent deceived Eve with his craftiness so your thoughts*

be corrupted from simplicity and purity towards Christ. 4 *For if he who comes is proclaiming another Jesus whom we did not proclaim, or another kind of spirit you are receiving which you did not receive, or another kind of gospel which you did not accept, you would bear with it nobly.* 5 *For I reckon to have fallen nothing short of the overmuch apostles:* 6 *but if* I am *indeed uninstructed in utterance, yet not in knowledge; but in everything* we have *made* it *manifest among all towards you.*

7 *Or, a sin did I commit, when humbling myself that you may be exalted, that as a free gift God's Gospel I announced to you?* 8 *Other churches I plundered, by taking wages for ministry to you.* 9 *And when present with you and brought to want I pressed upon no one. For my want the brothers supplied when they came from Macedonia. And, in everything, not burdensome I kept myself, and I will keep.* 10 *It is truth of Christ in me that this boasting shall not be put to silence in reference to me in the regions of Achaia.* 11 *Why? Because I do not love you? God knows.* 12 *But what I do I also will do, that I may cut off the occasion of those who wish an occasion, that in the matter in which they boast they may be found to be as we also* are. 13 *For such men are false apostles, guileful workmen, men fashioning themselves into apostles of Christ.* 14 *And no wonder: For Satan himself fashions himself into an angel of light.* 15 *No great thing then if also his ministers fashion themselves as ministers of righteousness; whose end will be according to their works.*

Sections 15—18, containing Paul's boasting about himself, are the kernel of DIV. III.; as are §§ 4—8, containing his boasting about the apostolic ministry, of DIV. I. Already, in x. 12—16, by contrasting himself with them, he has rebuked his adversaries. He will now cover them with shame, that thus he may rescue his readers from their snares, by a recital (§ 15) of his own refusal to be maintained by the church, of (§ 16) his hardships and perils, of (§ 17) his wondrous revelations tempered with special affliction, and of (§ 18) his credentials to and love for his readers. Of this, as of all human boasting, he has already in x. 17f struck the true keynote.

In xi. 1—4 Paul apologizes for, and justifies, his boasting, by his relation to his readers and his fears about them. In *vv.* 5, 6 he begins his boasting by comparing himself with his opponents,

and by a general statement about himself and his colleagues. In *vv.* 7—12 we have the first item of boasting, justified in *vv.* 13—15 by a terrible description of his opponents.

1. *My morsel:* more literally, *my little bit of senselessness.* Paul admits the foolishness of talking about oneself; but claims forbearance on the ground that he does not say much. *Senselessness: vv.* 16, 17, 19, 21, xii. 6, 11: without intelligence, opposite to 'prudent,' *v.* 19. To talk about oneself is usually a mark of unsound mind. Of this folly, to a small extent and (v. 13) to serve God, Paul will now be guilty. These words (cp. *v.* 16, xii. 1, 11) betray a man unaccustomed to speak about himself. He cannot do so, even to serve God, without apology. *Nay, indeed, etc.;* corrects the foregoing lament that his readers do not bear with his momentary weakness, by a request that they will do so.

2. Reason why they should bear with Paul. *Jealousy* (see under 1 Cor. xii. 31) *of God:* which God cherishes about them. Paul's thoughts about the Corinthians are an outflow of thoughts in the breast of God. And this gives him a strong claim to their indulgence. This jealousy, *v. 2b* explains and justifies. *Betrothed, to present:* the marriage not yet consummated. So Eph. v. 27, Mt. xxv. 6, Rev. xix. 7ff. Already believers are Christ's in spirit: in that day they will be His in body also. And this affiance of the Corinthians to Christ was brought about by the labours of Paul. *One man;* makes prominent Christ's unique claim to their undivided devotion. *To present etc.:* Paul's purpose in the betrothal. Cp. Eph. v. 27. *Pure virgin:* each word significant. Paul's feelings about the Corinthians were similar to those of Abraham's servant when bringing to Canaan a maiden to be wife of his master's son. Cp. Jer. iii. 1—14, Ezek. xvi. etc. The frequency of this metaphor reveals the importance of the analogy on which it rests. What every man claims from his betrothed, God claims from us. Thus the human is, and doubtless was designed to be, a pattern of the divine.

3, Continues Paul's explanation of his 'jealousy.' *In any way;* reveals, as in ii. 7, ix. 4, xii. 20, a watchful anxiety which takes everything into account. *Serpent, Eve, deceived, craftiness;* recall vividly the details of Gen. iii. 1—13. *Corrupt,* or *damage:* as in vii. 2, 1 Cor. iii. 17, xv. 33, Eph. iv. 22. *Thoughts:* the products of their mental activity, as in x. 5, xi. 11, iii. 14, Ph. iv. 7. *Sincerity towards Christ:* singleness

of purpose, i.e. a heart ruled by the one purpose of loyalty to Christ. Same word in same sense in viii. 2, ix. 11, 13, Rom. xii. 8, Eph. vi. 5. Paul feared lest their thoughts should be so injuriously affected as to turn away from the absolute fidelity which Christ claims from His betrothed. The comparison with Eve, easily suggested by the metaphor of *v.* 2, both justifies Paul's fear and finds excuse for the objects of it. For Eve in Paradise was *pure:* yet she fell. And *the serpent's craftiness* suggests, as *v.* 15 asserts, that the Corinthians were exposed to similar perils. *And purity:* see Appendix B.

This comparison suggests that Paul accepted Gen. iii. 1—13 as historic fact. See my *Romans* Diss. iii. For a fable could give no ground for his fear, and would be inconsistent with the earnestness of this passage. And the comparison suggests that the serpent was a mouthpiece of a spiritual foe. Cp. *v.* 14, Rev. xii. 9, xx. 2, Wisdom ii. 24.

4. Reason for Paul's fear, viz. his readers' conduct and disposition. *He who comes:* any strange arrival, looked upon in Paul's vivid conception as a definite person. It suggests that Paul's opponents at Corinth were men from without. So x. 6. *Proclaim:* as a herald; see Rom. ii. 21. They acknowledge *Jesus* of Nazareth to be the Christ; but so misrepresent His teaching as practically to portray *another Jesus*, i.e. a man quite different from Him whom Paul *proclaimed*. *You are receiving:* not necessarily actually received; but their minds were going in that direction. See x. 5. *Another kind of spirit;* probably does not refer to 'the spirit of the world,' (1 Cor. ii. 12: cp. Eph. ii. 2,) but suggests in irony the powerlessness of the opponents to impart the Holy Spirit. Any animating principle received from them must be of *another kind* from Him whom they had already *received* through Paul's ministry. Cp. Gal. iii. 2. *Another kind of Gospel:* Gal. i. 6. *Accepted:* 1 Th. ii. 13: welcomed as true. Paul supposes them to be listening to something quite different from the good news which they had heard and accepted from his lips. *Received, accepted;* claims their own previous welcome to the Gospel in support of what he now says. *Jesus, the Spirit, the Gospel:* the three great factors of the Christian life. Touching each of these, Paul contrasts his teaching and its results with that of his opponents. *Nobly:* bitter irony. *You would bear with it:* or (RV. Greek text) *you bear with it.* The latter reading states simple matter of fact. The former represents Paul as feeling

the utter impossibility of his own supposition; and, instead of saying, 'you bear it,' as merely saying that if it were possible his readers *would bear with it nobly*. The reading is quite uncertain.

5, 6. A short summary, introducing the boasting of §§ 15—18; and justifying the contrast, unfavourable to the opponents, implied in *v.* 4. It reveals the purpose of the whole boasting, viz. to cover Paul's opponents with shame, and thus save his readers from their snares. *Fallen-short:* xii. 11, 1 Cor. i. 7, xii. 24: to be behind, or deficient, in anything. Grammar does not decide whether Paul refers to a past and now continuing falling short, or to something future and continuing. Cp. x. 10, v. 11. The former is more likely. *The overmuch apostles:* the false apostles of *v.* 13. It continues the irony of *v.* 4. There is no hint of a reference to the twelve. Verse 6 begins Paul's boasting, by meeting a charge of his opponents, already quoted in x. 10. *Uninstructed:* same word as 'private-member' in 1 Cor. xiv. 16, 23f. See notes. Paul admits that he has not had the special training in rhetoric given in the schools. But this is not inconsistent with that eloquence which is the natural outgrowth of full knowledge and deep earnestness, and which breathes in every page of Paul's epistles. Yet we can well conceive that Paul did not use the artificial modes of arrangement and expression then in vogue in the schools, to which probably then as in all ages inferior men attached great importance. *Not in knowledge:* acquaintance with the matter in hand, which is infinitely more important than modes of utterance. *We have made* it *manifest:* viz. the just-mentioned *knowledge*. Paul means probably that *in everything* he did he gave proof, *among all* men, of his knowledge, by his action towards the Corinthians. He thus appeals, in support of the assertion in *v.* 6*a*, to his own known work. *Towards you:* cp. i. 12. *Manifest in:* as in iv. 10f. *I am . . . . we have.* While defending himself Paul remembers that his defence avails equally for his colleagues.

7. From his first boast, viz. of 'knowledge,' Paul now turns to a second. *Or was it a sin etc.;* suggests perhaps, but does not necessarily prove, that this boast, like the last, may be a reproach from his adversaries. For it may be that Paul merely throws his boast into the form of a reply to a conceivable objection that thus he may place his conduct and that of his opponents in a stronger light. *When humbling myself etc.;* a

preliminary comment on the following fact, revealing its bearing upon this question. Paul submitted to menial toil and actual want (*v.* 8) in order that thus the Gospel might have unhindered progress (1 Cor. ix. 12) and might raise the Corinthians into the lofty position of sons of God. Cp. viii. 9. *That as-a-free-gift etc.:* the supposed sin committed by Paul. *As-a-free-gift:* without receiving pay from his converts. *Free-gift. . . . Gospel of God:* appropriate collocation. Cp. Rom. v. 15. It could not be a sin to announce without cost the good news which God had sent into the world; especially when in doing so he was making himself low that his hearers might be lifted up.

8, 9. Facts explaining, and showing the force of, the statement implied in the question of *v.* 7. *Other churches:* those of Macedonia (*v.* 9, Ph. iv. 15f) and possibly others; from whom Paul received money to enable him to preach at Corinth without cost to the Corinthians. *Plundered:* a daring hyperbole. If sin was committed, it was against the *other churches*. *Minister to you:* to render them the free and honourable service of preaching the Gospel. Cp. v. 18. The following words suggest that *v.* 8*a* refers to money received before Paul came to Corinth. And contributions received in Thessalonica before his first visit to Corinth (Acts xvii. 1, xviii. 1) are mentioned in Ph. iv. 16. Either to these or to gifts received after he left Macedonia, Ph. iv. 15 may refer. Perhaps Paul accepted the second contribution sent to him at Thessalonica in view of his needs in the missionary journey still before him. And, if so, he took pay from other churches in order to preach the Gospel at Corinth.

Verse 9*a* is a second and more startling fact. *Brought to want:* probably because his labours in the Gospel did not leave him sufficient time to earn a livelihood. *Present with you;* recalls with almost tragic force Paul labouring among the Corinthians, how earnestly and successfully they knew well, and yet in want. *Press-down-upon:* xii. 13: a very rare word denoting to press upon so as to paralyse. Another hyperbole. They could not say that he laid paralysing burdens upon them for his own maintenance. Verse 9*b* states another fact which explains how Paul avoided burdening his readers. *The brothers:* well known to the readers; perhaps Silas and Timothy. Cp. Acts xviii. 5, 'when they came from Macedonia, i.e. Silas and Timothy, Paul was being held fast by the word, testifying to the Jews that Jesus is the Christ;' which seems to imply that when they came he was fully occupied with preaching. *When they*

came etc.: their coming put an end to his *want*. *In everything;* includes demands for money and whatever else might seem to oppress them. *And will keep;* lays emphasis on Paul's refusal to be burdensome, as being an expression of a deliberate and abiding purpose.

Verses 7—9 reveal an interesting trait of the inner apostolic life of Paul, a practical working out of his set purpose (1 Cor. ix. 12, 15ff) to preach the Gospel without cost. At Corinth (Acts xviii. 3) and at Thessalonica (2 Th. iii. 7ff) and at Ephesus (Acts xx. 34) he toiled at menial labour to support himself and his companions. And he did not give to the Gospel merely his spare time, after earning a livelihood; but spent to supply his bodily needs only the time not occupied by evangelical work. Consequently, although his weary toil was continued into the night, (2 Th. iii. 8,) he was unable to keep himself from want: for he could not restrain (Acts xviii. 5) his evangelical activity, and would not lay a burden upon his new converts. This last he refused to do lest he might hide the true nature of the Gospel under the appearance of worldly self-seeking. Yet he accepted with gratitude free gifts from a distance: for these he felt to be a meet expression of spiritual life.

10—12, Dwells upon, and explains the motive of, the deliberate purpose asserted in the last words of *v.* 9. *Truth of Christ:* the exact correspondence of Christ's words with facts, past, present, or future. See under Rom. i. 18. Since Christ lives in Paul, (Gal. ii. 20,) this element of His character is found in Paul. To this he now appeals. Cp. i. 18, Rom. ix. 1. *That this boasting etc.:* an assertion which is a *truth of Christ in* Paul. *This boasting:* viz. 'I have kept myself . . . and will keep.' *In reference to me:* as in x. 13, 15, 16, Gal. vi. 4; cp. Rom. iv. 2: not quite the same as 'my boasting.' Others besides Paul might boast about his refusal to burden the church. The presence of opponents made it specially important that *in the regions of Achaia* this boasting should not be silenced. *Why?* interrupts the discourse as if to compel the readers to consider Paul's conduct and motive. *Because I do not love you?* His refusal of money from the Corinthians while accepting it from the Macedonians might seem to be an act of contemptuous dislike. For we seldom refuse a gift from those we love. *God knows:* before whom (v. 11) Paul's heart and apostolic work 'are made manifest.'

12. Paul's real purpose in refusing to burden the Corinthians.

To us it is obscure through our ignorance of the precise conduct of his opponents. The *occasion* (as in Rom. vii. 8) they sought was probably an opportunity of boasting to Paul's disadvantage. And he was resolved so to act as to prevent this. It is easiest to suppose that these Jews who had come to Corinth boasted that they were disinterested and unpaid benefactors of the Corinthians; and that they were seeking an opportunity to show that Paul was not such, and was therefore inferior to themselves. Had he accepted maintenance from the Corinthians, these men would have found the opportunity they sought. *In the matter in which they boast:* in the boasted disinterestedness of their service for the Corinthians. *As we are:* i.e. labouring for the Corinthians without pay. This seems to imply that while these opponents professed to be disinterested benefactors they were really serving their own selfish ends, and were secretly making, perhaps in some indirect way, their own profit. They were (*v.* 13) 'guileful workmen.' Paul refuses maintenance in order by his example to compel his opponents to forego these unworthy gains. *May be found;* suggests a scrutiny to which their conduct (as well as Paul's) would be subjected. Paul refuses maintenance that thus they may be compelled to do the same, so that when their conduct is examined *they may be found* to be like him.

Notice the bitter irony of these last words. Paul's opponents boasted their disinterestedness, while making gain of the Corinthians; and eagerly watched him to detect self-enrichment, that they might boast of their own superiority. (These have been the tactics of demagogues in all ages.) But Paul resolved to refuse just recompense for real and great benefits, that thus by his example he may compel those who boasted their superiority to come up to his own level of working without pay, so that when his conduct and theirs are investigated they may be found to be as disinterested as he was. This interpretation is confirmed by the next verse.

13—15. Paul's purpose (*v.* 12) implies that his opponents are not what they professed to be. He now explains and justifies his purpose by a plain assertion that they are *false* and *guileful*. *False-apostles:* like 'false-brethren,' 'false-prophets,' *v.* 26, Gal. ii. 4; 1 Jno. iv. 1, 2 Pet. ii. 1, etc. They claimed to be apostles, but were not. *Workmen:* Ph. iii. 2, 2 Tim. ii. 15, Mt. ix. 37, Acts xix. 25. They were workers; but with hidden, selfish, and wicked motives. *Fashioning themselves etc.:* more

fully, 'changing their exterior into that of apostles of Christ.' They assumed the dignity of men formally sent by Christ and thus holding the first rank in the church. See under Rom. i. 1. The repetition of the word *apostle* suggests that they claimed this specific title. Yet this audacity excites *no wonder* in Paul. *For* their master *Satan* does the same. *Angel of light:* same as 'angel from heaven,' Gal. i. 8. When visibly visiting earth they came clothed in the brightness of the world to which they belong. Satan's empire is darkness: Col. i. 13. But it is his habit to approach men in the garb of an angel from heaven. And at all times Evil is prone to assume the appearance of Good. *His ministers:* doing, of their own free choice, his work. Cp. 'his angels,' Mt. xxv. 41, Rev. xii. 7. Such are all who deal in falsehood and guile: for unconsciously they are acting under his guidance and are working out his purposes. This fearful description implies that Paul's opponents, though church-members and professed followers and apostles of Jesus, were bad men, deliberately deceiving the Corinthian Christians. Therefore, since Evil ever assumes the garb of Good in order to ensnare men, it was *no wonder* that these men assumed a garb which was not their own. *Ministers of righteousness:* as in iii. 9. Cp. Rom. vi. 19. These men put on a new garb, representing themselves *as* men labouring to make dominant among men conformity to the Law of God, and thus servants *of* the abstract principle of *Righteousness*.

Whose end etc.] Their guilt was so evident that a mere statement of a general principle announces their fate. *According to their works:* Rom. ii. 6. *End:* Rom. vi. 21f, Ph. iii. 19, Heb. vi. 8, 1 Pet. iv. 17: not simply the point at which something ceases, but the goal towards which it tends, and in which existing forces find their full outworking and the whole its consummation. Cp. 1 Tim. i. 5, 1 Pet. i. 9. Its cognate adjective is 'mature' or 'perfect.' See under 1 Cor. ii. 6. These words imply that Paul had no expectation that all men will eventually be saved. For he is evidently thinking of bad *works*; and therefore of a bad *end*. But, if finally restored, the end of all men, and of these servants of Satan, would be endless happiness; in whose light the most terrible and prolonged bygone torments will, as endless and glorious ages roll by, dwindle into insignificance. Of these eternally happy ones Paul could not say (Ph. iii. 19) that their 'end is destruction'; nor Christ, (Mk. xiv. 21,) 'it were good for him, if that man had not been

born.' Certain passages which seem to imply an expectation of universal restoration will claim our attention elsewhere.

REVIEW. In beginning to portray his own conduct Paul is deeply conscious of the foolishness of speaking about oneself. He therefore begs for indulgence, on the ground of his special relation to his readers, and his fears about them prompted by their ready reception of false teaching. Their folly in this he shows (xi. 5—xii. 18) by a long portrayal of himself. Whatever may be said about his modes of speech, he has given full proof of his knowledge. And, although reduced to want in their midst until relieved by contributions from Macedonia, he refused and will still refuse, all payment for his labours among the Corinthians. Yet he does this, not from want of love but because he is determined to put an end to the gains of some who profess to be disinterested and unpaid benefactors; that thus he may bring up to his own level, under the scrutiny to which both he and they are subject, those who claim to be his superiors. This implied charge he supports by saying that his opponents are deceivers, servants of the great deceiver, men whose real conduct will in the end have its due recompense.

About the deceivers here referred to, see further in the Review of DIV. III. under xiii. 10.

SECTION XVI.

PAUL'S TOILS, PERILS, AND HARDSHIPS.

CH. XI. 16—33.

Again I say, let not any one think me to be senseless. But at any rate if you do, even if as senseless, receive me, that I also may boast some little. [17] *What I speak, not according to the Lord do I speak, but as in senselessness, in this confidence of my boasting.* [18] *Since many boast according to flesh, I also will boast.* [19] *For gladly you bear with the senseless ones, being prudent.* [20] *For you bear it if one enslaves you, if one eats* you *up, if one lays hold* of you, *if one lifts himself up, if in the face one strikes you.* [21] *By way of dishonour I say how that we have become weak. But in whatever matter any one is daring, in senselessness I say* it, *daring am I also.* [22] *Hebrews are they? And I* am. *Israelites are they? And I* am. *Seed of Abraham are they? And I* am. [23] *Ministers*

of Christ are they? Wandering from my senses I speak,
beyond this am *I. In labours more abundantly, in prisons*
more abundantly, in beatings surpassingly, in deaths often.
[24] *By* the hand of *Jews five times I received forty stripes save*
one: [25] *three times I was beaten with a rod: once I was stoned:*
three times I suffered shipwreck: a night and day I have
spent in the deep. [26] *In journeys often: in dangers of rivers,*
dangers of robbers, dangers from my *race, dangers from*
Gentiles, dangers in the *city, dangers in the wilderness,*
dangers in the *sea, dangers among false-brothers.* [27] *By*
labour and toil, in watchings often: in hunger and thirst,
in fastings often; in cold and nakedness. [28] *Apart from the*
other things, there is for me my daily attention, my anxiety
about all the churches. [29] *Who is weak and I am not weak?*
Who is ensnared and I am not set on fire? [30] *If there is need*
to boast, the things of my weakness I will boast of. [31] *God,*
the Father of the Lord Jesus, knows, He who is blessed for
ever, that I do not lie. [32] *In Damascus, the ethnarch of Aretas*
the king was guarding the city of the Damascenes, to seize
me: [33] *and through a window, in a basket, I was let down*
through the wall, and I escaped their hands.

16. A second apology, introducing a second specific matter of boasting and a second contrast to Paul's opponents. *Again;* refers back to *v.* 1, which was practically an ironical disproof that his boasting is folly. This repetition reveals Paul's great reluctance to appear to speak foolishly, even though conscious of a noble motive. He is jealous about the impression he makes upon others. *But if* he fail to convince them that he is not foolish he still begs them to listen to him *even if as* to a *senseless* one. *Receive*, or *accept:* as in *v.* 4. Same word in vi. 1, vii. 15, viii. 17, Gal. iv. 14, Mt. x. 14, 40f. Cp. vii. 2. To accept Paul's pleading, is to accept him who pleads. *I also may boast:* as others do. This supports the foregoing plea. It is developed in *vv.* 18—20. *Some little:* same words as in *v.* 1. Paul begs them to forgive, if they look upon his boasting as foolish, a momentary weakness, one shared by others whom they tolerate.

17. A comment on 'that I may boast.' *According to the Lord:* taking the Master as my pattern, and His will as my guide. So Rom. xv. 5, viii. 27. Paul wishes to throw off for a moment his apostolic dignity and say a few words which do not involve his Master's reputation; in condescension to the weak-

ness of his readers, who could not see, as we all see now, that in all this boasting he was animated by pure loyalty to Christ. *As in senselessness;* keeps before us the request of *v.* 16*b*. *In this confidence* (same word as in ix. 4) *of my boasting:* source of the foolishness of which he might seem to be guilty, and in some sense an excuse for it. He speaks as he does because he is sure that what he says is true.

18. Another excuse for Paul's boasting, one already suggested in *v.* 16. However foolish boasting may be, Paul does but imitate his opponents. *According to flesh:* v. 16, Rom. viii. 4: from the point of view of the present bodily life. All such boasting looks at and exults in matters pertaining to bodily life, and looks at them under the influence of the appetites and needs of the body. It is the exact opposite of speaking 'according to the Lord.' Compare and contrast Gal. vi. 13.

19, 20. A justification of 'I also will boast,' viz. the ready forbearance and prudence of the Corinthian Christians. *For gladly you bear with;* recalls 'nobly you bear it' in *v.* 4. *Prudent:* same word in 1 Cor. iv. 10, x. 15, Rom. xi. 25, Lk. xvi. 8, Mt. xxv. 2—9. "It seems to belong to the prudent man to be able to take counsel well about the things good and profitable to him:" Aristotle, *Ethics* bk. vi. 5. 1. It is the exact opposite of *senseless.* Since Paul's readers are full of sense, it is easy for them to condescend to bear with others who have less sense than themselves. This bitterly sarcastic justification of his own boasting, Paul supports at once, in *v.* 20, by his readers' forbearance towards his opponents. Cp. *v.* 4, supporting *v.* 3. *Enslaves you:* same word in same connexion, Gal. ii. 4. The opponents were robbing the Corinthian Christians of their Christian liberty and bringing them under bondage to the Law. Cp. Gal. v. 1—12, Acts xv. 10. *Eats you up:* maintains himself at your expense. Cp. Mk. xii. 40, Lk. xv. 30. *Lays-hold-of you:* catches you as in a trap, or in the chase. Same word in same sense in xii. 16. *Lifts himself up;* as greater than, and claiming authority over, you. *Strikes you in the face:* a daring description of violence and contempt. All this can be no other than a picture of the actual conduct of Paul's opponents at Corinth, conduct tolerated, at least formally, by the church. And it justifies fully the boasting which follows, which would in ordinary circumstance be foolish and unworthy of a servant of Christ. For, men accustomed to treatment like this cannot refuse to tolerate a little boasting from the apostle.

21. Transition to Paul's actual boasting. *By way of dishonour:* i.e. placing dishonour upon myself. *I say:* habitually. *We:* Paul and his colleagues, in contrast to the opponents. *How that etc.;* looks upon this weakness not as objective fact but as Paul's subjective view of it. Objectively, they were both weak and strong according to the point of view. *We have become weak:* by laying all our powers on the altar of Christ, and by going at His bidding into positions of helplessness. Cp. Ph. iii. 8. These words are inserted to make conspicuous the contrast which follows. *Any one is daring:* (as in x. 2:) as the opponents were. *I also;* keeps before us, as in *vv.* 16, 18, the comparison of Paul and his opponents. In whatever matter they act fearlessly, disregarding consequences, Paul, though ever acknowledging his own weakness, is equally fearless. They are not afraid to usurp authority over the Church of Christ: and Paul is not afraid to punish them.

22. Now begins Paul's actual boasting, in face of his opponents. It is not an example of the daring of *v.* 21, but the ground of it. These adversaries claimed authority over Gentile believers because they were the ancient people of God. But in this Paul is their equal. *Hebrews:* oldest name of the covenant people; Gen. xiv. 13, xxxix. 14, 17, Ex. i. 15f, 19, Dt. xv. 12, 1 Sam. iv. 6, Jer. xxxiv. 9, 14, Judith xii. 11. Probably equivalent to 'immigrant,' or 'foreigner'; and used in the Old Testament chiefly to distinguish the sacred nation from others. In Acts vi. 1 it distinguishes those who used the national language from those Jews who spoke Greek either always or usually. And this is probably the reference here and in the similar boasting of Ph. iii. 5. Cp. Jno. xix. 13, 17, 20; Acts xxii. 2. *Israelites:* the favourite and sacred name, as given by God in the crisis of his life to the one ancestor claimed by the whole covenant people and by it only. Cp. Rom. ix. 4, xi. 1, Jno. i. 48, Acts ii. 22, iii. 12, v. 35, xiii. 16, xxi. 28. *Seed of Abraham;* recalls the promises to Abraham. Same connexion in Rom. xi. 1. This verse implies that Paul's opponents at Corinth were Jews, priding themselves in the ancient language and customs of their nation, in the honour conferred upon it by God, and in the blessings promised to Abraham and his descendants. In Gal. vi. 12 we find similar opponents.

23. *Ministers of Christ are they?* neither admits nor denies, but simply quotes, their boast. Contrast *v.* 15. Paul's reply to this boast is so startling that he introduces it with an apology,

forsaking my senses I speak. Beyond this etc.: i.e. I am something more than a minister of Christ. These words are senseless inasmuch as nothing is greater than to be a minister of Christ. They are justified by the contrast between the life portrayed in *vv.* 23—27 and that of these professed ministers of Christ. Paul's superiority is seen *in labours* to which (1 Cor. xv. 10) he devotes himself *more abundantly* than they; *in prisons* in which with *more abundant* frequency he is confined, *in beatings* which fall upon him in a degree *surpassing* anything they suffer; *in* the presence *often* of *death* itself in various forms. In the last point Paul lays aside the language of comparison; perhaps as having in this matter no rival. *In . . . in . . . in . . . in:* same sense as vi. 4—7. *Labours, prisons, beatings:* vi. 5, Acts xvi. 23. *Deaths:* i. 10, iv. 11, vi. 9, Rom. viii. 36. Notice the fourfold climax.

24, 25. A simple enumeration in proof of the last two items of *v.* 23. *By Jews:* in contrast probably to *beaten with a rod*, which in the one recorded case (Acts xvi. 22) was by Gentiles. *Five times:* all unknown to us. *Forty stripes save one:* same number in Josephus, *Antiq.* bk. iv. 8. 21, 23. Dt. xxv. 3 limits the number of stripes to forty. Notice that the Jews, even in cruelty and injustice to a servant of God, were scrupulously careful to obey in an insignificant detail the letter of the Law. Cp. Mt. xxiii. 23. *I was thrice beaten with a rod:* only one case (Acts xvi. 22) recorded. *Once I was stoned:* important coincidence in Acts xiv. 19. *Three times I suffered shipwreck:* all unknown. *In the deep:* the sea, probably the raging sea; (same word in same sense, Ps. cvii. 24;) perhaps clinging to a portion of wreck.

26, 27. Continued descriptive exposition of *v.* 23. *Dangers . . . . dangers:* suggested by *journeys*, which were then not only wearisome but perilous. *Of rivers:* by crossing them, or through their overflow. The dangers of travel suggested other dangers. *From my race:* Gal. i. 14, Acts vii. 19. Cp. xiv. 19, xvii. 5, 13, xx. 19. *From Gentiles:* cp. Acts xvi. 19, xix. 24ff. *False brethren:* Gal. ii. 4. Of this danger, the treason of Judas is an example. *Labour and toil:* 1 Th. ii. 9, 2 Th. iii. 8. The double expression intensifies the idea. *Watchings:* vi. 5: and 1 Th. ii. 9, 2 Th. iii. 8 suggest that Paul refers to loss of sleep occasioned by menial toil for self-support. *Hunger and thirst:* Dt. xxviii. 48. It is so unlikely that voluntary religious fasts (of which we have no mention in

Paul's writings) would be enumerated among the hardships mentioned here that, in spite of the apparent repetition, it is better to suppose that the *fastings often* were involuntary lack of food on journeys or through poverty. So vi. 5. The frequent lack of food is thus parallel to the frequent loss of sleep, each plural term being closely related to two foregoing singulars. Paul lingers over his hunger and thirst, and says that it was frequent. *Cold and nakedness;* completes the picture. Cp. 1 Cor. iv. 11.

28. *Apart from the other things:* which Paul does not mention. *My daily attention:* his eye ever fixed on the churches, watching their progress and perils. This attention was to him *anxiety*, and embraced *all the churches*, both those founded by himself and under his special care and those beyond his sphere of labour. In all Christians he took deep interest: and his anxious care for them was a heavier burden than the hardships enumerated above. This anxiety explains his prayers (Rom. i. 9, Ph. i. 4, Col. i. 3, 1 Th. i. 2) for each church singly.

29. Examples of this anxiety, and its effect upon Paul. *Weak:* in faith and spiritual life, 1 Cor. viii. 9, Rom. xiv. 1. *I am weak*] Weakness is practically a limitation of our action. Paul makes the weakness of these brethren a limitation of his own action. So 1 Cor. viii. 9—13, Rom. xv. 1. For, his intense sympathy moves him to look at everything from their point of view, and to abstain from whatever will injure them. Thus their weakness, by limiting his action, is a real and felt weakness to him. Just so, in the weakness of her infant a mother feels herself to be weak. *Ensnared:* entrapped, and injured in spiritual life; a frequent result of weakness. So 1 Cor. viii. 13. *I:* emphatic, directing conspicuous attention to the effect upon Paul. *Set-on-fire:* same word as 'burn' in 1 Cor. vii. 9, denoting intense emotion; in this case, of sorrow. Cp. Lk. xxiv. 32, 3 Macc. iv. 2, Ps. xxxix. 4, Jer. xx. 9. Notice the climax. Paul sees a brother weak in spiritual life: and in his weakness the apostle's own power and liberty are limited. The brother falls into some snare of the enemy: and sorrow like a fire consumes the heart of Paul. And this of each case: *who is weak etc.?* This deep sympathy with all the brethren calls from him 'daily attention,' and gives rise to 'anxiety about all the churches.' That Paul's sympathy and anxiety embraced all churches everywhere and all persons and details within his observation, proves that it was inbreathed by God.

30, 31. *If there is need etc.;* reveals again Paul's reluctance to speak about himself as he is here compelled to do. *Weakness:* literally 'absence of strength,' denotes in a narrower sense 'sickness' (as in Lk. xiii. 11f, Jno. v. 3, 5) as being an absence of bodily strength, and in a wider sense all kinds of human powerlessness. *Things of my weakness:* occasioned by, and betraying, weakness. Cp. xii. 5, 9. *I will boast;* may refer either to his abiding resolve, or more likely to *vv.* 32, 33, and especially to xii. 7—11, and perhaps other matters present to his mind but afterwards passed over. If so, these words, though verbally suggested by 'weak' in *v.* 29, yet have, as often in such cases, no special reference to it, but begin a new, though not different, line of boasting. *I lie not:* in declaring my purpose to *boast in the things pertaining to my weakness.* This purpose is from a human point of view so unlikely that in asserting it Paul appeals to Him who alone *knows* his motives. *God, the Father of the Lord Jesus:* see i. 3, Rom. xv. 6. *He who is etc.:* i.e. *God the Father;* as demanded by the Greek construction. *Blessed for ever:* see Rom. i. 25, ix. 5. While Paul thinks of *God,* and especially of *the Father of the Lord Jesus,* whose strength is manifested in his own weakness, he seems to hear from afar the song of praise which will go up for ever.

32, 33. *In Damascus;* recalls the well-known beginning of Paul's Christian life. *Ethnarch:* literally 'national-chief.' Same word in 1 Macc. xiv. 47, xv. 1; Josephus, *Antiq.* bk. xiv. 7. 2, *Wars* bk. ii. 6. 3. It was evidently a provincial governor set by *Aretas* over the Syrian city of Damascus. *Aretas: king* of Arabia Petræa, whose daughter Herod Antipas married and afterwards divorced. See Josephus, *Antiq.* bk. xviii. 5. 1. *Was guarding:* a military term; also in Gal. iii. 23, Ph. iv. 7, 1 Pet. i. 5. This implies that Damascus, which both earlier and later was under Roman rule, was at this time in the power of Aretas. For a very plausible explanation of this, see ch. iii. of Conybeare and Howson's *St. Paul.* It is certainly an interesting coincidence that, whereas there exist Roman coins of Damascus both earlier and later, there are none belonging to the time here referred to. *Window:* same word in Acts xx. 9. *Lowered through the wall:* same words in Acts ix. 25. We have here another witness of the correctness of the Book of Acts. The slight difference is easily explained by supposing that the Jews prompted and assisted the Ethnarch to watch for Paul. The

abrupt transition from this incident suggests that it was designed to be the beginning of a series of proofs of Paul's 'weaknesses,' a series commencing at the very commencement of his Christian course; but broken off suddenly to make way for the more startling matter of xii. 2—4. Paul's furtive mode of escape (in the darkness of night, Acts ix. 24) proves the extreme peril and helplessness of his position. By narrating this incident he was therefore 'boasting in the things which belong to his weakness.'

REVIEW. In passing to a second specific matter of boasting Paul betrays again his consciousness of the unseemliness of boasting; and, jealous for his readers' respect, begs that his boasting be not taken as a mark of foolishness. But, even if it is, he has still a claim to attention. In saying this, which may seem to be foolish, he is careful not to implicate the authority of his Master but to speak only in his own name. He has a claim to his readers' attention because from the lofty standpoint of their own wisdom they are accustomed to bear with foolishness and with unscrupulous self-assertion and violence. And, though Paul humbles himself by confession of weakness, he is if need be as bold as they. Equally with his opponents he can claim descent from the sacred people. And their claim to be ministers of Christ is surpassed by his own ministry, of which the credentials are written in hardships and perils of every kind and without number. And in addition to these he has a special burden, inasmuch as the spiritual weakness and fall of any who in any church bear the name of Christ is to him a personal weakness and a burning sorrow. The mention of weakness moves him to say that the things pertaining to his weakness shall be the only matter of the boasting which is forced upon him. He has matters of boasting so wonderful that before narrating them he appeals, as witness of his veracity, to Him who knows all things and whose praise will be sung for ever. He tells first a peril and escape at the very beginning of his Christian career, a kind of matriculation to him in the school of persecution, an escape not by the pomp of supernatural deliverance but by ordinary human instrumentality.

SECTION XVII.—PAUL'S RAPTURE TO PARADISE; AND THORN IN THE FLESH.

CH. XII. 1—11.

To boast is needful. It is not indeed profitable: I will come, however, to visions and revelations of the Lord. [2] *I know a man in Christ fourteen years ago (whether in body I do not know, whether outside of the body I do not know: God knows) such a one caught up as far as the third heaven.* [3] *And I know such a man, (whether in body or apart from the body I do not know: God knows,)* [4] *that he was caught up into Paradise and heard utterances not to be uttered which it is not allowed to a man to speak* [5] *On behalf of such a one I shall boast. But on behalf of myself I shall not boast, except in my weaknesses.* [6] *For, if I may wish to boast, I shall not be foolish, for I shall speak truth. But I forbear; lest any one in reference to me reckon beyond what he sees me, or hears from me.*

[7] *And by the superabundance of the revelations—for which cause, that I may not be beyond measure lifted up, there was given to me a stake for the flesh, an angel of Satan to strike me, that I may not be beyond measure lifted up.* [8] *About this three times I besought the Lord, that it might depart from me.* [9] *And he has said to me, Sufficient for thee is my grace: for the power is in weakness accomplished. Most gladly then I shall rather boast in my weakness, that there may encamp over me the power of Christ.* [10] *For which cause I am well pleased with weaknesses, with wantonnesses, with necessities, with persecutions, with positions of helplessness, on behalf of Christ: for when I am weak then I am powerful.* [11] *I have become foolish. It was you that compelled me. For, as to me, I ought by you to be recommended. For, nothing have I fallen short of the overmuch apostles; if I am even nothing.*

1. The narrative of Paul's first great peril seemed to be the beginning of a series of similar adventures. But the series is suddenly broken off by another expression of reluctance to speak about himself. He writes under necessity. This reveals again his deep consciousness of the folly of boasting. *Needful:* in order to put his opponents to shame, and thus rescue the

readers from their snares. Cp. *v.* 11, xi. 30. *Not profitable:* as a general principle; neither for him who speaks nor those who hear. *I shall come, however:* though boasting is not profitable, I shall pass on to other matters of boasting. *Revelation:* a lifting up of a veil to disclose something unknown before, either by an outward and conspicuous event, (1 Cor. i. 7, iii. 13, Rom. ii. 5, viii. 18, 2 Th. ii. 3—8,) or by the inward teaching of the Spirit in His ordinary (Ph. iii. 15, Eph. i. 17) or extraordinary (1 Cor. xiv. 30, Eph. iii. 5) operations. See under Rom. i. 17. *Visions*, i.e. presentations of unseen realities in visible form: one class of *revelations*. Interesting coincidences in Acts xxvi. 19, compared with Gal. i. 16; Lk. i. 22, xxiv. 23. Same words together in Dan. x. 1. *Of* the *Lord:* either as Himself revealed, 1 Cor. i. 7, 1 Pet. i. 7, 13, iv. 13, (Rom. ii. 5, viii. 19, xvi. 25,) or as Himself revealing, Gal. i. 12, Rev. i. 1. The plural number suggests that here Paul refers to various kinds of *visions*, and (to use a wider word) to *revelations* in any mode, imparted by Christ.

2—4. An example of these. *In Christ;* points to spiritual contact with Christ as the source of all that follows. While writing, Paul *knows a man* who, united to *Christ*, was *fourteen years ago caught up* to *heaven*. The introductory words 'to boast is needful' prove that Paul refers here to himself. See under *v.* 5. That Paul speaks of himself in the third person, is akin to the ideal standpoint in time assumed in Rom. iv. 24, v. 1, vii. 14, viii. 30; and betrays his vivid imagination. *In body:* i.e. body and spirit together *caught up*. *Outside of the body:* the spirit alone, leaving the body behind. The state of the body, in this case, Paul probably does not think of. It might be in sleep or trance. If so, since we cannot conceive the body to be inanimate, the suggestion of Lactantius (quoted by Meyer) may practically be near the truth: "the mind goes away; the soul remains." *I do not know:* emphatic repetition, in contrast to *I know*. That Paul did not know whether his body as well as his spirit was caught up to heaven, shows how intensely supernatural was the event. *God knows:* before whose eye and by whose power the rapture took place. *Caught up:* carried away by a strong hand. Same word in 1 Th. iv. 17, Acts viii. 39, Rev. xii. 5. *As far as;* suggests distance. *Third heaven:* cp. Eph. iv. 10, 'above the heavens;' Heb. iv. 14. Lucian (lxxvii. 12) speaks in satire of "a Galilean who walked upon air to the third heaven." We cannot decide whether Paul

thought of seven heavens, as the Jews did; who, however, distinguished them variously. The words suggest naturally the unseen world, beyond the place (Mt. vi. 26, xvi. 2f, xxiv. 30) of the birds and clouds and that (Mt. xxiv. 29, Mk. xiii. 25) of the stars. In *v.* 3 Paul lingers upon his knowing the man but not knowing whether the rapture was in the body or without it, this however known clearly by God. *Apart from:* rather more emphatic than *outside of*.

4. *Paradise:* probably a Persian word, but found in Hebrew (AV. 'orchard') in Sol. Song iv. 13, Eccl. ii. 5, (AV. 'forest') in Neh. ii. 8; in the Greek LXX., Gen. ii. 8, etc., xiii. 10, Num. xxiv. 6, Isa. li. 3, etc.; Sirach xxiv. 30, xl. 17, 27, Susanna 4, 7, etc.; in Josephus frequently, and in classic Greek. It denotes a park or pleasure ground, especially around a palace. So Xenophon, *Anabasis* bk. i. 2. 7: "there Cyrus had a palace and a great paradise, full of wild beasts which he hunted on horseback whenever he went to exercise himself and the horses. Through the middle of the paradise flows the river Meander." In Gen. xiii. 10 the Jordan valley looks like 'the paradise of God:' and in chs. ii., iii. the 'garden of Eden' is constantly rendered 'paradise of pleasure.' To this last, Rev. ii. 7 evidently refers: and 2 Cor. xii. 4 and Lk. xxiii. 43 suggest it. In Lk. xxiii. 43 it is evidently the pleasant place where the souls of the departed righteous wait for the resurrection. The associations of the word suggest that Christ by His entrance made the dark Sheol or Hades (Hebrew and Greek names for the place of the dead) into a place of delight. Rev. ii. 7 (cp. xxii. 2) refers to the place of final glory, which will surround the palace and throne of God. It is practically the same as the New Jerusalem which John saw coming down out of heaven from God; and which may therefore be supposed to be already existing in heaven. It is thus distinguished from the paradise into which at His death Christ entered. It is difficult to say whether Paul refers here to the happy place of the departed righteous, or to that more glorious place before the throne where we may conceive sinless spirits of other races already dwelling in glory and which will in the great day extend its boundaries to earth that it may be the final home of redeemed mankind. The word *paradise* may be either identical with, or the higher part of, or higher than, the 'third heaven.' This last supposition would imply that the rapture to Paradise was a further rapture beyond that to the third heaven. But of this there is no hint whatever. The

word *paradise* was used by later Jewish writers for the present abode of the departed: and, that in this sense it was generally understood, is implied by Christ's use of it without further specification in Lk. xxiii. 43. On the other hand Rev. ii. 7 is an express allusion to Gen. ii. 9. It is therefore perhaps better to understand by the word *paradise* here, where it is used without explanation and must therefore be understood in its more familiar sense, the present abode of the faithful dead. And, since those whose bodies are not yet rescued and who are waiting (Rev. vi. 10) for the completion of their number must be conceived to be in the lowest part of the celestial universe, *paradise* cannot in this verse be higher than, and must therefore be identical with, the third heaven. Paul lingers over, and thus lays stress upon, this remarkable event of his life. The word *paradise* expounds the 'third heaven.' He was carried not only above the sky and clouds but into the beautiful resting place of the departed servants of God.

Not to be uttered: not 'unutterable,' or the following prohibition would be needless. Same word used for sacred secrets in Herodotus bk. v. 83; and in bk. vi. 135, where the secret was divulged. *Which it is not allowed etc.;* expounds and limits *not to be uttered. Man* may not speak it.

If our reckoning be correct (see Dissertation iii.) this rapture took place in A.D. 44, about the time of the death (Acts xii. 23; Josephus, *Antiq.* bk. xix. 8. 2) of Herod Agrippa, and probably shortly before Paul's solemn separation (Acts xiii. 1f) for the mission to foreign countries. Perhaps by this rapture God was preparing His servant for the new and perilous work now before him.

5, 6. *Such a one* refers certainly to Paul himself: for, no other reason is suggested why this revelation should be to him a matter of boasting; and it is clearly implied in *v.* 7. Paul's rapture was so utterly independent of his own effort and merit that the raptured person seemed to be some one other than himself. And the lapse of time made this conception more easy to him. Ourselves long ago seem to us other than our present selves. Thoughts about the man who fourteen years ago was caught up to Paradise fill Paul with an exultation he cannot forbear to express. *On behalf of myself:* 'so as to bring honour to myself, for something I have done or can do.' *Except in my weaknesses:* xi. 30: an exception which seems to be a contradiction An example is given in *vv.* 9, 10. *For if I wish etc.;*

gives weight and worth to Paul's refusal to boast, by saying that he might boast if he would. *I shall not be foolish;* reveals again (cp. xi. 16) Paul's deep sense of the folly of boasting and his jealous care to have the esteem of his readers. The folly of boasting is its usual untruthfulness. But Paul will *speak truth. Reckon:* as in 1 Cor. iv. 1. He refrains from boasting because he does not wish his readers to form any estimate of him beyond what they actually see him to be; and, since so great a part of his activity was speech, beyond the worth of the words they hear from his lips. In this jealous care for the esteem of others, and in this refusal to acquire fame by talking about oneself, a fame always precarious, we shall do well to imitate the apostle.

7, Continues the narrative of *v.* 4, which was interrupted by the comment of *vv.* 5, 6. It recalls an affliction probably well known to the readers, and delineates its effect upon Paul. *The revelations;* implies others besides the one just mentioned. *Superabundance:* surpassing in grandeur or number those granted to others. These words are pushed prominently forward to connect the stake in the flesh with the rapture to Paradise. *For which cause:* various reading: see Appendix B. *That I be not beyond-measure-lifted-up:* kind foresight of God. That Paul felt himself exposed to this danger, warns us of the spiritual peril which always accompanies special gifts. None but a great and humble man could have made such confession. *There was given to me;* probably by the Giver of all good. For it follows close after a divine and merciful purpose and before any mention of Satan. Cp. Ph. i. 29. *Stake:* any sharp piece of wood, artificial or natural; most frequently artificially sharpened, especially for military palisades; more rarely splinters; or (metaphorically, as here) in Num. xxxiii. 55, Ezek. xxviii. 24, Sirach xliii. 19, a thorn. The evident severity of this affliction (proved by Paul's earnest prayer), and the deliberate purpose of it, suggest perhaps the figure of a sharpened piece of wood driven intentionally into his body. *For the flesh:* viz. to pierce it. *Angel:* anglicised form of a Greek word for one who brings news or a message, constant equivalent (LXX.) for a Hebrew word denoting sometimes (Job i. 14) one who brings news but usually one sent either (1 Sam. xi. 3, xvi. 19, 2 Sam. xi. 19) with a message or (1 Sam. xix. 11) to do some work. Naturally the Greek word took up (cp. Lk. ix. 52, vii. 24) the full compass of the Hebrew word. The common use of it for heavenly beings sent to do for God all sorts of work on earth

(Acts xii. 7, 23, etc.) suggested its use here for an affliction caused (and therefore sent) by Satan to do his malicious work. *To strike me*, as if with a fist: business of the angel sent by Satan. Same word in 1 Cor. iv. 11, Mt. xxvi. 67, 1 Pet. ii. 20. Notice the change of metaphor. That which, looking at its point of attack, viz. the body, and its obstructiveness and pain, is a stake driven into the flesh, is represented also as a personal combatant sent by Satan to strike at Paul from time to time severe blows. The repetition of *that I may not be lifted up* (see Appendix B) reveals Paul's deep consciousness of the merciful divine purpose which underlay the malicious satanic purpose of the affliction.

The word *flesh* suggests that this affliction was a bodily ailment. For, in a moral sense, to Paul the flesh with its desires (Gal. v. 24) was crucified. In Lk. xiii. 16, Job ii. 7 such ailments are attributed to *Satan*. Probably all forms of sickness, being directly or indirectly a result of sin, have the same source. The word *stake* suggests acute suffering and a hindrance to the apostle's work. This latter is confirmed by *in weakness*, *v.* 9. [The present subjunctive implies continuous or recurrent suffering.] The word *strike* suggests recurrent attacks. A humiliating malady is suggested by its divine purpose. The word *given* suggests that it was not inborn, or if inborn afterwards greatly aggravated. Paul's prayer implies that its removal was conceivable. It therefore cannot have been a memory of past sin. Christ's refusal implies that it was not sinful; and so does Paul's resolve to boast in it. These indications suggest severe and recurrent and painful bodily ailment, which Paul recognised as a work of Satan but also as a gift of the kind forethought of God, and which seemed to hinder his apostolic activity. Its mention here suggests, but does not quite prove, that it came soon after the rapture to Paradise. Certainly it was something calculated to counteract any lofty self-estimate which the rapture might create. The above is the oldest explanation of this verse. It was held probably by Irenæus, bk. v. 3; and certainly by Tertullian, *On Modesty* ch. xiii.: "a pain as they say of ear or head." And it is given by most modern expositors. Purely inward temptations either sensual (Roman Catholic writers) or spiritual (Luther) would hardly have been matter of boasting; while the former contradicts 1 Cor. vii. 7, and the latter the word *flesh*. Outward persecutions (Greek fathers) would be hardly sufficiently personal.

The kind of bodily malady is matter of mere conjecture. Possibly Gal. iv. 14, 'your temptation in my flesh' refers to a recurrence of it, detaining Paul in Galatia and thus leading to the founding of the churches there, and such as to test the loyalty of the Galatian converts. But of the nature of this sickness in Galatia we have no indication. An affection of the eyes, or epilepsy, are plausible guesses, but not much more. [To suggest the former in Gal. iv. 15, a more emphatic pronoun would be needed.] See the very good notes in Lightfoot's *Galatians*, and in vol. i., excursus x., of Farrar's *St. Paul*.

8, 9*a*. *On behalf of this:* i.e. that I might be delivered from it. *Three times:* definite and memorable prayers, perhaps at different attacks of the malady. The repetition reveals Paul's earnestness. *The Lord:* Christ. Cp. *v.* 9, 'power of Christ.' Notice an express prayer to Christ. *Depart from me*] It was therefore removable, either with or without a miracle. *He has said* (or in idiomatic English *he said*) *to me:* after the third petition. [The Greek perfect notes the abiding effect of Christ's words. See *The Expositor*, First Series, vol. xi. pp. 198, 301.] Whether this was by special revelation or by the ordinary operation of the Holy Spirit casting divine light upon truth already received, we are not told. *Sufficient for thee etc.:* 'My smile and My purpose to do thee good will afford everything needful for thy highest welfare even in spite of this great affliction.' This implied refusal is at once justified by a great truth. *The* well-known *power:* with which Christ makes His people strong (Ph. iv. 13) to do and to dare and to suffer. *Weakness:* conspicuous contrast to *power*. *Accomplished:* attains its full goal, works out its full results, and thus reveals its full grandeur. Same word in Rom. ii. 27, Gal. v. 16, Lk. xii. 50, xviii. 31, xxii. 37, Jno. xix. 28, 30: cognate to *end* in 2 Cor. xi. 15; see note. *The power* of Christ manifests to the full its irresistible energy and attains its highest results by performing works of power with powerless instruments. For this reason Christ refused to remove the stake in the flesh which seemed to be to Paul an element of weakness. Cp. iv. 7, i. 9. Notice that *the power* of Christ makes His *grace* sufficient for us. For He who smiles upon us is able to accomplish His kindly purpose.

9*b*, 10. Paul's comment on the words of Christ. *In my weaknesses:* of which the stake in the flesh was only one example. In these he *will boast, rather* than pray for their removal; and

with joy. Then follows a purpose which in his boasting Paul cherishes, and which is to some extent attained by his boasting. He desires that like a *tent* there may be spread over him the power of Christ, guarding him on every side. Similar word in Jno. i. 14, Rev. vii. 15, xxi. 3: cognate to 'tabernacle,' Heb. ix. 2ff. In view of this desire, his weaknesses can evoke only exultation: for they afford opportunities for the might of Christ to attain through him its noblest results, results proportionate to the confidence of his exultation. This illustrates Rom. v. 3. Boasting in our weaknesses is justified because it is virtually a boasting in the power of God. *For which cause:* because the power of Christ will encamp over, and realise itself in him. *Acts of wantonness* (Rom. i. 30) *etc.:* four outward circumstances in which Paul often felt his weakness. They mark a transition from the matter of the stake in the flesh. Acts of purposeless cruelty, repeated lack of the most needful things, the repeated pursuit of enemies, positions in which there seemed to be no way of escape, in all these Paul cheerfully acquiesced, because by revealing his own weakness they revealed the power of Christ. *On behalf of Christ:* connected, not with the words immediately preceding, to which it would be a needless addition, but with *I am well pleased* to which it adds immense force. In all these things Paul acquiesces for Christ's sake, i.e. because in them Christ's power and glory will be revealed. *For when etc.:* reason why Paul is *well-pleased in weaknesses.* In want and persecution Paul is absolutely *weak:* for his own powers can do nothing. But in these circumstances he finds that the power of Christ supplies all his need and shelters him from every foe: and therefore, because that power encamps over him, he is practically so *powerful* that nothing can hurt him. And this strength in weakness moves him to acquiesce in these various afflictions, for Christ's sake. *When, then:* as in 1 Cor. xv. 28, conspicuous coincidence in time. *When* we are consciously *powerless* to work out by our own strength any good result, *then* do we rely simply and only on the infinite power of Christ, and are truly strong.

11. At the end, as at the beginning, of § 17 Paul utters his deep sense of the foolishness of boasting. By not speaking in his favour as they *ought* to have done and by listening to his detractors, Paul's readers *compelled* him to speak about himself, which in itself is foolish, that thus he might rescue them from the guile of his opponents. For the good of others he con-

descends to say things which but for their motive would be unworthy of an intelligent man. Than this, no kind of self-denial is to sensible persons more difficult or more noble. *Recommend:* as in iii. 1. *For, nothing etc.:* xi. 5: proof, from Paul's intrinsic worth as compared with his rivals, that his readers ought to have spoken in his defence. *I am nothing:* although not less than others who claim to be much, yet, measured by a correct standard, all that Paul has and is can do nothing to attain the well-being of himself or others, and is therefore of no intrinsic worth. And this is the last word of all human boasting. And it is Paul's last direct rebuke to his adversaries.

SECTION 17 is full of instruction and comfort. Not infrequently now special exaltation in the service of God is accompanied by a special drawback, a drawback which may sometimes be attributed to enemies, human or superhuman. Such drawbacks, from whatever immediate source, are given by the kind forethought of God, to counteract the danger which, as the case of the apostle emphatically and solemnly warns us, accompanies spiritual elevation. Nor need we lament the drawback. For Christ, who smiles on us, will by His own power supply all that we need in order to do His work on earth in perfect peace and exultant joy. For, His power will make us strong. And our weakness will make His strength more conspicuous. Consequently, as revealing Christ's power, the weakness which we cannot by our own efforts or prayers remove may well be to us matter of exultation and delight. Of such exultation we have in Rom. viii. 31—39 a splendid example.

SECTION XVIII.—PAUL'S CREDENTIALS TO, AND LOVE FOR, HIS READERS.

CH. XII. 12—18.

The signs indeed of the apostle were worked out among you in all perseverance, by signs and wonders and powers. [13] *For what is there in which you were made worse beyond the other churches? Except that I myself did not press upon you. As a favour forgive me this injustice.*

[14] *Behold, this third time I am in readiness to come to you; and I will not press upon any one. For I do not seek yours but you. For the children ought not to lay up treasure for*

the parents, but the parents for the children. [15] *And for my part I most gladly will spend and will be spent out on behalf of your souls; if more abundantly loving you the less I be loved.*

[16] *But, be it so,* it was *not I* that *burdened you; but, being crafty, with guile I laid hold of you.* [17] *Any one of those whom I have sent to you, by him did I defraud you?* [18] *I besought Titus, and sent with him the brother. Did Titus at all defraud you?* Was it *not by the same Spirit* that *we walked?* was it *not in the same steps?*

Section 18 supports the contrast of Paul and his rivals at the end of § 17 by pointing to his apostolic credentials, and then concludes his boasting by returning to the first specific matter of it, viz. his refusal to be maintained by the church. This last matter he supplements by rebutting the charge that, if not directly, yet indirectly, he had made gain of his readers.

12. *Signs of the apostle:* visible proofs justly demanded from him who claims to be an ambassador-extraordinary of Christ. *Were worked out:* more modest and more correct than 'I worked.' That they were evidently wrought by God, gave to them their validity as *signs of the apostle.* This is a definite assertion that Paul wrought miracles among his readers. An assertion so bold is in the last degree unlikely to be false. We shall not doubt it for a moment if we believe that Christ rose from the dead. See my *Romans,* Dissertation i. An important coincidence in Acts xv. 12, Rom. xv. 19. *Perseverance,* or *endurance:* see under Rom. ii. 7. The miracles continued for some time and in face of obstacles. *Signs and wonders and powers:* miracles, looked at in three aspects, as meaning something, as prodigies exciting attention, and as manifestations of power. See under Rom. xv. 19: cp. Heb. ii. 4, 2 Th ii. 9. *Powers:* a very common term for miracles; Mt. vii. 22, xi. 20ff, xiii. 54, 58, etc.: cp. xiv. 2. For, our chief thought is the divine power therein manifested. These miracles proved that Paul 'fell nothing short of the overmuch apostles.' He thus puts them utterly to shame: for they had no such credentials to show. This decisive contrast is reserved to the last.

13. Appeal to the readers, in proof of *v.* 12, that in miracles wrought among them no church surpassed them. They had therefore, within their own observation, abundant proof that in his credentials Paul did not 'fall short of the over-much apostles.'

But while in this point equal to any church, Paul cannot forget that in another point they fell short of others, viz. in not contributing to his support. Although this arose from Paul's own refusal, it none the less put them in a *worse* position (cognate word in 1 Cor. vi. 7, Rom. xi. 12) than *the other churches:* for his refusal was prompted by their liability to misunderstand his reception of payment. In bitter irony he represents this damage as his own doing; and in still more bitter irony begs for their forgiveness. Cp. xi. 7. *Press-down-upon: v.* 14: same rare word in xi. 8, which by its rarity it recalls. *I myself;* was no paralysing load weighing you down.

This verse implies that, though at Thessalonica (2 Th. iii. 8f) and probably at Ephesus (Acts xx. 34) Paul preached without cost to his hearers, yet this was not his invariable rule; or, that the Corinthians had not, like (xi. 8, Ph. iv. 16) the Philippians, sent him help while labouring elsewhere.

14, 15. As in xi. 9, Paul strengthens 'I did not press down' by saying that he will continue the same course, thus showing that his refusal sprang from a settled resolve. *This third time:* to pay a third visit. For it refers evidently to two occasions on which he did not burden them. An unfulfilled purpose to come a second time would be meaningless here. So xiii. 1f. Already twice he has laboured among them without remuneration: and he is *in readiness to come a third time* and do the same. *For I do not seek etc.:* an abiding general purpose, supporting the foregoing specific resolve. *Seek you:* cp. 1 Cor. ix. 19, Mt. xviii. 15. His converts saved are the eternal enrichment which Paul seeks. *For the children etc.:* modest admission that the foregoing principle of Paul's action is only his duty: and this sense of duty is given as a motive of his action. But while thus professedly giving up all claims on his readers, Paul really lays them under heaviest obligations, viz. those of children, if not to lay up treasure for, yet to obey and love and protect their parents. For by accepting a parent's obligation he reminds them that he is their Father in Christ. Cp. 1 Cor. iv. 14f. By renouncing all claim as matter of right he casts himself upon their gratitude and love.

15. Paul's cheerful acceptance of the foregoing general principle as a guide of action. *Will-be-spent-out:* will permit the complete consumption of all he has and is. *On behalf of your souls:* i.e. to save their souls, to save them from eternal death; implying their peril. For this Paul does not hesitate to make

the greatest conceivable sacrifice. Verse 15*b* is a contingency (see Appendix B) which would make this great sacrifice needful to save their souls. For, if their love is in inverse proportion to his love to them, their souls are in danger. The very ingratitude of his readers, (if they be ungrateful, which is left open to question,) will only spur him, by the spiritual peril it reveals, to more unsparing sacrifice to save them. Thus Paul concludes his long boast by words of love, the greatest we can conceive, a love not destroyed but moved to greater sacrifice by the unloving spirit of those loved. Such is the love revealed in God's gift of His Son for rebellious man.

16—18. Paul's last word in self-defence against a last insinuation of his enemies. To give definiteness to this insinuation, that he may expose it, Paul suggests it as his own thought. But the definiteness of his words makes it almost certain that they were taken from the lips of his opponents. *Be it so: it was not I etc.:* an admission prefacing the insinuation. *Laid-hold-of:* same word in same sense, xi. 20. *Crafty* and *guile* suggest at once Paul's known opposite character. The meaning of *v.* 16 is made clear by the sudden question of *v.* 17. It was insinuated that, though not himself receiving maintenance, Paul did practically the same thing by sending friends to be maintained at Corinth; and that for his design to enrich them his own refusal was but a guileful cloak. This insinuation, *v.* 18 meets by stating what Paul actually did, and by appealing to his readers' knowledge of what his messengers did. *I besought Titus:* begged him to go to Corinth. This refers, as *v.* 17 implies, to an actual visit of Titus to Corinth some time before this letter was written, a visit made at Paul's request. On this visit Titus began, doubtless by Paul's suggestion, the collection for the poor at Jerusalem. So viii. 6. And perhaps to this the insinuation refers. The similar words of viii. 6, 18 refer to the visit Titus was now about to make. See note under ix. 5. *The brother:* quite unknown to us. *Did Titus etc.;* directly meets the insinuation, which was probably made indefinitely in the words perhaps of *v.* 16, by appealing to matter of fact. The *same spirit, the same steps:* the One Holy Spirit (to whom the word *spirit* most frequently refers) guiding both men along the same path. Cp. 1 Cor. xii. 4, Gal. v. 16; Rom. viii. 4. The same divine inward principle manifested itself in the same outward actions. This implies that Titus, like Paul, refused to be maintained by the Corinthians. And, in this fact, falls to

the ground the insinuation that through Titus Paul enriched himself.

Paul's boasting, chs. xi.—xii. 18, or §§ 15—18, is now complete. It was forced upon him by the boast (x. 12, xi. 18) of certain Jewish (xi. 22) opponents at Corinth, who are kept in view (xi. 5, 12, 18ff, xii. 11) throughout; and by the submission to them (xi. 4, 19) of the Corinthian Christians. It is prefaced by a broad Old Testament principle which ought to rule all human boasting. Paul's deep consciousness of the unseemliness of boasting and his reluctance to this boasting are betrayed by apologies and explanations both at the beginning of the whole and at each transition from one to another of its four specific matters. These are, his refusal to be maintained by the church, xi. 7—12; his hardships and perils, *vv.* 23—33; his rapture to Paradise and counterbalancing affliction, xii. 1—10; his divine credentials, *vv.* 12, 13. At the beginning of his boast Paul justifies it by his peculiar relation to his readers and by their readiness to be led away. After claiming to be at least equal to his opponents, he claims to have given full proof of his knowledge. In contrast to the deceitful pretensions of others he has laboured without cost to his readers and will continue to do so. Like his opponents, he can claim Jewish descent; and he surpasses them in the hardships and perils of his service for Christ. He has been so completely under supernatural influence that he knows not whether with or without his body he was caught up to Paradise: and he is not ashamed to speak of his terrible bodily affliction, and to glory in it as an occasion for a manifestation of the power of Christ. Not only in other churches but in equal measure at Corinth his apostolic authority has been confirmed by miraculous works. He concludes his boasting by recalling for a moment the first specific point of it, which he uses as a stepping stone to an expression of parental love for his readers, a love which even ingratitude does but kindle into an intenser glow of self-sacrifice. The same topic also suggests an insinuation of his foes, which vanishes in a moment before an appeal to simple matter of fact.

SECTION XIX.

UNLESS THE OFFENDERS REPENT, PAUL WILL RELUCTANTLY GIVE THEM SEVERE PROOF OF HIS AUTHORITY.

CHS. XII. 19—XIII. 10.

For a long time you are thinking that to you we are making reply. Before God, in Christ, we speak. But all things, beloved ones, are on behalf of your edification. 20 *For I fear lest in any way, when I come, not such as I wish I find you, and I be found by you such as you do not wish; lest in any way* there be *strife, jealousy, outbursts of fury, factions, evil-speakings, whisperings, self-inflations, disorders;* 21 *lest again when I have come my God will humble me with regard to you and I bewail many of those who sinned-before and have not repented, about the uncleanness and fornication and wantonness which they practised.* 1 *This third time I am coming to you. "At the mouth of two witnesses and of three every word shall stand."* (Dt. xix. 15.) 2 *I have said before and I say beforehand, as when present the second time and absent now, to those who have before sinned and to all the rest, that if I come again I will not spare.* 3 *Since a proof you seek of Him who speaks in me, even Christ, who towards you is not weak but is strong in you.* 4 *For indeed He was crucified through weakness, but He lives through the power of God. For we also are weak in Him, but we shall live with Him, through the power of God, towards you.*

5 *Try yourselves whether you are in faith: prove yourselves. Or, do you not understand yourselves, that Jesus Christ is in you? Except perhaps you are reprobates.* 6 *But I hope that you will know that we are not reprobates.* 7 *But we pray to God that you do nothing bad; not that we may be seen to be approved, but that you may do the good and we be as unapproved.* 8 *For we cannot do anything against the truth but on behalf of the truth.* 9 *For we rejoice when we are weak but you are strong. This we also pray, your full equipment.* 10 *Because of this, these things while absent I write, that when present I may not act severely, according to the authority which the Lord gave to me, for building up and not for pulling down.*

Paul's boasting is now complete. He therefore returns to the matter which prompted it, viz. the misconduct of some whom he has already (x. 2) threatened to punish. He writes fearing that there are evils at Corinth which will make his visit painful to him, *vv.* 19—21: if the sinners do not repent he will give them severe proof of his authority, xiii. 1—4: but he begs them to prevent this by self-examination and well doing, *vv.* 5—10.

19. *For-a-long-time:* viz. while listening to Paul's boasting, xi. 1—xii. 18. *Making reply:* anglicised into 'apology:' same word in Rom. ii. 15, Acts xxvi. 1, 2, 24; 1 Cor. ix. 3, 2 Cor. vii. 11. *We:* as in x. 2—11: suggested perhaps by Paul's defence (*v.* 18) of Titus. *To you:* emphatic: 'your approval being my aim.' *Before God, in Christ, we speak:* ii. 17: in the presence of *God*, and prompted by spiritual contact with *Christ* as the encompassing element of Paul's life. Cp. Rom. ix. 1. *All things:* all he says and does, including the foregoing boast. *On behalf of your edification:* to help forward your spiritual development. Notice the triple reference of Paul's words, before God, in Christ, for the spiritual growth of men. So v. 13f. These three are ever united.

20, 21. Explanation of the kind of 'edification' Paul has in view in his self-defence. He has magnified his authority and has threatened to punish, to lead some guilty ones to repentance, lest he find them, and they him, other than he and they wish. *In any way:* as in xi. 3. *When I come:* on the visit proposed in ix. 4, 1 Cor. xvi. 2ff. *Be found by you:* literally *to you*, as in Rom. vii. 10, denoting the influence upon them of this discovery. *Lest . . lest . . . lest;* expounds in full Paul's *fear.* The second *lest* introduces two classes of sins which Paul fears that he will *find* but does not *wish* to find at Corinth. *Strife, jealousy, outbursts of fury, factions:* same words in same order in Gal v. 20. See under 1 Cor. iii. 3, Rom. ii. 8. *Evil-speakings, whisperings:* Rom. i. 29. Their place here reveals the evil of them. *Self-inflations:* special failing of the Corinthian Christians: cognate to 'puffed up,' 1 Cor. iv. 6, 18f. *Disorders:* vi. 5, 1 Cor. xiv. 33.

21. *Will humble*] Nothing brings a Christian teacher into the dust so much as the defection of those whom he has looked on as fruits of his labour and as his crown of rejoicing. This humiliation Paul now fears. *Again:* i.e. will again humble. Its conspicuous position allows no other connexion. Thus understood it has almost tragic force. For it implies (cp. ii. 1)

that on a previous visit Paul had already been thus humbled. And, remembering that time, he now fears that it *will* be so *again*. *My God:* as in (1 Cor. i. 4,) Rom. i. 8. It is a reverent acknowledgment that even the feared humiliation, though caused by man's unfaithfulness, will be from God, i.e. taken up into His plan, to work out His purposes of mercy for Paul. *In regard of you*, or *in reference to you*. Contrast iii. 4, Rom. iv. 2. *I shall bewail:* sorrow for the guilty will accompany Paul's own humiliation. *Before-sinned:* probably *before* Paul's second visit, to which the word *again* refers. So 'before-sinned' in xiii. 2. This does not necessarily imply that before Paul's second visit they had committed the gross sins mentioned immediately afterwards, but simply that they had committed *sin*. He fears that he shall find that the sins he reproved long ago (xiii. 2) had developed into these aggravated forms. *And have not repented:* at the time of Paul's expected visit, of which he is now speaking. Not all but *many of those who had before sinned* were, Paul fears, guilty of the gross sins mentioned below. *About the uncleanness etc.;* may go with repented, but has more force as giving the specific matter of Paul's sorrow about these unrepentant ones. *Uncleanness:* general sensuality. *Fornication:* a specific form of it, viz. intercourse with harlots. *Wantonness:* insolent casting aside of all restraint. Same three words together in Gal. v. 20. *Which they have practised;* gives vividness to, and lingers over, the picture.

Verse 21 forms with *v.* 20 a climax, touching what Paul fears he will find when he comes to Corinth. He has written for his readers' good (*v.* 19) strong words, because he fears there are at Corinth the evils enumerated in *v.* 20. He also remembers those who before his last visit had committed sins, and who have not yet repented. And he now writes fearing lest, touching *many* of these, he will find and will have to mourn over their gross sensuality and reckless insolence, sins far more terrible than those of *v.* 20. To find this at Corinth, will fill him with sorrow and smite him down to the very dust. Cp. ii. 3. Therefore, seeking their edification, (*v.* 19,) he has defended his own apostolic authority, which Jewish strangers have taught them to despise; that thus he may with more force reprove those who have sinned. He hopes thus to save himself from pain and humiliation. And the pain and humiliation which he dreads reveal the greatness of the sins he reproves.

XIII. 1, 2. Paul has already (xii. 20*b*, 21) told his readers what

sort of men he expects, but does not wish, to find them. He will now tell them what sort of man they will find him. *This third time;* implies clearly that he has twice before been at Corinth. For the first *coming* was an actual visit. And Paul refers now to what will happen, not on his way towards Corinth, but after his arrival. With this he could not compare a never-completed second journey. So xii. 14. He evidently wishes to recall, in view of a third visit, his conduct on two earlier visits. *I am coming:* written from Macedonia on the way from Ephesus to Corinth. Cp. 1 Cor. xvi. 5. *At the mouth etc.:* word for word from Dt. xix. 15. When Paul comes, a church court will be held: and every charge will be judged, according to the Mosaic Law, on the evidence of *two witnesses and*, where available, *of three.* A similar quotation with the same purpose in Mt. xviii. 16. There is no indication whatever that, as some have suggested, Paul's journeys were the *witnesses;* or that this word has here any but its common meaning of one who has seen and can testify.

2. *Said-before;* contrasts with his previous words on his second visit Paul's present words by letter: *say-before;* contrasts his present words with their approaching fulfilment. Paul's words by letter *now when absent* correspond with his words of mouth *when present the second time*, i.e. on his bygone second visit. *To those who before-sinned:* i.e. *before* his second visit, as in xii. 21. But his present words by letter apply of course to any who sinned subsequently. *Before*, reminds us that some had sinned long ago. *And to all the rest:* all the church-members, by way of warning. The tone of uncertainty, *if I come again*, when Paul was actually on his way to Corinth, suggests that he here quotes his own words on the second visit. He would then speak naturally of his next visit as coming *again.* Notice the emphatic prominence (cp. ii. 1, xii. 21) of this word. *I will not spare;* is more than exclusion from the church, and suggests bodily punishment similar to that of 1 Cor. v. 5, Acts v. 5, xiii. 11. The miraculous powers in the apostolic church made more inexcusable the case of those who by open sin set at nought such powers. And now this dread power is ready to fall in supernatural punishment on those who are continuing to treat it with contempt.

Of this INTERMEDIATE VISIT of Paul to Corinth, we have no express mention. But without it the conspicuous and emphatic word *again* in ii. 1 and xii. 21, and *this third time* in xii. 14 and xiii. 1, are practically meaningless; whereas with it they have

almost tragic force; and xiii. 2 would otherwise be uncouth. No doubt is cast on it by absence of reference to it in the Book of Acts. For, how much of Paul's career is not mentioned there, 2 Cor. xi. 23—26 proves. That no reference is made to it in the First Epistle, is more remarkable; especially as on this unmentioned visit Paul found at Corinth the sins which in that epistle he severely condemns. (This objection is well put in Baur's *Apostle Paul* pt. ii. ch. 2.) Certainly the visit cannot have been later than the First extant Epistle: or the explanation in 2 Cor. ii. 3f about that epistle would be needless. But if it took place some time before the lost letter was written, the fact that by this letter Paul had given the Corinthians a later expression of his mind about sensuality might account for his silence about the visit: whereas his thoughts, while writing this second extant letter, about his approaching visit to Corinth would naturally and sadly recall his last visit. It is much easier to suppose this than to reconcile the passages referred to above with the supposition that Paul had visited Corinth only once. Opportunities of going there would be frequent during his three years' (Acts xix. 10, xx. 31) sojourn at Ephesus: and his anxiety about the church at Corinth would be a constant motive for such a journey. It has been suggested that the unmentioned visit was a return to Corinth after a temporary absence during Paul's eighteen months' residence there. But the lapse of time between his departure from Corinth narrated in Acts xviii. 18 and the writing of this epistle, which included three years at Ephesus, makes the other supposition more likely. The whole subject is well discussed in Conybeare's *St. Paul*, ch. xv. Dr. Farrar (*Life of St. Paul* vol. ii. p. 118) silently agrees with Baur in rejecting an intermediate journey.

The silence of the Book of Acts, and the indications in this epistle, suggest that the visit was short. To Paul it was (ii. 1, xii. 21) painful and humiliating. But, instead of punishing at once those whom he then found guilty of gross sin, he threatened that, if they did not repent, he would do so at his next visit. And he now fears that, with similar sorrow and humiliation, he shall be compelled to fulfil his threat.

3, 4. *Since you seek a proof:* reason why he 'will not spare.' By punishing he will prove, to those who doubt it, his apostolic authority. *Proof of Him etc.:* probably (cp. ix. 13) proof afforded by Christ. But such proof is also proof that Christ speaks in Paul. *Not weak but powerful:* and therefore able

to give the proof sought. *Towards you:* as influencing from without. *Among you:* as working *in* the midst of *you*. A climax. Of Christ's power *towards* and *among* the Corinthians, Paul has already given full proof, viz. (xii. 12) the miracles wrought in their midst and (iii. 2) the spiritual effects of the Gospel in their hearts. He will now add the more terrible proof of special punishment.

4. Proof of the (*v.* 4*a*) power of Christ (*v.* 4*b*) in Paul, in view of admitted human weakness. The crucifixion of Christ was a result of His human weakness. This involves, as does viii. 9, the mystery of the Incarnation. And the dread reality of these words must not be set aside. We are here told expressly that Christ was crucified because He had not power to save Himself. Yet He is unchangeably divine, and had dwelt from eternity in infinite power. We must therefore conceive the Eternal Son as willingly taking upon Himself at His incarnation, in a mode to us inconceivable but divine, for a time and for our salvation, real human weakness; and as being in His dying moments forsaken (Mt. xxvii. 46) by God, and powerless in the hands of His enemies. The ridicule of the Jews, (Mt. xxvii. 42) 'others He saved: Himself He cannot save,' was solemn truth. So in the garden (Mt. xxvi. 53) the only way of deliverance which Christ mentions is prayer to His Father for angelic assistance. Thus 'in all things He was made like His brothers:' Heb. ii. 17. *But He lives:* upon the throne. *By the power of God:* 'who raised Him from the dead and gave Him glory,' 1 Pet. i. 21. The resurrection of Christ is ever attributed to the Father's power: iv. 14, 1 Cor. xv. 15, Rom. iv. 24, vi. 4, viii. 11, etc. He who was so weak that He could not save Himself from the cross now lives by the outstretched arm of God. And the *power* thus manifested is proof that (*v.* 3) Christ is 'powerful' in His Church to save and to punish. For the power of the Father abides in those whom it rescues; even, we may reverently suppose, in the Risen God-Man. (Cp. Jno. v. 26, vi. 57, Col. i. 19.) Therefore the power of God which raised Christ is proof that Christ has power to inflict punishment in His Church.

4*b*, Expounds 'speaks in me': as *v.* 4*a* expounds 'who is not weak.' It shows how Christ's life by the power of God bears upon Paul and his readers. *Weak in Him:* helpless amid peril, as Christ was and because the Spirit of Christ moves Paul to similar self-devotion for the salvation of men. *We shall live*, on earth rescued from imminent peril *by the power of God* so as

to minister *for you*. And, just as Christ's rescue from death by the power of God is a proof of His present power towards and among His professed servants, so Paul's frequent and almost miraculous deliverance from impending death, from perils endured for Christ's sake, proves that in him the power of God is, enabling him to exercise apostolic authority. Compare and contrast iv. 7ff and x. 1ff. Guilty men may well fear both Him who was raised from the dead and His servant who, even within the jaws of death protected by the arm of God, continues and will continue to live.

5. Direct appeal, coming with great force after the solemn words of xii. 20—xiii. 4. *Try*, or *tempt:* put to the test, with good or bad intention. Same word in 1 Cor. vii. 5, x. 9, 13, Mt. iv. 1, xvi. 1, Heb. xi. 17, Jas. i. 13; Mt. iv. 3, 1 Th. iii. 5: cognate to 'temptation,' 1 Cor. x. 13, Gal. iv. 14, 1 Tim. vi. 9, etc. *In faith:* i.e. having belief of the gospel promise of eternal life as the element of life. [The article presents this as a well-known and therefore definite object of thought.] Cp. 'stand in the faith,' 1 Cor. xvi. 13; 'continue in faith,' 1 Tim. ii. 15; 'live in the faith,' Gal. ii. 20. Paul has in mind men guilty of open sin. But such cannot (see under Rom. x. 9) believe the Gospel. He therefore urges his readers generally to search their hearts whether they are continuing in faith; that thus the guilty ones may find that they have lost the condition of salvation and no longer belong to Christ, and may by this discovery be led to repentance. *Prove:* a nobler word than *try*, only used of a trial with good intent: 'find out, by testing, your own genuineness.' So 2 Cor. viii. 8, 1 Cor. iii. 13, xi. 28, xvi. 3. The addition of it here suggests a hope that the trial will be satisfactory. These words are very emphatic. '*Yourselves*, test ye: *yourselves*, prove ye.' *Or do you not etc.:* alternative appeal, which ought to supersede those going before. For, Christ in them is a proof that they are in faith. 'Is it needful to make the examination? do you not read your own hearts and find there marks of the presence of Christ? *Christ Jesus in you:* by His Spirit giving victory over sin, prompting filial confidence in God, and reproducing the whole mind of Christ. Cp. Rom. viii. 9ff, Eph. iii. 17. This is a result of *faith;* and a proof that it is not vain. *Except perhaps etc.;* adds force to this question by stating the only alternative. *Reprobate*, or *disapproved:* rejected after trial. Same word in 1 Cor. ix. 27, Rom. i. 28, 2 Tim. iii. 8, Tit. i. 16, Heb. vi. 8.

6. A severe but disguised warning, in view of the foregoing alternative. *We:* emphatic transition from the readers to Paul and his colleagues. Whether or not the Corinthians test themselves, their conduct will put to the proof Paul's apostolic faithfulness. In this trial he will not fail. And he hopes that they will *know* this. That he refers to proof given by inflicting punishment, *v.* 7 shows. *Reprobate:* as in *v.* 5, one who fails in trial: chosen in order to contrast Paul's faithfulness with the faithlessness of some at Corinth. It also suggests that his faithfulness will compel him to punish. It is, like *v.* 3, a severe warning to those who question his authority. *I hope:* v. 11. He desires that, in case of obstinacy, they may have, and may recognise, the proof.

7—9. A disinterested prayer for the readers, appropriately concluding the warning. *Pray to God:* formal transition from the presence of men to the presence of God. Cp. v. 13. *May be seen to be approved:* as is every teacher by the excellence of his pupils. Paul's prayer that they *do nothing bad* is not prompted, as it might easily be, by a selfish wish to gain approval through their goodness, but simply by a desire that they may *do* what is *good*. And their well-doing will deprive Paul of a proof of his apostolic authority, viz. that afforded by the punishment he would inflict. In this case, he will not be reprobate, i.e. one who has failed in trial; but, as destitute of the proof afforded by inflicting supernatural punishment, he may speak of himself comparatively *as unapproved:* same word as *reprobate*, *v.* 5. (Similarly, unscrupulous rulers have sometimes wished for a weak rebellion as an occasion for showing their power to crush it.) Paul thus reminds his readers that his prayer for their good behaviour is not self-seeking, but self-denial. For their continued obstinacy would magnify his power.

8, 9*a*. The foregoing unselfish prayer traced to a necessity of Paul's nature. *We cannot:* because it would be contrary to our inmost disposition. *The truth:* the word of God, which corresponds always with absolute reality. See under Rom. i. 18. It is designed to mould men's conduct in correspondence with God's will, that thus they may 'do the truth.' Consequently, to lead men into sin, is to act *against the truth*. This, to Paul's renewed nature, was impossible. His powers, like those of Christ, *can* be put forth only *on behalf of the truth*. *For we rejoice etc.:* reason of this impossibility. *We, you:* each

emphatic. *Strong:* capable of spiritual activity and endurance. Cp. Rom. xv. 1. *Weak:* not spiritual weakness, which could not be a joy to Paul or help others to be strong. It is, as in *v.* 4, human incapacity for doing anything great. The spiritual strength of his readers was a joy to Paul: and this joy was not lessened by the fact that, in order to impart to them this strength, Paul himself went into positions of weakness. And this was with him an abiding principle. For the objects which give us joy determine our whole character. And this joy of Paul kept him back from doing anything to hinder the truth from moulding his readers' conduct; and compelled him to put forth his powers *on behalf of the truth*. Consequently, since for their strength he was willing to be weak, he cannot wish them to persevere in sin that thus he may have an opportunity of showing his apostolic power. For this would run counter to his very heart, which rejoices in their spiritual strength. Verses 7—9*a* are full of terrible warning. So completely are the unfaithful ones in Paul's power that selfish motives would suggest a wish that they would continue obstinate. Consequently, desire for their repentance is pure self-sacrificing love for them.

9*b*, Leads us back to the starting point in *v.* 7. *Also pray:* as well as rejoice when you are strong. *Your full equipment:* in apposition to *this*. Paul prays that his readers be strong; or, what is practically the same, that they be fully equipped. Cognate word in 1 Cor. i. 10. See note. He prays that they be thoroughly furnished with all gifts of the spiritual life, fitting them to do the work and fight the battles of God. For the fallen ones, this implied complete restoration. That of these Paul here thinks chiefly, is proved by foregoing and following warnings.

10, Concludes DIV. III., by giving its purpose, with a solemn warning; and by restating a principle of clemency which has been kept in mind throughout. It is thus an epitome of the whole. *Because of this:* 'because I rejoice in and pray for your spiritual strength and complete restoration.' This prompts him to write to them *while absent*. For the same reason (i. 23—ii. 4) Paul changed his purpose of coming to Corinth direct from Ephesus, and wrote his First Epistle. This implies that the reformation (vii. 11) wrought by the First Epistle was not a complete one. Even after its good results Paul finds it needful to add the severe words of DIV. III. of the Second Epistle. *That when present etc.;* develops *because of this*, in view of the readers' present state. *Severely:* by inflicting punishment.

Cognate word in Rom. xi. 22. *The authority which etc.:* almost word for word as in x. 8. Even if Paul act severely, he will act *according to* his divinely-given *authority*. But he remembers that the purpose of this authority is not to *pull down* but to *build up* the church. Therefore, if he is obliged to pull down he will do so as little as possible. And these are his last words to the refractory church-members. *Building up*, or *edification;* takes hold of xii. 19, marking the completion of § 19 there begun.

REVIEW. Throughout his long boasting, in §§ 15—18 or chs. xi.—xii. 18, Paul has been appealing, in self-defence, to his readers. He now tells them, with the dignity of a true servant of God, that their approval has not been the aim of this self-defence. He has spoken before God, resting in and united to Christ. Not the approval, but the spiritual good, of his readers has been his aim. His fear about them prompts him to write, lest when he comes the gross and unrepented sins of some of them humble him into the very dust. His readers know him well. Already he has been with them twice. When he comes again he will fulfil his threat, and punish those who by sufficient witnesses are proved to be guilty. Those who call in question his apostolic authority will then have the proof they profess to seek. Just as Christ, though powerless to save Himself even from the cross, yet reigns now by the power of God, so they will find Paul, though apparently a poor weak man, but weak for Christ's sake, yet armed with divine power. He bids them put themselves to the test whether they continue believing and whether Christ still dwells in them: else they are already rejected as unfaithful. They will soon find that Paul is not unfaithful. He prays for them with disinterested love. For their obstinacy will magnify his apostolic authority. But this he does not desire: for he cannot but wish for their highest good. He therefore writes these severe words, that thus he may be spared from severe actions, remembering that severity is not the purpose of the authority with which he has been invested by Christ.

DIVISION III. opens to us a terrible view of the church of Corinth in Paul's day. As we look from our modern standpoint into the confusion which reigned then and there and into the strange mixture of diverse and mutually opposing elements, we distinguish two groups of opponents to Paul, each with marked characteristics. One of these comes into view gradually,

assuming greater definiteness as we watch it, until at last the features of its leaders are clearly seen. The second group startles us by its sudden appearance in distinct and dark colours. The former group was Jewish; the latter, probably Gentile. Doubtless both came under Paul's warning at the outset of DIV. III. (2 Cor. x. 2) to those who reckoned him *as walking according to flesh*. For, both they who openly disputed his authority and they who set it at nought by open sin looked upon the apostle as acting from merely human motives and as armed only with human powers.

Paul's Jewish opponents were professed Christians: for they boasted (x. 7, xi. 23) that they belonged to Christ. *He that comes* (xi. 4) suggests that they were not inhabitants of Corinth, but arrivals from elsewhere. They claimed (xi. 5, 13, xii. 11) the highest rank in the Church, viz. to be *apostles of Christ*. Doubtless it was they who needed (iii. 1) commendatory letters. They professed to be disinterested friends (xi. 12) of the Corinthians: but their claim was (*v.* 13) falsehood and guile. For they were bad men, doing Satan's work, and on the way to perdition. They (*v.* 20) *ate up* the Corinthian church and *caught* it unawares: they tried to bring it into bondage to the Mosaic Law, or rather to themselves: and treated it with insolence. They openly charged the apostle with being bold only at a distance, and powerless when present; and insinuated (xii. 16) that he had guilefully made others his instruments for plundering the Corinthians. Yet even these men were listened to and tolerated (xi. 19) in the church which owed its existence to the long toil and the dauntless courage of Paul. In Gal. ii. 4 we find similar men in the birthplace of Christianity.

The second group of adversaries was guilty of gross sensuality. Such men, Paul was humiliated at finding (xii. 21, xiii. 2) even on his unrecorded second visit. He forbore to punish them, but threatened to do so when he should come again if they were still unrepentant. This sensuality seems (1 Cor. v. 9) to have prompted his lost letter. A very aggravated case of it, which Paul could not tolerate even while absent, he deals with (*v.* 1ff) in his first extant letter. And the general unfaithfulness was his chief reason (2 Cor. i. 23) for writing that letter instead of coming, as he first intended, direct from Ephesus to Corinth. Although the letter moved the church generally to repentance, it failed to reach some of the worst cases of sensuality. And Paul wrote the severe threatenings of DIV. III. of this Second

Epistle to avoid, if possible, severe discipline, painful both to them and to him, when he comes to see them.

Paul declared that these disorders at Corinth would, if continued, evoke a proof of his apostolic authority. They have done so, in a way beyond his thought and to us most valuable. For Paul's reproof of these disorders is an infallible mark of the genuineness of the Epistles before us. That against the Corinthian church we find charges of sensuality far more terrible than anything else we have from his pen, accords with the world-wide infamy of the city whose temple to the goddess of lust had once been served by a thousand impure priestesses. And certainly no forger personating the apostle after his death would venture to write thus about the early days of a church which in the second century was well known and important. The severity of these Epistles proves that they came from the only man who would have dared to write thus.

In dealing with these serious disorders Paul begins with an implied threat of punishment, which he supports by appealing to the supernatural results which his gospel has already produced in the hearts of his readers. And then, since his authority had been openly questioned by his Jewish opponents, he boldly contrasts himself with them. This leads to his long boasting, of which I have given a summary under xii. 18. And this is followed by an explanation of his purpose in writing to them these bold words, an explanation full of warning and of disinterested love.

SECTION XX.—FAREWELL.

Ch. XIII. 11—13.

As to the rest, brothers, rejoice, be fully equipped, receive exhortation, mind the same thing, be at peace. And the God of love and of peace will be with you. [12] *Greet one another with a holy kiss. All the saints greet you.* [13] *The grace of the Lord Jesus Christ, and the love of God, and the participation of the Holy Spirit, be with all of you.*

11, 12. Concluding and cheerful words, the more welcome after severe reproof. *As to the rest:* suggesting much else which Paul would like to say. In spite of many defects he still

recognises them as *brethren* in Christ. *Rejoice:* Ph. iii. 1, iv. 4: eight times in this sad epistle. All children of God we may bid *rejoice*, whatever be their circumstances: for all have abundant reason for joy. *Be-fully-equipped*, or *restored:* more fully 'undergo from day to day restoration or equipment.' [The present imperative seems to imply that only gradually are the depraving inward effects of sin removed and we fitted for the work of God.] It recalls the same word in *v.* 9, 1 Cor. i. 10. While bidding them rejoice Paul cannot forget their great deficiencies, which must be removed before their joy can be full. *Exhortation;* includes the ideas of encouragement and comfort. See under Rom. xii. 1. 'Yield to my entreaty to be fully restored, an entreaty full of encouragement and comfort.' *Mind the same thing:* a restoration which (1 Cor. i. 10) had been greatly needed. Cp. Ph. ii. 2, Rom. xii. 16, xv. 5. *Be-at-peace:* same word in Rom. xii. 18. It is a pleasant result of being of the same mind. *God of love and peace:* of whose nature love and peace are essential elements, and from whom they flow forth to His people's hearts. *Love* is put first, as being itself the inmost essence of God and the source of *peace*. If we obey Paul's exhortation to peace, the Eternal Fountain of *peace*, and of *love* the source of peace, will dwell with us. Cp. Rom. xv. 33, 1 Th. v. 23; 1 Jno. iv. 7—13; Jno. xiv. 23. *Greet etc:* as in 1 Cor. xvi. 20, Rom. xvi. 16.

13. Parting benediction, the most full in the New Testament, embracing conspicuously each Person of the Trinity. *The grace of our Lord Jesus Christ:* viii. 9, xii. 9: put first because Christ's favour towards men is the immediate source of all blessing, and the channel through which flows our salvation which has its ultimate source in *the love of God*. These last words trace up the channel to its source. *Participation of the Holy Spirit:* cp. 1 Cor. x. 16: partnership with others in possessing the Holy Spirit. This is the inward result of *the grace of Christ and the love of God*, and the means through which they become practically known to us and thus abide *with* us. Cp. Rom. v. 5, 1 Cor. ii. 12. *Participation;* reminds us that *the Holy Spirit* is the common possession of all the children of God, uniting all in one. What others have, Paul desires his readers to share. *All of you:* emphatic, including those now unrepentant. The smile which ever beams from the face of Christ, the eternal love which fills the heart of God, and the Holy Spirit who fills the hearts of the children of God with conscious-

ness of His eternal love, are to be our companions along the pilgrimage of life. And, if so, the sunshine of Christ's smile, the unchanging love of God, and the guidance and strengthening of the Holy Spirit, will make our path, be it ever so rough, a path of peace and joy.

REVIEW OF THE EPISTLE. We notice at once that the matter of chs. viii., ix., viz. the collection for Jerusalem, is quite different from the rest of the Epistle, which is almost entirely apologetic. The Epistle thus falls into the three broadly marked divisions which I have adopted, and which may be called, the First Apology, the Collection, the Second Apology. The matter of the collection was inserted between the Apologies probably because Paul preferred to pass to it at once while full of the joy with which he concludes the First Apology, rather than after the warnings and threatenings and sorrow of the Second. The Apologies differ in that the First is general, addressed to the whole church, while the Second is directed against certain gross offenders, many of them of long standing, and against certain foreign and deceitful opponents. Each of the Apologies contains a long boast, which is its kernel. And the difference just mentioned between DIV. I. and DIV. III. is seen in that the earlier boasting (ii. 14—vi. 10) sets forth chiefly the grandeur of the office faithfully filled by Paul and his colleagues; whereas the second boasting (xi. 1—xii. 18) sets forth, with evident reluctance, Paul's own personal conduct and hardships and claims, and this in direct contrast to specific opponents.

This Epistle was evidently prompted by (vii. 6ff) the arrival of Titus and by the tidings he brought about the church at Corinth, tidings on the whole, but not altogether, very good. The earlier severe letter, which Paul wrote (ii. 4) in tears and afterwards (vii. 8) regretted having written, had produced most excellent results. The whole church (vii. 11) was moved to repentance for tolerating the gross criminal, and to an outburst of loyalty to the apostle. But there was still (xii. 21) among some church-members gross sin, which Paul feared would make his visit to Corinth humiliating to himself and painful to his readers: and there were false and boastful men who, though deliberate and probably professed enemies of the Apostle, yet had influence in the church. And the collection for Jerusalem was not making satisfactory progress. Paul must therefore write again; to express his joy at their repentance, to urge for-

ward the collection, and if possible by warnings from a distance to bring the impenitent ones to repentance, so as to prevent the severity which he still fears he will be compelled to use when he arrives. And, now that he is sure of the repentance of the more part, he can tell them the reason of the postponement of his visit.

Paul writes under the influence of recent deadly peril But to this he refers only in a song of exultant gratitude. Coming next to his change of plan, he appeals to his own straightforwardness; and then gives the reason of the change. He bids the Corinthian Christians receive back the now-repentant sinner condemned in the earlier letter. In glowing language he depicts the grandeur of the apostolic ministry. Then, preparing beforehand as usual a way to DIV. III., he urges his readers to separate themselves from all sin; and concludes DIV. I. by an outburst of joy at the tidings about the Corinthians which Titus has brought. This joy suitably prepares the way to the collection for the poor believers at Jerusalem. This he urges them, for their honour among the churches, to have ready in abundance when he arrives. And he concludes his reference to it by pointing out its great and good spiritual results.

Paul comes now to the most painful matter of his letter, reserved to the last. He quietly threatens punishment to some whose names he forbears to mention; and after doing so refuses to compare himself with his boastful and deceitful opponents. He then sets forth in contrast to them his own disinterested labours, his many hardships, and his wonderful revelations. As a counterpart to these last he mentions a severe personal affliction, and Christ's promise in the midst of it. He appeals to his miraculous credentials, and strengthens his appeal by an expression of tender love for his readers; and concludes his long self-defence by rebutting an insinuation about his colleagues. From the vantage thus gained, he speaks again, rather by way of suggestion than of direct threatening, about the punishment he fears he shall be compelled to inflict; and begs his readers to make needless by self-examination this proof of his apostolic authority. He concludes his letter with a cheering salutation and a beautiful benediction.

This epistle preserves for us an episode in the life of Paul otherwise unrecorded, viz. a visit to Corinth, probably during his three years' sojourn at Ephesus. It was to him (ii. 1, xii. 21) a painful and humiliating visit. For he found in the church men

guilty of gross sensuality. He contented himself with warning them to repent, and threatening punishment at his next visit in case of continued sin. We are not surprised to find that some time after this visit he wrote (1 Cor. v. 9ff) a letter of warning against sensuality, and against intercourse with professed Christians who were guilty of it. At the time of this letter he intended probably (2 Cor. i. 15) to go direct from Ephesus to Corinth, and then to Macedonia, and then back to Corinth. He changed his plan (*v.* 23) because of bad tidings about the state of the church; for above all things he wished to avoid another painful visit to his beloved but unfaithful children. Instead therefore of coming at once, he wrote, in the spring of the year in which he left Ephesus, his First Epistle: and a few months later, with the purposes expounded above, he wrote the Second Epistle, which we now reluctantly close.

More than any other, this Epistle reveals to us the heart of the Apostle, the kind of life he lived, and the sort of people with whom he had to do. The hand which writes it trembles with fear, a fear which reveals the heroism of the man who in spite of it goes forward without a moment's hesitation along his path of peril. We feel the tender love which prompts forbearance towards unfaithful ones, and fills his eyes with tears while he writes the condemnation of an outrageous offender and makes him afterwards regret the letter he has written, but which did not prevent him from writing it. Now love has its joys as well as its sorrows: and Paul's joy at the good news brought by Titus has no bounds. Yet, in spite of his intense love and deep sympathy, he is still resolved to punish those who continue obstinate. Upon these, though with a sad heart, his strong hand will fall. We have also in this Epistle the darkest picture extant of the continual and deadly peril of the apostle. That his life is prolonged, is little less than a constant miracle. Once it seemed to him that there was no way of escape: and the hero, saved so often before from imminent peril, prepared to die. The Epistle reveals also the irregular life of many of those lately gathered out of heathenism, and the gross sin of some who nevertheless continued to be members of the church; and the unscrupulous and deceitful hostility to Paul of others who had influence in the church. In short, we have here a picture, in most vivid colours, of an Apostle and his converts.

DISSERTATION I.

THE EPISTLE TO THE ROMANS COMPARED WITH THOSE TO THE CORINTHIANS.

1. In a former volume I endeavoured to show that the Epistle to the Romans is a logical and orderly development of five great doctrines assumed by Paul without proof but with perfect confidence; that he accepted them because they were proclaimed by Christ, because Christ claimed to be the Son of God, and because as Paul believed Christ rose from the dead. With this analysis we now hasten to compare the Epistles to the Corinthians.

Each of these fundamental doctrines, and no other broad general principles, we shall find assumed with equal confidence in the Epistles now before us as matters universally believed in the early churches even by Paul's enemies: and we shall find them brought to bear on the many and various details discussed in the First Epistle, and on the very delicate personal matters of the Second Epistle. This various application of these great principles to practical life will enable us better to grasp them in their full compass, and will also reveal even more than does the Epistle to the Romans how closely they were inwoven into the mind and thought of Paul. But, inasmuch as the same doctrines are assumed in every book of the New Testament, (a proof how confidently they were accepted by the entire early church,) these great foundation stones of gospel teaching are not in themselves proof that the Epistles to the Corinthians were from the author of the Epistle to the Romans. Careful comparison, however, will reveal in this last Epistle a mode of stating, and a development of, these great fundamentals which is found only in the epistles which bear the name of Paul; and will reveal, in both Epistles to the Corinthians, the same mode of statement, and further developments which are the true complement of the developments already noted in the Epistle to the Romans. These further developments, on the lines already marked out,

would be an irresistible proof, if such were needed, that the three Epistles are a product of one mind.

This superabundant evidence will be still further confirmed by the picture of the emotional and moral and spiritual nature of their writer presented in these Epistles, a picture much fuller and containing lines not noticed before, but nevertheless an harmonious and almost necessary complement of the self-delineation given in the Epistle to the Romans.

In our comparison, the total difference of tone and feeling between each of these epistles and the two others, a difference corresponding to the total difference of Paul's surroundings and aims while writing, will greatly aid us. For it will throw into strong relief the one mind and one heart which thinks and beats in every page of each epistle.

2. In letters not treating of abstract doctrine and written to men already familiar with Paul's teaching, the great fundamental doctrine of salvation by faith has naturally a place less conspicuous than in the formal exposition given in the Epistle to the Romans. But, that *they who believe* are those whom God is pleased *to save by the* gospel *proclamation*, is expressly asserted in 1 Cor. i. 21; a verse wonderfully in harmony with the main argument of the Epistle to the Romans, and revealing by its early place in the Epistle how prominent in the mind of Paul was the thought it embodies. Of Rom. i. 16, 1 Cor. i. 18, 24 are emphatic restatements. That the Gospel is a divine summons, a doctrine conspicuous in Rom. viii. 28, 30, ix. 24, finds echo immediately after the doctrine of salvation by faith in 1 Cor. i. 24, 26. The doctrine of election, which like the gospel *call* is a corollary of salvation by faith, finds not only echo but development in *vv.* 27, 28; verses implying that the objects of salvation were chosen by God to be His instruments, and asserting that they were selected with the further purpose of putting to shame the pride of man. This development of the doctrine of election deserves careful study. That faith is designed to save us from our sins, is implied in 1 Cor. xv. 2, 14, 17. And, that it is the source of Christian stability and of fortitude in face of danger, is implied in 2 Cor. i. 24, iv. 13, v. 7: cp. iv. 18.

The word *justified* in 1 Cor. vi. 11 is, in spite of its peculiar sense, a close harmony with Rom. v. 9, vi. 7: for, only in Lk. xviii. 14 and the epistles of Paul do we read of justification as already received. The word *reconciled* in 2 Cor. v. 18—20 recalls Rom. v. 1, 10, 11.

3. That our salvation comes through the death of Christ, a doctrine asserted and expounded in Rom. iii. 24—26, is the only conceivable explanation of the importance given throughout these epistles to the death of Christ. *The cross of Christ* (1 Cor. i. 17) must not be *made an empty thing: for the word of the cross is a power of God. Christ crucified* (*v.* 23) Paul preaches; and desires (ii. 2) to know nothing else. That *Christ has been sacrificed*, as *our passover*, (v. 7,) links His death with the Mosaic sacrifices: and we remember that the innocent paschal lamb, by dying, saved the firstborn from death. Christ died for the finally lost: for (viii. 11: cp. Rom. xiv. 15) there is danger lest *a brother, for whom Christ died, perish*. Unless salvation comes to us through the death of Christ I can conceive no meaning in 1 Cor. x. 16, *partnership in the blood of Christ:* nor can we explain xi. 25, *the New Covenant in My blood*, and the importance given to the Lord's Supper. The *price* with which we *were bought* can be no other (Mt. xx. 28) than the blood of Christ, in whom (Rom. iii. 24) there is redemption. The repetition in 1 Cor. vi. 20, vii. 23 suggests that these words were a common phrase of Paul, if not of the early church. As in Rom. iv. 25 so in 1 Cor. xv. 3, Christ's death is placed in special relation to *our sins*. In 2 Cor. v. 15 we have a most important development of the doctrine before us, a combination of Doctrines 2 and 3, (see under Rom. viii. 39,) viz. that Christ died not only to save us from the due penalty of our sins but to create in us a life altogether new. This is stated to be a purpose of the death of Christ; because only so far as we now live for Christ do we now, and shall we for ever, enjoy the benefits purchased for us by His death.

In 1 Cor. xv. 22 we have the rudiments of the argument developed in Rom. v. 12—19.

4. The deeply significant phrases *in Christ*, *in* the *Lord*, found by us first at the foot of the cross in Rom. iii. 24, and in vi. 11, 23, etc., are found in the epistles before us in various connexions in 1 Cor. i. 2, 4f, 30, iii. 1, iv. 10, 15—17, vii. 22, 39, ix. 1f, xi. 11, xv. 18, 22, 31, 58, xvi. 19, 24; 2 Cor. ii. 12, 14, 17, iii. 14, v. 17, 19, xii. 2, 19. This phrase receives an elucidation, useful though very imperfect, from its counterpart in 1 Cor. xv. 22, *in Adam*.

That God designs us to live by union with Christ a life altogether new, a life of which Christ is Himself the one aim (cp. Rom. vi. 10f), and that for this end God gave Christ to die,

is expressly asserted in 2 Cor. v. 13—17. The purity from all defilement which this devotion to Christ involves, Paul (vii. 1) bids us claim. The intimacy of the believer's union with Christ, in virtue of which Christ lives and speaks and acts in him, is wonderfully set forth in the teaching of 1 Cor. xii. 12—27 that the church is the body of Christ; of which teaching, peculiar to Paul, we have the rudiments in Rom. xii. 4—6. A practical application of this teaching is given in 1 Cor. vi. 15; followed in *v.* 17 by an important explanatory addition. Upon the subjective holiness which ought to be the aim of the people of God, light is cast by 1 Cor. vii. 34, *that she may be holy in her body and in her spirit;* and by the parallel in *v.* 32 *how he may please the Lord.* The phrase 'sanctification in Christ,' which under Rom. viii. 39 I used as a concise statement of Doctrine 3, has an exact counterpart in 1 Cor. i. 2, *sanctified in Christ Jesus.*

5. The fifth fundamental doctrine of the Epistle to the Romans, viz. that the Holy Spirit is the agent of our sanctification, is not only implied and asserted again and again in the epistles before us but receives there important development. Paul expects his readers to know (1 Cor. iii. 16, vi. 19: cp. 2 Cor. vi. 16) that the Holy Spirit dwells in all believers, and therefore presumably in all church members; and that His presence makes their bodies to be the *temple of God.* Apart from the Holy Spirit we cannot (1 Cor. xii. 3) even look up to Jesus and call Him, Master. The Spirit is the element in which (*v.* 13) the baptized ones were united into the one *body of Christ.* For, the oneness of every living body is derived from the one animating spirit which moves harmoniously its various and variously endowed members. Indeed, this far-reaching and significant analogy, so dear to Paul but unknown to the other writers of the New Testament, is but a logical development of the great doctrine that in all believers the Holy Spirit dwells, reproducing in them the life of Christ to be their life.

Not only have the Apostles (1 Cor. ii. 10—iii. 1) received the Spirit of God as a source of higher intelligence, but church-members also are expected to be *spiritual men. The earnest of the Spirit* in 2 Cor. i. 22 is practically the same as the *first-fruit of the Spirit* in Rom. viii. 23. In complete harmony with Rom. viii. 2—27, Paul declares himself (2 Cor. iii. 6) to be a *minister of the Spirit.* Consequently, to turn (*v.* 17) to *the Lord is* to turn to *the Spirit.* In harmony with Rom. xii. 3, *to*

each one God has allotted a measure of faith, the abiding faith of the servants of God is attributed (2 Cor. iv. 13) to *the Spirit of faith*. A close coincidence with Rom. xv. 19 is found in 2 Cor. xii. 12. That the Spirit allots His gifts (1 Cor. xii. 11) *according as He pleases*, and that He is placed in *v.* 5f and in 2 Cor. xiii. 14 beside *the Lord Jesus Christ* and *God*, both these being Persons, suggests or implies that the Spirit of God is a Divine Person distinct from the Father and the Son.

6. Thus all the five great doctrines assumed without proof and made foundation stones of argument in the Epistle to the Romans are assumed with equal confidence in the Epistles to the Corinthians. The frequent appearance of these doctrines, in various forms and variously developed, in practical details and even in outbursts of emotion, reveals their deep root in the mind of Paul. The confidence with which he assumes them, as matters needing no proof and not open to question, proves that they were universally accepted both by Paul's faithful converts and his bitter and unscrupulous enemies. And the modes of stating these doctrines, and the logical development and practical application in the Epistles to the Corinthians of the subordinate doctrines found in rudiment in the Epistle to the Romans, of all which the above is a very imperfect exposition, will be to the careful student a proof excluding all doubt, even if it stood alone, that all three epistles are an outflow of one profound mind.

7. As in the Epistle to the Romans so in those now before us, Paul bows with humble reverence in the presence of One whom he counts it an honour to call his Lord. Whatever we there learnt about Paul's conception of Jesus is also found and is supplemented here.

Paul calls himself (1 Cor. iv. 15) the father of the Corinthian church in contrast to others who were only tutors. But the infinite difference between the relation to the church of himself and of Christ provokes (i. 13) the indignant question *Paul, was he crucified for you?* All the apostles (iii. 22f) belong to the church: but the church belongs to Christ. Even Paul's guileful enemies make it their boast (2 Cor. x. 7, xi. 23) that they are Christ's ministers. The unique relation of Christ to the church is seen in Paul's desire (xi. 2) to present to Him the church as a spotless bride; and in the teaching (1 Cor. xii. 12ff) that the church is the body of Christ. Of every man (1 Cor. xi. 3) He is head. He is the one foundation beside which no other can

be laid. For Him, exist even (vi. 13) the bodies of His people. The unique relation of Adam to the race which sprang from him reveals the unique position of Him who though Son of Man is yet called (xv. 45) *the Last Adam*. And He died (2 Cor. v. 15) that He might be the aim of His people's life.

Although removed from sight, Christ is still present in His Church putting forth His *power* (2 Cor. xii. 9) to help and to (1 Cor. v. 4, xi. 32) inflict punishment. From Him (2 Cor. xiii. 10) Paul received his apostolic authority. Upon His will (1 Cor. iv. 19) hang the uncertainties of the future. In 1 Cor. iv. 5, as in Rom. ii. 16, Paul looks forward to the day when Christ will come to make known the secrets of men's hearts and to allot to each his due praise. In that day, *the day of the Lord*, (1 Cor. i. 8, v. 5, 2 Cor. i. 14,) all men will appear (2 Cor. v. 10) before *the judgment-seat of Christ*. Even under the Old Covenant He was the real source (1 Cor. x. 4) of the refreshment miraculously given to Israel in the wilderness. All this marks the absolutely unique relation of Christ to men, and raises Him absolutely above the whole human race.

As in Rom. i. 7, repeated in 1 Cor. i. 3, 2 Cor. i. 2, the name of *Christ;* and that of *the* Holy *Spirit;* are placed beside the name of *God* in 1 Cor. xii. 4ff, 2 Cor. xiii. 13.

The most important addition to our knowledge of the Son of God afforded by the Epistles to the Corinthians as compared with that to the Romans is the fuller teaching about the subordination of the Son to the Father. That He is Mediator between God and men, they holding a relation to Him in some points similar to His own relation to God, is very prominent. We belong (1 Cor. iii. 23) to Christ, and Christ to God. Of every man (1 Cor. xi. 3) Christ is the head; and of Christ God is head. In all these passages the simple name *God* distinguishes the Father from *Christ*. Even in His final glory (1 Cor. xv. 28) and for ever *the Son* will bow to *God*. In viii. 6, as distinguished from the One Lord, *the Father* is the *One God*. As in Rom. v. 1, 8, 10, 11, etc., the Father is ever supreme, operating through the Son and reconciling men to Himself. That the Son, while possessing to the full the attributes of deity, but possessing them (Jno. v. 26, vi. 57) as derived from the Father, bows to the Father in absolute and eternal and essential subordination, a teaching most conspicuous both with Paul and with John, is the only conceivable basis of the Unity of the Divine Trinity.

8. As in Rom. i. 4, iv. 25, etc., so in 1 and 2 Corinthians Paul

assumes with full confidence that God raised Christ from the dead. This he announced (1 Cor. xv. 4) as part of his Gospel on his first visit to Corinth. And upon it rests (*v.* 17f) all Christian hope. Paul's list of witnesses suggests that he had carefully interrogated those who had seen the risen Saviour. Christ both died and rose, 2 Cor. v. 15. And, as in Rom. vi. 4, etc., so in 1 Cor. vi. 14, 2 Cor. iv. 14, He was raised by God. Therefore (2 Cor. xiii. 4) the life which the *Crucified* One *lives* is *by the power of God*. This was not doubted by any church-party at Corinth. And Paul's silence implies that it was not questioned even by his bitter opponents, and that even the immoral men (1 Cor. xv. 33f) whose bold denial of the resurrection involved logically a denial that Christ had risen did not venture to contradict this universal belief of the church. Thus even the dissensions at Corinth attest the firm and universal belief among Christians that Christ rose from the dead.

The great significance of this universal belief, I have in my *Romans*, Dissertation i. 10, endeavoured to expound.

9. Naturally the doctrines so firmly held by Paul clothed themselves in appropriate and often recurring phrases, which everywhere reveal his hand in contrast to other writers of the New Testament.

As examples we note 1 Cor. i. 1, 2, 9, 24, 26: *called apostle, called saints, etc.* The deeply significant words *in Christ* have been already mentioned. Compare and contrast 1 Jno. ii. 6, 24, 28. Verbatim repetitions of Rom. i. 7 are 1 Cor. i. 3, 2 Cor. i. 2. Each epistle, after a salutation, bursts into praise to God. The word *always* in 1 Cor. i. 4 recalls *how ceaselessly* in Rom. i. 9. The words *grace, grace given, gift-of-grace,* are conspicuous links binding together the three epistles. The contrast of *Jew and Greek* (Rom. i. 16, ii. 9, 10, iii. 9, x. 12) meets us in 1 Cor. i. 22ff. The word *exult* or *boast* (Rom. ii. 17, 23, iii. 27, iv. 2, v. 2, 3, 11, xv. 17) is a conspicuous feature of the Epistles to the Corinthians. The phrase *I do not wish you to be ignorant* binds together Rom. i. 13, 1 Cor. x. 1, xii. 1, 2 Cor. i. 8; while the word *ignorant* is very frequent. All these examples meet us at once on the threshold of the Epistles; and might be indefinitely multiplied. A careful study of the three epistles, and this only, will reveal the oneness of expression, an evident outflow of one mind, which pervades each epistle. This will be the more conspicuous if we compare any epistle which does not bear the name of Paul.

Intermingled with familiar words and phrases, we find in the Epistles to the Corinthians others quite new to us but full of meaning. Such are *sanctified in Christ*, 1 Cor. i. 2; *Day of the Lord*, i. 8, v. 5, 2 Cor. i. 14; *being-saved* or *perishing*, 1 Cor. i. 18, 2 Cor. ii. 15, iv. 3. The contrast in 2 Cor. iii. 6 of Old and New Covenants, in complete harmony with Paul's quotation in 1 Cor. xi. 25 of Christ's words at the Last Supper, is an important theological element not found in Romans. This variety amid similarity proves that the epistles are no mere copies one from another, but living originals from one hand. Their likeness is that, not of a photograph, but of children whose faces reveal their common parentage.

10. Each member of this family of epistles has very marked features of its own. The differences are as conspicuous as the general similarity. The Epistle to the Romans is eminently theological and philosophical. Great truths are arranged in their natural order, without reference to any special application; and are theologically developed. Then follows a general application. The First Epistle to the Corinthians is intensely matter of fact. A long list of subjects is taken up in order, one by one, and discussed calmly. The Second Epistle is throughout a torrent of emotion.

These differences correspond exactly to the circumstances in which each letter was written. To the Roman Christians, whom he had never seen, Paul gives a connected outline of his general teaching. The First Epistle to the Corinthians is a reply to questions about certain matters of detail, and was written to men about whom Paul knew much and had lately received special information. The Second Epistle was written under great emotion caused by deadly peril and by unexpected rescue from it, strangely intermingled with emotions roused by news good and bad just received about the much-loved readers.

11. This diversity of circumstances, impressed so deeply on every page of each epistle, reveals more fully even than the similarity of phrase the oneness of their origin. For it gives us a deeper and clearer view of the underlying principles of the mind and moral life of the great Apostle. We know him better now than when we rose from our study of the Epistle to the Romans, because we have seen him dealing with other matters and amid totally different surroundings. We have thus seen another side of his character.

We notice as before the calm impartiality with which Paul

looks at both sides of a question, and judges accordingly. This is as conspicuous in his advice about marriage and idol-sacrifices and the exercise of spiritual gifts as about the weaker brethren in Rom. xiv. And in each of these cases he rises from a matter of detail to some broad principle involved therein; and, after discussing this principle in its general bearing, points out its bearing upon the matter in hand. This method occasions the apparent digressions so remarkable in all three epistles, which give to Paul's treatment of passing details abiding worth as examples of unchanging principles. This constant reference of details to broad principles, a mark never absent in human greatness, pervades and ennobles every chapter of each of these epistles.

The intense earnestness and the moral grandeur which in the Epistle to the Romans claimed our profound respect are equally present now. And the exultant joy which in Rom. viii. 31—39 burst into song at sight of the hardships and perils of the Christian life reaches its highest note in the epistle written by a hand still trembling for deadly peril from which a few weeks ago there seemed to be no escape.

Very conspicuous in the Epistle to the Romans is Paul's frequent reference to the Old Testament. Such references are less frequent in the epistles now before us, but not less conspicuous. There is no need now to prove by abundant quotations that the Gospel does not contradict the Old Covenant. But, by a remarkable coincidence, even when discussing ordinary topics of his own day Paul quotes the Old Testament expressly, or appropriates its words. The old phrases *according as it is written*, etc. are the more conspicuous because of their Gentile surroundings. So deeply inwoven in the mind of Paul is the comparison of the two Covenants that while showing the grandeur of the Gospel ministry he contrasts it with that of Moses; and warns converts from paganism against apostacy by a long series of references to the story of Israel in the wilderness. All this betrays the man who passed suddenly in mid-life from the Old Covenant to the New, and reveals a mind steeped from childhood in Jewish thought.

12. The surroundings and history of Paul as reflected in these three letters are in complete accord. The collection for Jerusalem is a common matter binding all together. We do not wonder that writing from a church lately torn by dissension Paul warns (Rom. xvi. 17) the Roman Christians against those who

make dissensions. The terrible exposition in Rom. i. 24ff would be easily suggested by the sensuality at Corinth, even in the church, which caused Paul so much sorrow.

13. In the epistles now before us we not only trace the old familiar features of the Apostle but we notice others not seen before. In the Epistle to the Romans we saw Paul, and heard his kindly voice, only from a distance. We now see him close at hand, dealing with practical details of church life. So tender is his sympathy that the weakness and injury of others are to himself a weakness and a burning sorrow. Yet he writes words of severest condemnation and threatening; but writes them in tears, afterwards regrets them, and overflows with joy to find that his regrets were needless. In spite of the deep impression made upon him by recent peril just escaped, and without any human necessity, he plans fresh enterprises involving new and unknown perils. We find him toiling for a living, while preaching the Gospel: and, when the Gospel so occupies his time that he can no longer earn for himself a livelihood and is thus in actual want, he resolutely refuses to receive money from his converts at Corinth lest his motives should be misunderstood and the effect of the Gospel thereby lessened. Although the continued obstinacy of the impenitent will reveal the awful power with which he has been invested by Christ, Paul begs them to repent, that thus his power may be unexercised and unknown. In short we have in the letters to Corinth as compared with that to Rome a nearer and fuller picture of the Apostle. But the new lines thus brought into view are in complete harmony with the noble outlines already seen. This harmonious development of so noble a portrait proves beyond possibility of doubt, not only that the three epistles are from the same pen, (and this increases immensely the difficulty of supposing that the epistles are forged,) but that the portrait is a reflection of real life. For, had not such excellence lived it could never have been conceived or portrayed. Nor could it have been portrayed by the skill of a mere literary artist.

14. To sum up. Our comparison of the three epistles has confirmed the correctness of our analysis which traced up the whole teaching of the Epistle to the Romans to a few great doctrines which Paul accepted with complete confidence from the lips of Christ, accepting in common with all His followers the authority of Christ because, as they all believed, He had risen from the dead. And, by showing us these great doctrines

applied to details of practical life, our comparison of the epistles has given us a firmer grasp of them, both as abstract principles and as a moral and spiritual influence. Of the complete unanimity with which even in a disturbed church these all-important doctrines were accepted, the dissensions at Corinth are a clear proof.

The recurrence of familiar phrases and modes of stating these doctrines, and further developments of them on the lines already marked out in the Epistle to the Romans, assure us that the three epistles are from one author. And, that this one author is no other than the Great Apostle whose name they bear, is made quite certain by the harmoniously developed and evidently genuine self-portraiture which the epistles contain.

DISSERTATION II.

THE BOOK OF ACTS COMPARED WITH THE EPISTLES TO THE CORINTHIANS AND TO THE ROMANS.

1. The Book of Acts was accepted before A.D. 200 by all churches everywhere without a shadow of doubt as a true narrative, as of equal authority with the Four Gospels and the Epistles of Paul, and as written together with the Third Gospel by Luke, the companion of Paul.

"The Scripture of the Acts of the Apostles" is enumerated by Eusebius (*Church History* bk. iii. 25) as having an unquestioned place in "the Scriptures of the New Covenant." So ch. 4: "Luke, being by birth from Antioch, by profession a physician, having been associated for the most part with Paul, and with the others having had no little intercourse, has left us proofs of the art of healing souls which he obtained from these men, in two God-inspired (same word as in 2 Tim. iii. 16) books; the Gospel which he professes to have written as it was handed over to him by those who from the beginning became eye-witnesses and servants for the word, all whom he declares that from the beginning he has followed; and the Acts of the Apostles which he composed not from hearing but having observed with his own eyes." We have a short fragment, quoting Acts i. 16, of Origen's homilies on the Book of Acts. The Book is also quoted, as is the Third Gospel, as Luke's, by Tertullian, e.g.

On Fasting ch. x., and *Against Marcion* bk. iv. 5; by Clement of Alexandria, e.g. *Stromata* bk. v. 12; and (e.g. *On Heresies* bk. iii. 10, 14, 15) by Irenæus. Both works are enumerated as by Luke the physician in the Fragment of Muratori.

That these anonymous writings were thus universally accepted before the close of the second century as by Luke, and that so far as we know no other author was anywhere suggested, is clear proof that they were current early in the century, and affords strong presumption that they came actually from the pen of Luke. For it is not easy to account otherwise for this universal tradition. The value of this argument is illustrated by the various opinions and doubts about the authorship of the anonymous Epistle to the Hebrews. Its force is not weakened by the fact that many centuries later, as we learn from the Questions of Photius who however himself accepted Luke as the author, the Book of Acts was by some attributed to Clement, by others to Barnabas, and by others to Luke. For, when the lapse of time had weakened the force of early tradition, the mere absence of the author's name sufficiently accounts for this diversity of opinion.

That the Book of Acts was written by a companion of Paul, is strongly confirmed by the use of the first person in Acts xvi. 10—17, xx. 5—xxi. 18, xxvii. 1—xxviii. 16. (This was observed by Irenæus: see quotation above.) For this unobtrusive indication of the writer's presence is in the last degree unlikely to be the work of a deceiver. That no mention of the Epistles of Paul is found in the Book of Acts, is absolute proof of its very early date. For after Paul's death his letters became too famous to be omitted in a narrative of his life. Whereas while he was living they would seem less important.

2. The position of the epistles before us in the narrative of the Book of Acts, we shall now consider. The references to the collection for Jerusalem prove (see note under 2 Cor. ix. 15, and my *Romans*, Introd. iv. 3) that in order of time the epistles stand 1 Corinthians, 2 Corinthians, Romans. But, when writing to Rome, (cp. Rom. i. 13ff, xv. 22ff) Paul had not been there. Consequently, these epistles, written while Paul was free, were earlier than his arrest at Jerusalem. This places them not later (Rom. xv. 25) than the arrival at Jerusalem mentioned in Acts xxi. 17. Paul's reference to two earlier visits to Corinth implies that the two Epistles to the Corinthians were written later than his first arrival at Corinth, narrated in Acts xviii. 1. Between

Acts xviii. 1 and xxi. 17 we must therefore seek for some reference to the events mentioned or alluded to in the epistles before us.

That 1 Corinthians was written from Ephesus some time before Whitsuntide, we infer from 1 Cor. xvi. 8. And we find (Acts xix.) Paul at Ephesus for (xx. 31) some three years, intending (xix. 21) to go through Macedonia and Achaia to Jerusalem, and actually (xx. 1ff, xxi. 17) doing so, after spending three months in Achaia. On his return journey he passed (xx. 6) from Europe to Asia soon after Easter, in company with the writer of the Book of Acts, who thus claims respect as an eye witness. Consequently, the three months spent in Greece, probably at Corinth the capital of the Roman province of Achaia, were in winter, doubtless the winter following the Whitsuntide mentioned in 1 Cor. xvi. 8. A comparison of 1 Cor. v. 7, xvi. 8 suggests that 1 Corinthians was written about Easter, and that the time of year prompted the reference to Christ as the sacrificed Passover. And this we may provisionally accept as the date of the First Epistle. We must therefore place it about the time referred to in Acts xix. 21.

That 2 Corinthians was written from Macedonia, some time after Paul's arrival from Troas and after his meeting there with Titus who brought news from Corinth, we infer securely from 2 Cor. ii. 12f, vii. 5f. That Paul speaks of unrest even in Macedonia, suggests an interval between his arrival there and his meeting with Titus. And since this letter was evidently (i. 3, ii. 14, vii. 6) written under influence of the good news brought by Titus, and since the liberality of the Macedonians moved Paul (viii. 6, 17) to urge Titus to go to Corinth to complete the collection there, which he was eager to do, we may perhaps infer that Paul wrote this Second Epistle soon after the arrival of Titus. Again, since (Acts xx. 1) Paul left Ephesus suddenly, immediately after the tumult, he probably did not fulfil his intention (1 Cor. xvi. 8) of remaining there till Pentecost. We may suppose then that between Easter and Whitsuntide he came to Troas, and almost at once (2 Cor. ii. 13) went across to Macedonia; that soon after his arrival there Titus came with news from Corinth; and that soon afterwards, probably about midsummer, Paul wrote his second extant letter to Corinth. Its composition would thus fall within the journeys and evangelical labours in Macedonia mentioned in Acts xx. 2, which occupied probably most of the summer. That Philippi was the first important city of Macedonia to one coming from Troas, that

Paul spent the next passover there, and his great love for the Philippian church, make probable the suggestion that this was the exact place of writing.

We have already (*Romans*, Introd. iv.) seen that the Epistle to the Romans was written from Corinth near to the close of Paul's three months' sojourn there mentioned in Acts xx. 3.

3. That these Epistles of Paul find for themselves so easily a place in the Book of Acts, where there is no express mention of them, testifies strongly to its historical trustworthiness. Other coincidences in narrative, circumstances, and personal characteristics, we shall now consider.

In agreement with 1 Cor. iv. 15, *I begat you*, we infer from Acts xviii. 1ff that on his first visit Paul found no Christians at Corinth, and that therefore the founding of the church was his work. His evident (Rom. xvi. 3) affection and obligations to Aquila and Prisca accord with the statement in Acts xviii. 3 that on his first coming to Corinth he shared Aquila's toil in tent-making. The persons who both at Rome and Ephesus (Rom. xvi. 5, 1 Cor. xvi. 19) had Christian churches *in their house* were such as would welcome Apollos (Acts xviii. 26) and teach him *more accurately the way of God*. They went with Paul (*v.* 18f) from Corinth to Ephesus: and there in 1 Cor. xvi. 19 we find them. Even the order of the names in Rom. xvi. 3 *Prisca and Aquila*, (so 2 Tim. iv. 19,) whatever be its cause, is a remarkable coincidence with Acts xviii. 18, 26. That they left Rome, not for reasons of their own, but in obedience to an edict of the Emperor Claudius, removes all surprise that we find them again at Rome when Claudius was dead. That Silas and Timothy (Acts xviii. 5) were with Paul during his first visit to Corinth, agrees exactly with Paul's own statement in 2 Cor. i. 19. The description in Acts xix. 22 of Timothy as one who ministered to Paul accords with the mission of Timothy in 1 Cor. iv. 17, xvi. 10. The Epistles reveal only a small Jewish element in the church at Corinth: and from Acts xviii. 6f we learn that obstinate resistance compelled Paul to forsake the synagogue there. Since *Crispus* (*v.* 8) was *ruler of the synagogue*, and in turning to Christ was followed by his whole family, we wonder not that (1 Cor. i. 14) Paul made him an exception to his rule not personally to baptize his converts. The great number (Acts xviii. 8—11) of Paul's converts at Corinth and his long sojourn there explain the deep anxiety for the welfare of the church which breathes throughout the Second Epistle and tore him away (2 Cor. ii. 12f) from the promising

opening for the Gospel at Troas. The Apollos faction at Corinth (1 Cor. i. 12, etc.) is explained by (Acts xviii. 24ff) this fervent and scholarly teacher's arrival at Corinth and successful labour there in the glow of the deeper inspiration received from the teaching of Prisca and Aquila, during the interval between Paul's first and second visits. We find Apollos at Ephesus both in Acts xviii. 24 and later in 1 Cor. xvi. 12. The great opening (1 Cor. xvi. 9) for usefulness and the many opponents at Ephesus are fully portrayed in Acts xix. 10—20, 24—29. The determined hostility of Demetrius removes all surprise that before Paul left Ephesus he was in deadly peril; although the exact nature of the peril is unknown to us. The sending of Timothy in 1 Cor. iv. 17 (cp. xvi. 10) is probably that mentioned in Acts xix. 22. And Paul's thoughts then (*v.* 21) about Rome accord with his statement in Rom. i. 13 that he had frequently purposed to go there. We have already seen that Paul's allusions in his letters to his journey from Ephesus to Corinth agree exactly with the short account of it given in Acts xx. 1, 2. And although the writer of the Book of Acts says nothing about the collection for Jerusalem, yet by a most interesting and unexpected coincidence we have in Acts xxiv. 17 a clear reference to it.

We find also important coincidences between the Book of Acts and Paul's Epistles in their delineation of his character and conduct. The affectionate and earnest address to the Ephesian elders in Acts xx. 18—35 is a true counterpart of 2 Corinthians. Even the *many tears* (2 Cor. ii. 4) amid which he wrote to the Corinthians from Ephesus were mingled (Acts xx. 19, 31) with his work there. The fear about enemies at Jerusalem which breathes in his request in Rom. xv. 31 (cp. 2 Th. iii. 2) finds utterance again in Acts xx. 23, and received dark confirmation in xxi. 11. Paul's constant habit (Acts xiii. 5, 14, xiv. 1, xvii. 2, 10, xviii. 4, 19) of preaching Christ first in the synagogue is a practical comment on Rom. i. 16, ii. 9, 10, *to the Jew first and to the Greek*. In Acts xvi. 3, xxi. 26 we see him becoming (1 Cor. ix. 20) *to the Jews as a Jew*. We wonder not that the man who recognised (Rom. ii. 27) the superiority in God's sight of sincere Gentiles to faithless Jews gained the evident respect (Acts xix. 31) of the Gentile Asiarchs at Ephesus. In close agreement with 1 Cor. ix. 12—18, 2 Cor. xi. 8—12, xii. 14, 16 (cp. 2 Th. iii. 8) we learn from Acts xx. 34 that also at Ephesus Paul toiled to maintain himself and his companions: and ch. xviii. 3 tells us his trade. The escape in a basket (2 Cor.

xi. 33) and the one stoning (*v.* 25) are recorded in Acts ix. 25, xiv. 19.

The theological teaching of these Epistles as compared with that of the Book of Acts and with the teaching of Christ as recorded in the Gospels will be discussed in another volume.

4. The complete independence of the Book of Acts and the Epistles of Paul is as remarkable as their innumerable coincidences. The former work contains no reference to these all-important epistles, even while narrating the events amid which they were written; nor directly to the collection for Jerusalem, which occupies so prominent a place in them. This proves that the Book of Acts was written before the Epistles became famous. That they were not copied one from the other, receives minute but very conclusive testimony in the longer spelling of the name *Priscilla* and the shorter name *Silas* in the Book of Acts as compared with *Prisca* and *Silvanus* in the Epistles of Paul.

5. Taken in connexion with this evident independence of origin, the various coincidences noted above confirm strongly, if confirmation were needed, the proof already given that the epistles before us came from the pen of Paul. For only by supposing that the actions and purposes alluded to in the epistles were real, and that they came to the knowledge of the writer of the Book of Acts, can we account for these various and minute and evidently undesigned coincidences. Just as in the stereoscope two pictures combine to show in relief the one object therein portrayed, so the double picture of Paul presented by his own letters and by the Book of Acts produces at once an irresistible conviction that we have before us a reflection of real life.

These coincidences bear testimony, not only to the genuineness of the Epistles, but to the truthfulness of the Book of Acts. They thus confirm the writer's claim (see p. 494) to have been in part an eyewitness of the events recorded.

These confirmatory proofs would not be invalidated by small contradictions, even were such detected. For errors about matters of fact, and especially about small details which do not come under their own observation, are easily accounted for even in reliable witnesses by the imperfection of all human observation and research. But frequently the concurrence of witnesses who singly are utterly unreliable produces complete conviction of the truth of that which they narrate; because not otherwise can their concurrence be explained. Of this, our courts of law afford daily examples. Consequently, in weighing up coincidences and

apparent contradictions we cannot set one against the other. We must accept the hypothesis which best accounts for the whole case. And, when only one explanation of the facts is conceivable, we are compelled to accept this as true. Of the documentary facts now before us the only conceivable explanation is that these letters are genuine, and that when they were written the church at Corinth actually presented the features therein reflected.

It is right to say that the liability to error of all human writers, especially in details, forbids us to accept the foregoing argument as full proof that the Book of Acts is absolutely correct in all it narrates. It was confidently accepted in the second century as a true narrative, and from the pen of Luke. But the question of its trustworthiness as a whole is beyond the scope of the present volume. I have referred to it chiefly as bearing upon the epistles now before us.

6. Our proof of the genuineness of the Epistles to the Romans and to the Corinthians is now complete. We found that each of these epistles was accepted with perfect confidence in the latter part of the second century as a genuine work of Paul, in places so far apart as Gaul and Carthage and Egypt, and by sure inference in Rome and Greece. And we found 1 Corinthians accepted as genuine by the churches of Rome and Corinth during the life of many who were born long before Paul died at Rome. The contents of each letter taken singly were such as no forger could or would dare to write. Consequently, had any one of these letters even stood alone, we should have accepted it with perfect confidence as a work of the great Apostle. But we found proof that the three Epistles were from the same mind and the same pen; and we felt that the triple fraud involved in the supposition that any one of them was spurious was immeasurably removed from the limits of possibility. Moreover, the deep underlying harmony of the three Epistles, amid much difference, was an additional mark of genuineness. And lastly, we found an independent witness bringing his own credentials from the early church, and bearing testimony which convinced us that the events alluded to in the Epistles had come within his own knowledge and that he had been associated with the professed author of these epistles. Evidence so complete and superabundant is not only sufficient to banish all doubt and has actually done so throughout all the ages of Christianity, but cannot be produced, I believe, for the genuineness of any other

ancient documents. To doubt such evidence is to surrender all historical certainty. If these epistles be not genuine we have no sure knowledge about the ancient world.

The bearing of the foregoing argument upon the truth of the Gospel preached by Paul, and upon the reality of the Resurrection of Christ, is developed in my *Romans*, Dissertation i. To the great argument there developed the present argument is subordinate.

DISSERTATION III.

THE CHRONOLOGY OF THE THREE EPISTLES.

1. Already we have obtained, by comparing these Epistles with each other and with the Book of Acts, several notes of time. These we will now recount, and supplement by other notes of time in the Book of Acts. Some of these last we shall be able to connect with events having a known place in secular history. And this will enable us to fix, within narrow limits and with some confidence, the date in the Christian era of these Epistles and of some of the events therein alluded to.

2. We have seen that nearly at the close of a three years' sojourn at Ephesus, in the spring and probably about Easter, Paul wrote his first extant letter to the Corinthians; that soon afterwards arose the tumult; that immediately after this Paul went from Ephesus to Troas, and almost at once crossed over to Macedonia, and that from Macedonia and perhaps from Philippi, about midsummer, he wrote his second letter to Corinth. A few months later, probably about November, Paul arrived at Corinth, where he stayed three months.. Instead of going as he intended (Acts xx. 3) direct from Corinth to Jerusalem, he returned through Macedonia, arriving at Philippi (*v.* 6) probably just before the Passover. After this festival he crossed over to Troas, and then went on to Jerusalem. His purpose was (*v.* 16) to arrive there in time for the great gathering at Pentecost. And, that he lingered a week at Tyre, instead of pursuing his way to Jerusalem by land, suggests, but in our ignorance of details is very far from proving, that he arrived in Syria in time to accomplish his purpose. In any case he must have arrived at Jerusalem before midsummer. Within a fortnight (Acts xxiv. 11) of his arrival he was brought back to Cæsarea and stood before Felix. Shortly

afterwards (*v.* 24) he gave his famous discourse before Felix and Drusilla. After two years, which included probably Paul's frequent (*v.* 26) interviews with Felix, this latter was replaced as governor by Festus. Within probably little more than a fortnight of this (xxv. 1, 6) Paul appealed to Cæsar: the hearing before Agrippa (*v.* 13) followed shortly: and probably within two months of the arrival of Festus as governor Paul started on his journey to Rome. For, the fast which was already past (xxvii. 9) when the ship was near Crete must have been that (Lev. xvi. 29, xxiii. 27) of the great day of atonement, at the end of September: and some time (Acts xxvii. 9) before this, i.e. during the summer, Paul began his journey. (Thus the two full years of xxiv. 27 bring us to the most likely time of year for Festus to arrive in Judea: for the sea was impassable during winter.) Paul's ship, after drifting (*v.* 27) fourteen days, was wrecked on the island of Malta; where he stayed (xxviii. 11) three months. He then went in a few days to Puteoli, and on to Rome, where we must suppose that he arrived early in the year.

To sum up our notes of time. Paul wrote 1 Corinthians in spring: the spring following he was on his way, after three months at Corinth, to Jerusalem, where before midsummer he was made prisoner and sent to Cæsarea. Two years afterwards, also in summer, Felix was superseded by Festus: and Paul soon afterwards started for Rome; where he arrived early the next year. If, therefore, from secular history we can fix the date of any one of these events, the dates of all will thereby be fixed.

3. Our chief aids in searching for links connecting the story of Paul with general history are the *Annals* of Tacitus, which gives year by year the chief events of the Roman empire; and the contemporary narratives of Josephus.

4. Josephus says (*Antiquities* bk. xx. 8. 9) that Felix, after his recall, was followed to Rome, and accused there, by the leading Jews of Cæsarea; and would certainly have been punished but for his brother Pallas whom Nero then held in honour. From Tacitus (*Annals* bk. xiv. 65) we learn that Pallas died in A.D. 62, as was believed poisoned by Nero: and the order of the narrative suggests that this was not later than midsummer. Therefore, if these notes of time be correct, the summer of Felix's recall was not later than A.D. 61. That it was still earlier, has been suggested, on the ground that long before his death Pallas must have lost his influence over Nero. But Nero's waywardness forbids this inference.

Again, after narrating the recall of Felix, Josephus says that through the influence of Burrus two prominent Syrians of Cæsarea gained from Nero a letter placing the Jewish residents there under disadvantage; and then goes on to speak of the arrival of Festus. But at the beginning (*Annals* xiv. 51) of his narrative of A.D. 62 Tacitus records the death of Burrus. That Josephus says that Burrus was tutor and Greek secretary to Nero, by no means implies, as Lewin suggests in *Fasti Sacri* p. 320, that he was a different man from Burrus whom Josephus calls in *Antiq.* xx. 8. 2 "general of the armies": for the description in 8 9 was added to explain the influence over Nero which enabled Burrus to obtain the letter to Cæsarea: and certainly (Tacitus, *Annals* xii. 42) Burrus the tutor of Nero was a soldier.

Once more. Josephus says (*Wars* bk. vi. 5. 3) that during the feast of tabernacles at the end of September, and seven years and five months before the siege of Jerusalem, and during the rule of Albinus who (*Antiq.* xx. 9. 1) succeeded Festus, a peasant began to denounce woe to Jerusalem. Now the siege of Jerusalem began (*Wars* v. 3. 1, 2, vi. 9. 3; Tacitus, *Histories* bk. v. 10) at the Passover of A.D. 70. Consequently, late in September A.D. 62 Albinus must have been governor and Festus already dead. And, since (*Antiq.* xx. 9. 1) Nero did not send Albinus to Judea as governor till he heard that Festus was dead, the summer in which Paul stood before Festus could not have been later than A.D. 61. The concurrence of these three notes of time is fair proof that Felix was recalled not later than A.D. 61: and, if so, Paul was arrested not later than A.D. 59.

5. From Acts xxi. 38 we learn that some time before Paul's arrest an Egyptian made a sedition and led out into the wilderness some 4000 men. This incident is narrated by Josephus (*Wars* ii. 13. 5) as occurring in the time of Felix, after (13. 2) Nero had made him governor of Judæa. Now Nero began to reign in A.D. 54. Consequently, the revolt of the Egyptian was later than this. Yet it was evidently some time before Paul's arrest. This must therefore have been some years later than A.D. 54. Again, when Paul stood before Felix, the latter had (Acts xxiv. 10) for *many years* been *judge to the* Jewish *nation*. This has been appealed to in proof of the late date of Paul's arrest. But Tacitus (*Ann.* xii. 54) speaks of him as already in A.D. 52 for some time ruler of Judæa. This would in any case justify Paul's words.

6. Josephus tells us (*Life* § 1) that he was born in the first year of Caligula, i.e. in A.D. 37; and (§ 3) that in his 26th year (i.e. we may suppose in the summer of A.D. 63: for only in spring and summer was seafaring safe) he went to Rome to obtain the release of some friends whom Felix while governor had sent there in bonds. His words imply or suggest that when he went to Rome Felix was no longer governor. Now it is not likely that this journey would be delayed beyond two years after Felix' recall. And, if not, he must have been recalled not earlier than A.D. 61. Certainly, this note of time makes it extremely unlikely that Felix was recalled earlier than the summer of A.D. 60. Moreover, in the dates of his own birth and his journey to Rome Josephus' own words claim our confidence.

7. Another note of time has been appealed to in proof that Felix was recalled not later than A.D. 60. When Albinus arrived at Jerusalem in September 62, King Agrippa at once deposed (*Antiq.* xx. 9. 1) the high priest Ananus, after a priesthood of three months. He therefore became high priest in June. Now he was preceded by Joseph, whom Agrippa appointed when he heard of the success of the deputation sent to Rome with Festus' concurrence. Consequently, during spring at the latest news of this success must have reached Jerusalem. If so, it is almost certain that the deputation went to Rome the previous autumn: for in winter the sea was impassable. And, since Festus became governor about midsummer, to suppose that he became governor that year would leave but little time for the building of the Jewish wall to block out Agrippa's palace (xx. 8. 11) and for the contention which arose thereupon. This suggests therefore that Festus came not later than the preceding summer, i.e. in A.D. 60.

But Josephus gives no hint that either the palace of Agrippa or the Jewish wall was built after Festus' arrival; but only "about that time." The narrative leaves open the supposition that the wall was finished about the time of Festus' arrival; and that he at once took, with great vehemence, Agrippa's part in the quarrel about it. And if so, the deputation to Rome may have been sent soon afterwards, and have arrived at Rome during the autumn: and news of its success may have reached Jerusalem, as we have seen it must have done, the following spring. Whether Festus was then alive, Josephus does not say. If he died not later than March, there would be abundant

time for Nero to hear of his death and to send Albinus so as to arrive in Jerusalem in September. We also notice plain indications in both narratives of Josephus (*Antiq.* xx. 8. 10, and *Wars* ii. 14. 1) that the rule of Festus was very short. The only other event in it mentioned is an expedition against brigands; which may easily have taken place during the autumn after his arrival. Consequently, the foregoing notes of time do little or nothing to contradict the note afforded by Josephus' visit to Rome which suggests that Felix was recalled not earlier than A.D. 61.

The statement of Josephus that the success of the embassy was due to Poppæa, Nero's "wife," whom (Tacitus, *Annals* xiv. 60) he married in the spring of A.D. 62, cannot be relied upon to prove that we have no need to put Felix' recall earlier than A.D. 61: for, that she became his wife soon afterwards, would account for Josephus speaking of her as such.

Our information about the last years of Paul's life does not help us much to determine the date of his arrival at Rome. In Acts xxviii. 30 we read that he lived there in custody two years in his own hired house. But we are not told what became of him then. If, as I think we may, we accept as genuine the Epistles to Timothy and Titus, Paul must have been liberated from his imprisonment at Rome, and have visited Ephesus, Macedonia, and Crete: see 1 Tim. i. 3, Tit. i. 5. This would involve a survival of his imprisonment by at least a year. Unfortunately we have no means of determining the date of his death except the tradition that he died under Nero. This does not imply that he died in the great persecution of A.D. 64, described by Tacitus in his *Annals* xv. 45. For possibly he may then have been on his journey to Ephesus and Crete. He may therefore have lived nearly to the death of Nero in A.D. 68.

For a date of Paul's arrest much earlier than A.D. 58, appeal has been made to the *Chronicle* of Eusebius, the Church-historian, which places the arrival of Festus in A.D. 56, and consequently the arrest of Paul in A.D. 54, the first year of Nero's reign. But this later *Chronicle*, of uncertain authority, seems to me a much less reliable source of information than the notices quoted above from Josephus and Tacitus.

8. In art. 4 we have found reasonable proof that the recall of Felix was not later than A.D. 61; and in art. 5 a clear indication that Paul's arrest was some years later than A.D. 54. In art. 6 we found an indication that the recall of Felix was not much

earlier than A.D. 61. Consequently the extreme limits for the arrest of Paul are A.D. 56—59; and for the recall of Felix and Paul's voyage to Rome, A.D. 58—61. If then, with Lightfoot and many others, we accept A.D. 58 and 60, we shall probably be within a year of the true dates. Further accuracy and certainty we cannot attain. That Felix was recalled several years before the siege of Jerusalem in A.D. 70, and that Paul was arrested several years after the accession of Nero in A.D. 54, is open to no doubt whatever.

9. The student will notice how much more liable to error are the historical data appealed to above in our search for the dates of these epistles than those which placed their genuineness beyond all possibility of doubt. That Paul actually wrote these three letters, is the only conceivable explanation of an innumerable multitude of indisputable facts. To deny it, would be to surrender all certitude about the events of the far past. But, in our search for the time when he wrote these letters, we have assumed the absolute correctness, even in details, of the Book of Acts and of the narratives of Josephus and Tacitus: and in our determination of the exact year of writing we have relied upon one note of time and upon what is at best only a strong probability. We notice, however, that our microscopic sifting of details has revealed several notes of agreement and not one clear discrepancy. It has thus in a remarkable manner confirmed the truthfulness and accuracy of the narratives we have used. Moreover, the time when these epistles were written is a matter of little practical importance: whereas, that they were actually written by Paul, is the foundation of the entire historic proof of Christianity. In each case in proportion to our need evidence has been preserved for us by the kind forethought of God. Consequently, while various opinions have been current about the exact date of the epistles, their genuineness has been admitted in all ages by friends and enemies of all kinds.

In revising this dissertation, I have derived much help from an article in Hastings' *Bible Dictionary* on *Chronology*, by C. H. Turner.

DISSERTATION IV.

PAUL AND THE CHURCH AT CORINTH.

1. The historical results attained in this volume, I shall now weave into a consecutive narrative. This will supplement the narrative of the church at Corinth already given in Introd. v. Since I shall but arrange in order results of former researches, it will for the more part be needless to give proofs. These will be easily found in their proper places.

2. Early in the reign of Nero we find (Acts xix. 1—20) Paul at Ephesus, the splendid capital of the Roman province of Asia and the chief seat of Asiatic idolatry, superstition, and sensuality. There he had great success. From Ephesus as a centre the Gospel was proclaimed throughout the whole province. Asiatic superstition was overpowered by the most remarkable miracles recorded of Paul. The impression thus made was widened and deepened by confusion which befel some who tried to use the names of Jesus and of Paul as a magical incantation. The whole city felt the power of the name of Jesus. Some converts who had in secret continued the magical arts of their earlier days could no longer hide themselves, and both confessed their conduct and destroyed its costly instruments. And the Gospel continued to spread and to increase in power. Thus in the great capital of the Asiatic Greeks the might of God opened for the Gospel an abundant entrance.

3. But amid this success and the widening prospect of still greater success Paul could not forget the church he had founded in the capital of Achaia. The frequent communication between the cities enabled him to visit Corinth (see under 2 Cor. xiii. 2) during his long sojourn at Ephesus. The visit seems to have been short: and it was certainly painful and humiliating to Paul. In many of the church-members, sensual passions, nourished by the heathenism of former days and for a time stunned we may believe by the force of Paul's teaching, had again revived, as lapse of time had lessened the influence of that teaching; and had burst forth into actual and outward and gross sins. Yet even these erring ones Paul treated with leniency. Instead of inflicting bodily punishment as he did upon Elymas, or even excluding them from the church, he merely reproved them and threatened severe punishment if

when he came again he found similar unfaithfulness. And with a sad heart, doubtless, Paul returned to his toil at Ephesus.

Naturally, Paul's anxiety about the Corinthian Christians continued after his return. It found expression in a letter now lost urging them to have nothing to do with immoral men. Paul meant, with immoral church-members. It would seem that some of them misrepresented him as forbidding thereby all intercourse with heathens, who were notoriously immoral; an injunction evidently impracticable.

4. Another matter now occupied Paul's attention. He felt that he was approaching a turning point in his career. His work in the East was nearly complete. In all the great centres he had planted Christian churches. And even in the City of the Cæsars the Gospel had made converts. But as yet, probably, the far West was untrodden by messengers of the cross. And Paul resolved to leave his beloved converts in Greece and Asia and to carry to the distant province of Spain the good news of life.

But before he goes West Paul wishes to crown the edifice he has erected in the East.

It had been his constant effort to bind together the Jewish and Gentile elements of the Church of Christ. For he felt that upon their cohesion depended its highest welfare, if not its permanence. He was anxious that the Gentile Christians should not break away from the historic people of God: for converts reared in heathenism needed the stability derived by the better Jewish Christians (cp. 2 Tim. i. 5) from early godly training. The newly engrafted twigs needed sap from the old root. But Paul opposed strenuously (Gal. ii. 5) such legal restrictions as would make the Christian Church only the latest and best of the Jewish sects. Of the earnestness of Paul's effort to unite these diverse elements in the Church we have indisputable proof in his long and frequent journeys to Jerusalem and his evident wish to work in connexion with the Apostles of the Circumcision. And he now resolved to crown his work among the Gentiles by promoting an act of generosity which would both reveal the genuineness of the work and endear the Gentile converts to the Christians in Judæa.

That these latter were very poor, we have various proof. During Paul's early labours at Antioch (Acts xi. 27, 30) he was a bearer of a collection made there for the Christians at

Jerusalem. At the conference in Jerusalem, when Paul and Peter shook hands (Gal. ii. 10) in recognition of their different spheres of apostolic work, Peter begged Paul not to forget, while labouring among the Gentiles, the poverty of his fellow-countrymen at home. The promise then eagerly made Paul resolved now to fulfil on a scale surpassing all expectation. He resolved to make a collection in various provinces for the Christian poor in and around the mother-city of Christianity.

By some means unknown to us Paul gave directions in this matter to the churches of Galatia. And, probably in the autumn before these epistles were written, he sent Titus and another to Corinth to promote a collection there. The Corinthians took it up eagerly, and began at once to make the collection.

5. Early the next year unfavourable news about the Corinthian church reached Paul at Ephesus. During the interval between his first short visit to Ephesus (Acts xviii. 19) and his long sojourn there, an eloquent Alexandrian Jew called Apollos, deeply versed in Holy Scripture, formerly a disciple directly or indirectly of John the Baptist but lately brought at Ephesus into the full light of the Gospel by the teaching of Prisca and Aquila, glowing with the fervour of new and richer spiritual life, arrived at Corinth bearing a commendatory letter from the Christians at Ephesus. His labours at Corinth were very successful. Believers were greatly helped: Jewish disputants were publicly silenced: and converts were added to the church. This good work was not without some bad results. The enthusiasm thus aroused provoked some to proclaim themselves, in opposition to those who hung on the lips of Apollos, the followers of the great founder of their church. The partizan spirit, once kindled, soon spread and became universal. The men who boasted of the name of Paul were confronted by a party which inscribed on its banner the name of Apollos. Devotion to human teachers recalled to Jewish converts the apostle to whom Christ had personally given the keys of the kingdom of heaven and who was by Paul's admission apostle of the circumcision. Retaining the Aramaic name used probably by Christ in His solemn commission, they called themselves followers of Cephas. Others, condemning superciliously the prevalent sectarianism, formed themselves into a fourth sect; and, claiming a monopoly of that great Name which belongs to all who believe the Gospel, called themselves, in a sense which they denied to others, the followers of Christ. Into these four sects the whole church divided itself; the last

two being probably small. All this was made known to Paul by members of the family of Chloé.

Paul's earnest wish (1 Cor. xvi. 12) that Apollos should come to Corinth proves that the latter was absolutely free from the party-spirit which sheltered itself under his name.

Other evil reports reached Paul. One church-member had sunk below the level of the heathen by marrying his step-mother while her husband was still living. There were lawsuits between Christians in heathen courts of justice. And a general spirit of rapacity and sensuality was in the church. Some women had laid aside the appropriate headdress of their sex. The Lord's Supper was made an occasion of ostentation and revelry. Some church-members, whose conduct proved the hollowness of their profession, denied boldly the possibility of dead men rising again. And some were evidently disaffected towards Paul; and thought in their silly conceit that he would not, because he dared not, visit Corinth again. All this sad news reached Paul, according to our reckoning, early in A.D. 57.

6. It had been Paul's purpose to go direct from Ephesus to Corinth, to go on to Macedonia and back to Corinth; and then to go, perhaps in company with those who took the collection, to Jerusalem. This purpose was known at Corinth. But the bad news moved Paul to modify it. To go to Corinth now, would compel him to act with severity: for he could not allow his former disregarded threats to remain unfulfilled. And remembrance of his former sad visit made him in the last degree reluctant to have another painful meeting with his beloved though unfaithful converts.

In order to spare both himself and them, Paul resolved to go first to Macedonia and then to Corinth; thus leaving time for improvement. And, early in A.D. 57, he sent Timothy, who was at least in the early part of his journey accompanied by Erastus, to go to Macedonia, and to Corinth. (It is not likely that 'Erastus the steward of the city' (Rom. xvi. 23) would be called (Acts xix. 22) 'one of those who ministered to' Paul. He may easily have had two friends bearing this not uncommon name.) But, for reasons unknown to us, Paul did not expect Timothy to reach Corinth before his First Epistle, which was written after or about the same time as Timothy started; and was not sure that he would go there. That he did not then go to Corinth, is probable. But he was there with Paul during the following winter.

7. About this time, i.e. about Easter in A.D. 57, Paul was

gladdened by the arrival at Ephesus of three excellent men, one of them known to us as an early convert and a faithful servant of the Church and worker for Christ, bringing a letter from the Christians at Corinth. The letter asked advice about marriage, about food offered in sacrifice to idols, and about the exercise of spiritual gifts; and possibly about other matters. That the coming of these men gave rest to Paul's spirit, suggests that their account of the state of the church was less unfavourable than that he had previously received; and that they somewhat allayed his anxiety.

The First Epistle to the Corinthians was Paul's reply to this letter; and was designed to prepare the way for his own visit. Before he can answer their questions he must first deal with some of the evils in the church. He then discusses the questions proposed to him, and deals with other evils in the church; and concludes with references to the collection, to the movements of himself and of Timothy, to Apollos, and to the messengers from Corinth. The bad state of the church made this letter a severe condemnation. But its strong rebukes came from a loving heart; and were mingled with tears. And needful and salutary as they were, the tenderness of Paul regretted that he had written them. The messengers from Corinth took the letter back with them, as an invaluable recompense for the toil and cost of their journey.

About the same time Paul requested Titus by message or letter, unless possibly he had returned to Paul at Ephesus, to visit Corinth and then to meet the apostle at Troas with news about the church and especially about the effect of the severe letter just written.

8. We are not surprised to find in this letter a casual reference to enemies at Ephesus. In a city which prided itself in being sacristan of the goddess Artemis many would have vested interests in idolatry, gaining we may suppose an abundant livelihood from the superstition of the worshippers. And the whole population would be more or less enriched thereby. Now we can well believe that the success of Paul would interfere perceptibly with these impure gains. For the devotion which enriched the idol-mongers would by the preaching of the truth be weakened in many who were not prepared to accept Christianity. Consequently, an outburst of fury, prompted and fanned by those most deeply interested and taken up by the mass of the inhabitants, would be at any time likely, and in proportion to the success of the Gospel. Such an outburst occurred a few weeks after the

First Epistle was written; probably during the month of May, all which was held sacred as a great festival to the patron goddess of the city and was called after her Artemision. (This is asserted in a decree on a marble slab found at Ephesus: see Lewin's *Paul.* And it is an interesting coincidence of time.) By the urgent kindness of some of the officers presiding over the festival Paul was persuaded to hide himself from the fury of the excited mob. Probably he was thus saved from death. But the peril to which he was at that time exposed made a deep mark in the brave heart of the veteran apostle. Immediately after the tumult, and only a few weeks earlier than he had for some time intended, Paul left the City of Artemis in which he had laboured so long and so successfully, and went to Troas.

9. Paul's purpose was to preach the Gospel at Troas; and he found a good opportunity for doing so. But he did not find there Titus, whom he impatiently expected with tidings about his beloved converts at Corinth, and especially about the effect of the severe rebukes of his letter to them. Conscious of the greater importance of preserving old converts than making new ones, Paul bids farewell to the Christians at Troas and crosses to Europe, and is soon we may suppose in the bosom of the church at Philippi. Even here at first, apparently, he did not find or hear of Titus. And his anxiety seemed to know no bounds. Around him were conflicts: within were fears. But soon after his arrival in Macedonia anxiety was changed to exultant joy by the arrival of his trusted companion Titus with good news about the effect of the letter, and especially by the good impression which the Corinthian Christians made on the mind of Titus. All anxiety about the wisdom of the severe letter was at once removed: sorrow suddenly gave place to joy: and that joy revealed to Paul the grandeur of the ministry which God had committed to him, a grandeur in no wise dimmed even by the hardships and deadly perils amid which it was performed.

The news brought by Titus proved that much still needed to be done and to be corrected at Corinth. The collection undertaken and begun so readily last year, as Paul boasted to the Macedonians, was now evidently lagging: and he cannot bear to think that his generous boasting might be found to be untrue. Moreover, many church-members whom on his last short and sad visit he had reproved were still unrepentant. And, tolerated and favoured by the church, were Jewish emissaries, determined enemies of the apostle, bad men doing under guileful pretext the

work of Satan. The liberality of the Macedonians Paul accepts as a divine suggestion that Titus go back at once to Corinth to complete the collection before the apostle's own arrival. And, to assist him in this, to reveal to the Corinthian Christians the true character of the deceivers in whom they trusted, and to give a last warning to the guilty ones and thus avoid if possible the sorrow of inflicting punishment, Paul wrote, and sent by the hands of Titus, about midsummer we may suppose, the Second Epistle to the Corinthians. In writing it, Paul joins with himself Timothy, his colleague in founding the church; who was with him in Macedonia when Titus arrived from Corinth.

10. After writing this letter Paul spent some months in evangelical labours and journeys throughout Macedonia. In Philippi, Thessalonica, and Berea, the apostle's presence and counsel would strengthen and instruct many. About November, with feelings difficult to conceive and impossible to describe, Paul arrived at Corinth. He was the guest of his early convert Gaius; at whose house probably the church-meetings were held. From the intelligence brought to Macedonia by Titus and in part interwoven in the Second Epistle, we infer with confidence that he would be welcomed by his children in Christ with enthusiastic devotion. The only direct record of this visit is in the Epistle to the Romans. From this we learn that early the next year the collection was complete. And the quiet thought which breathes throughout this epistle suggests that the storm of faction and insubordination in the church, and of consequent anxiety in the breast of Paul, had subsided into complete calm.

Early, perhaps in February, the next year, A.D. 58 according to our reckoning, Paul bid adieu, probably for the last time, except perhaps a passing visit after more than five years and near to the close of his life, to the church at Corinth about which he had thought and cared so much. This long separation was foreseen. For Paul had just said to the Romans (in remarkable agreement with Acts xx. 38) that his work in the East was done, and that he was now about to turn his steps towards the far West. And Paul's knowledge of the instability of the Corinthian Christians must have made this long farewell specially anxious and sad to him. Doubtless he found relief in commending them 'to God and to the word of His grace.' And with anxious thought about those he was leaving behind, with fears about the dangers awaiting him at Jerusalem, fears which he could neither dismiss nor hide, but which could not turn him back from a

journey which he felt to be divinely directed, the great Apostle began his long and weary way, over land and sea, leaving behind him in every city of Greece and Macedonia and Asia Minor his weeping converts, towards the Fatherland of his own beloved nation, and the Mother-City of Christianity, now become the citadel of his foes. And here for the present we too must bid farewell to our illustrious teacher.

DISSERTATION V.

SUMMARY OF RESULTS.

1. Our study of the credentials of the Epistle to the Romans brought us by secure steps into the presence of the foremost of the Apostles of Christ. From his lips we heard the great foundation doctrines of the Gospel, arranged and developed in logical order: and we found them to be a necessary supplement, or the only conceivable explanation, of the commands and promises of the covenants with Abraham and Moses. Paul's exposition and application of these doctrines revealed to us his familiar acquaintance with the Jewish Scriptures, his wide and careful observation of men and things, his well-balanced judgment, and his firm grasp of broad principles. And we caught in some measure the absolute devotion with which Paul bowed humbly in the presence of Jesus of Nazareth.

2. Whatever we learnt from the Epistle to the Romans, our study of the Epistles to the Corinthians has confirmed. It has given us innumerable and indisputable proofs that these three widely different epistles are from the same author. And comparison of them with others and with the Book of Acts has revealed the reality of the facts therein narrated or alluded to. Each of the great doctrines assumed in the Epistle to the Romans we found assumed in those to the Corinthians, and brought to bear on matters of practical life. And this various application of these doctrines gave us several important developments of them, which enabled us to grasp them more completely in their full compass; and revealed how firmly they had taken hold of, and how deeply they were inwrought into, the mind of Paul. Lastly, the writer's portrait reflected in the Epistle to the Romans we saw reflected with equal clearness and much greater fulness in the Epistles to the Corinthians. We thus obtained a nearer view of the great Apostle.

3 This nearer view of Paul is one chief gain derived from the Epistles to the Corinthians. They bring us into the nearer presence of a man in whom the highest mental grandeur bows with unreserved devotion to Christ and burns with love to those for whom Christ died. Just rescued from what seemed to be certain death, the writer's hand trembles while he writes. But while trembling he goes forward to meet other perils already looming before him, and deliberately plans new enterprises involving new and unknown perils. His chief anxieties and sorrows are for those who are hasting to ruin. His highest joy is news of their repentance. And their ingratitude only strengthens his determination to spend and to be spent for them. Lifelong toil and hardship and peril are joyfully endured in order to serve Christ and save men. And in all this the unwearied toiler is unconscious of merit: for he knows that every sacrifice is God's gift to him, a forerunner of infinite reward. This picture is our noblest ideal of human excellence. And, as such, it is of priceless worth.

4. Another element of great value in the epistles before us is the picture here presented of an apostolic church, both in the character of its members and in its joint worship. But this picture is by no means an ideal of excellence. Indeed, it dispels rudely a pleasant dream that the early Christians were a pattern of purity and love. Transported to their midst we find, not love and order and maturity, but spiritual childishness, a universal spirit of faction, blind self-conceit, resolute opposition to the great and loving Apostle, and gross sin.

Yet these imperfect Christians Paul recognises as brethren in Christ, justified and sanctified, the living temple of God, and a living letter evidently written by Christ with the Spirit of God through the agency of Paul and therefore to him a source of thankfulness to God. This warns us not to treat as worthless imperfect forms of Christianity; and not to shut out men, and still less churches, from the family of God because of imperfections or inconsistencies. Human nature is a strange mixture. Churches with bad men in their chief places have often contained true followers of Christ. And underlying much that is unchristlike there has often been genuine though infantile Christian life. There are both tares among the wheat and among many tares wheat which will be garnered in the eternal harvest.

This picture of an early church dissipates fears for the churches of to-day. Possibly Paul trembled when he thought how soon

these children in the faith would be left orphans in a wicked and stormy world. Certainly, had we stood by his side and seen the feebleness of the soldiers of the cross and the divisions in their camp, and thought that to them alone must soon be committed the royal banner and all the interests of the kingdom of God on earth, we should have feared that the church itself would not long survive the departure of its founders. But the feeble Christianity of that day overspread the Roman Empire, overthrew the gods of Greece, and became the religion of the civilised world. In view of this triumph we cannot fear, as some seem to do, that the Christianity of our day will be ruined by the imperfections and disorders prevalent here or there. For underneath weakness, or even disease, in the body of Christ there breathes immortal life.

5. We have now studied the three longest epistles of Paul. All were written within a year; during his third missionary journey. There remains one other epistle written on the same journey—the Epistle to the Galatians. These four epistles are intimately connected, each supplementing the others. And their genuineness is proved by evidence indisputable; and such as cannot be brought for any other books of the Bible taken alone as we have taken these epistles. But, as we shall see, their genuineness involves the genuineness or trustworthiness of others. This Quadrilatrial of St. Paul is thus the historical citadel of the Christian faith. On this as a base rests safely the historical defence of Christianity. And it contains within itself a full, though by no means exhaustive, exposition and development and application of the Gospel; with abundant proof that it came from the lips of Christ, that He claimed to be in a unique sense the Son of God, and that in proof of His claim God raised Him from the dead.

Within this impregnable and well-stored fortress, which our King and Saviour has built for our defence, we take secure refuge from the assaults of our foes; and from its gates go forth, armed with His might, to claim the victory which He has already won for us by His own struggle with and victory over the forces of evil in their most tremendous forms. TO GOD BE THANKS WHO GIVES TO US THE VICTORY THROUGH OUR LORD JESUS CHRIST

APPENDIX A.

THE EPISTLE OF CLEMENT OF ROME TO THE CORINTHIANS.

1. Eusebius, in his *Church History* bk. iii. 15, 16, says: "In the twelfth year of the reign of Domitian, (A.D. 92,) Anencletus, having been bishop of the church of the Romans twelve years, is succeeded by Clement; whom the Apostle, writing to the Philippians, declares to have been a fellow-worker of his own, saying 'with Clement also and my other fellow-workers whose names are in the book of life.' Of this Clement, then, one acknowledged epistle is current, great and wonderful, which he composed as from the church of the Romans to that of the Corinthians, a dissention at that time having arisen at Corinth. That also in very many churches this has been commonly used for a long time and to our day, we know."

Origen, in his commentary on John, vol. vi. 36, refers to ch. 55 of the epistle of "the faithful Clement, to whom witness is borne by Paul saying, 'with Clement and my other fellow-workers etc.'"

Eusebius says (bk. vi. 13) that Clement of Alexandria used in his *Stromata* "even testimonies from the contradicted Scriptures, viz. the so-called Wisdom of Solomon, and that of Jesus son of Sirach, and the Epistle to the Hebrews, and that of Barnabas, of Clement, and of Jude." And in Clement's *Stromata*, bk. i. 7, after a quotation of Ps. cxviii. 20, we read: "Clement in the epistle to the Corinthians says, setting forth the excellences of those approved in the church, 'Let one be faithful etc.'" verbatim from ch. 48. Also *Stromata* iv. 17: "In the epistle to the Corinthians the apostle Clement says," with long quotations from, and references to, ch. 1 and chs. 9—12 of the epistle before us. So *Stromata* v. 12 quotes ch. 20. But in bk. vi. 8 part of a quotation from ch. 48 is, probably by oversight, attributed

to Barnabas; and the rest to "Clement in the Epistle to the Corinthians."

Similarly Irenæus (quoted by Eusebius v. 6) in bk. iii. 3. 3: "After Anencletus, in the third place from the apostles the episcopate (of Rome) is allotted to Clement, who also saw the blessed apostles and was associated with them. . . . . Under this Clement, then, no small dissention having arisen among the brethren at Corinth, the church at Rome wrote a most excellent letter to the Corinthians leading them to peace."

Of Dionysius, bishop of Corinth, an earlier contemporary of Irenæus, we read in Eusebius, *Church History* bk. iv. 23: "Moreover, of Dionysius a letter to the Romans also is current, appealing to the then bishop, Soter. . . . . In this, mention is made also of the letter of Clement to the Corinthians, making it clear that from the first, by an ancient custom, it was read in the church. At any rate he says, 'To-day then we have kept the Lord's holy day, in which we have read your epistle, reading which we shall always be able to receive instruction, as also that formerly written to us by Clement.'"

Another contemporary reference in a lost work is noted by Eusebius, *Church History* bk. iv. 22: "Hegesippus, in the five memoirs which have come to us . . . . . after some things about the letter of Clement to the Corinthians, adds, 'the church of the Corinthians continued in the right word till Primus was bishop at Corinth.'"

There is no reference, I believe, to Clement of Rome in Tertullian or in any early Western writer, except the few who understood Greek.

The above quotations, and some other quotations and references, prove that before A.D 180 this epistle was confidently accepted in the East, and even by some in the West, as written by Clement, Bishop of Rome, who was assumed to be the companion of Paul. Whether this last assumption be correct, the commonness of the name, and a natural wish to connect this well-known letter with a man commended by Paul, leave room for doubt. But it is possible. And this assumption itself, and the early and wide-spread acceptance of the epistle, prove its very early date. This is confirmed by the reference in ch. 5 to Peter and Paul as belonging to "our own generation," and in ch. 44 to elders appointed by the apostles as possibly still living; and is made quite certain by the synonymous use of elder and bishop, and the absence of any hint of an episcopal order. Contrast

with ch. 42 Ignatius *To the Trallians* ch. 3: "Let them reverence the deacons . . . . and the bishop . . . . and the elders. . . . . Without these nothing is called a church." So *To Polycarp* ch. 6: "those who submit to the bishop, elders, deacons." All this supports the testimony quoted above that the epistle of Clement was written in the first century.

The absence from Paul's Epistles to the Corinthians of any reference to elders or deacons, even when dealing expressly with church discipline, confirms the proof already adduced that they were written long before even the early date just assigned, as the latest possible, to the letter of Clement.

That this venerable document was placed by the early church altogether below the Epistles of Paul and the four Gospels and the Book of Acts, is at once evident to all who study the writings of the Fathers. And I think that this judgment of the early church will be confirmed by a comparison of the Epistle of Clement with those of Paul.

The interesting work known as the 2nd Epistle of Clement is not a letter, but an ancient homily. Its authorship is quite unknown. The easiest supposition is that it was preserved at Corinth, and was thus associated with the Epistle of Clement.

2. In the Alexandrian MS., after the Book of Revelation, follow the Epistle of Clement, chs. 57. 6—63 being lost, and part of the so-called second epistle. No other copy was known until in A.D. 1875 there was published at Constantinople by Bryennios, Metropolitan of Serræ, a cursive manuscript found in a library at Constantinople and containing entire among other ancient writings both Epistles of Clement. The next year, among some MSS. purchased from Paris for the Library of the University of Cambridge was found a Syriac MS. of the New Testament containing, after the Epistle of Jude and before that to the Romans, the two Epistles of Clement. The heading of the former is "the Catholic Epistle of Clement the disciple of Peter the Apostle to the Church of the Corinthians:" and at the foot we read, "Here ends the First Epistle of Clement, which was written by him to the Corinthians from Rome." The latter is called simply "the Second Epistle of Clement to the Corinthians." The MS. bears a date corresponding to A.D. 1170.

A full account of both epistles and of the MSS. containing them, with an English translation, are found in Bishop Lightfoot's very excellent edition of *S. Clement of Rome*. There are also good editions by Hilgenfeld and by Gebhardt There is a cheap

translation by the Religious Tract Society: but it is out of print.

3. The following extracts illustrate the matters discussed in the present work.

"The church of God which sojourns at Rome to the church of God which sojourns at Corinth, called ones sanctified in the will of God through our Lord Jesus Christ. Grace to you and peace from Almighty God through Jesus Christ be multiplied.

CH. I. Because of the sudden and repeated misfortunes and accidents which have happened (*or* which happen) to us, rather slowly we think that we have paid attention to the matters disputed among you, beloved ones, to the impure and unrighteous dissension, foreign and strange to the chosen ones of God, which a few persons, being rash and bold, have kindled to such a degree of folly as to cause your venerable and far-famed name, worthy of all men's love, to be greatly blasphemed. For who that has visited you has not proved your all-virtuous and firm faith? and has not wondered at your sober and forbearing piety in Christ? and has not proclaimed your magnificent disposition of hospitality? and has not pronounced blessed your mature and unfailing knowledge? For without respect of persons you did all things, and in the laws of God you went, submitting to your leaders and rendering the due honour to the older men among you. To young men you enjoined moderate and seemly thoughts. And to women you gave charge to perform all things in a blameless and seemly and pure conscience, loving as is meet their own husbands, and you taught them, being in the rule of submission, to do in a seemly way the affairs of the household, acting very discreetly.

CH. II. And all of you were lowly minded, in nothing boastful, submitting rather than claiming submission, more gladly giving than receiving, being content with the supplies of God. And paying attention you had His words carefully laid up in your hearts: and His sufferings were before your eyes. Thus peace deep and rich was given to all and insatiable longing for doing good: and a full pouring out of the Holy Spirit came upon all. Full of right purpose in good eagerness with pious confidence, you stretched out your hands to Almighty God beseeching Him to forgive if in anything you had unwillingly sinned. Conflict you had day and night on behalf of all the brotherhood that the number of His chosen ones may be in the way of salvation with fear and conscience. Sincere and pure you were, not

remembering evil one towards another. All dissension and all schism was abominable to you. At the transgressions of your neighbours you mourned: their shortcomings you judged to be your own. Without regret you were for all good-doing, ready for every good work. Adorned with the all-virtuous and honourable citizenship, you performed all things in fear of Him: the ordinances and the decrees of the Lord were written on the tablets of your hearts.

CH. III. All glory and enlargement was given to you; and there was fulfilled the written word: *He ate and drank and was enlarged and was made fat and kicked, even the beloved one.* (Dt. xxxii. 15.) Hence jealousy and envy, strife and dissension, persecution and confusion, war and captivity. In this way the men without honour were raised up against the honoured men, the men without repute against the well-reputed, the imprudent against the prudent, the young men against the old ones. Because of this righteousness and peace removed far off, when each one forsook the fear of God and became dimsighted in faith of Him, and does not go in the statutes of His ordinances and does not act as citizen according to that which befits Christ, but each one goes according to the desires of his bad heart, they having taken up unrighteous and ungodly jealousy, through which also death entered into the world.

CH. IV. For it is written thus: (Gen. iv. 3—8:) *And it came to pass after some days, Cain brought from the fruits of the earth a sacrifice to God; and Abel also he brought from the firstborn of the sheep and from their fat parts. And God looked upon Abel and upon his gifts: but to Cain and to his sacrifices He did not pay attention. And Cain became very sorrowful: and his face fell. And God said to Cain, Why hast thou become all-sorrowful, and why has thy face fallen? Is it not, if thou do offer rightly? But if rightly thou do not divide, thou hast sinned. Be quiet. Towards thee is his resort: and thou wilt rule him. And Cain said to Abel his brother, Let us go through into the plain. And it came to pass when they were in the plain, Cain rose up against Abel his brother and killed him.* You see, brothers, jealousy and envy wrought out fratricide. Because of jealousy our father Jacob ran away from the face of Esau his brother. Jealousy caused Joseph to be persecuted even to death and to come even to slavery. Jealousy compelled Moses to fly from the face of Pharaoh king of Egypt when he heard from his fellow-tribesman,

(Ex. ii. 14,) *Who set thee as judge or magistrate over us? To make away with me dost thou wish, in the way which thou madest away yesterday with the Egyptian?* Because of jealousy Aaron and Miriam were lodged outside the camp. Jealousy brought down Dathan and Abiram alive into Hades, because they had raised dissension against the minister of God, Moses. Because of jealousy David was envied not only by the aliens, but also by Saul king of Israel was persecuted.

CH. V. But that we may cease from the ancient examples, let us come to those who nearest to us have become athletes. Let us take the noble examples of our generation. Because of jealousy and envy the greatest and most righteous pillars were persecuted, and even to death fought as athletes. Let us take before our eyes the good apostles. Peter, who because of unrighteous jealousy endured not one nor two but more labours; and in this way having borne testimony he went to the due place of glory. Because of jealousy and strife Paul exhibited a prize of endurance. Seven times having worn bonds, having been put to flight, having been stoned, having become herald both in the East and in the West, he obtained the noble renown of his faith, having taught righteousness to the whole world and having come to the boundary of the West and having borne testimony before the rulers, in this way he was removed from the world and went into the holy place, having become a very great pattern of endurance."

CHS. IX.—XII. quote the examples of Enoch, Noah, Abraham, Lot, and Rahab, e.g. "Because of faith and hospitality Rahab the harlot was saved."

CH. XIII. "Let us be lowly-minded, then, brothers, having set aside all boasting and conceit and folly and displays of anger, and let us do that which is written. For the Holy Spirit says (Jer. ix. 23f:) *Let not the wise man boast in his wisdom, nor the strong man in his strength, nor the rich man in his riches; but he that boasts let him boast in the Lord, to seek out Him and to do judgment and righteousness.* Most of all remembering the words of the Lord Jesus, which He spoke, teaching forbearance and longsuffering. For in this way He said: *Have mercy, that you may receive mercy. Forgive, that there may be forgiveness to you. As you do, thus it will be done to you. As you give, thus it will be given to you. As you judge, thus you will be judged. As you show kindness, thus will kindness be shown to you. With what measure you*

measure, with it will measure be made for you. With this commandment and with these precepts let us make ourselves firm in order to walk in obedience to His holiness-befitting words, being lowly-minded. For the holy word says, *Upon whom shall I look, except upon him that is meek and quiet and trembles at my oracles?* (Isa. lxvi. 2.)

CH. XIV. Just then and right it is, brothers, that we rather become obedient to God than follow those who with boasting and confusion are leaders in loathsome jealousy. No casual injury, but rather great danger, shall we suffer if recklessly we give ourselves over to the will of the men who launch out into strife and dissensions, in order to alienate us from that which is good. Let us act kindly one towards another according to the compassion and sweetness of Him that made us. For it is written, *Kind men shall be inhabitants of the earth: and innocent men shall be left upon it.* (Prov. ii. 21; Ps. xxxvii. 9.) . . . .

CH. XV. Therefore let us be joined to those who with piety keep peace, and not to those who with hypocrisy wish for peace. For He says somewhere: *This people with the lips honours me; but their heart is far away from me.* (Isa. xxix. 13.) And again . . . .

CH. XVI. To lowly-minded ones belongs Christ, not to men who lift themselves up over the flock. The sceptre of the greatness of God, even the Lord Jesus Christ, did not come with noise of boasting nor of haughtiness, although able to do so, but lowly-minded, as the Holy Spirit spoke about Him. For He says, *Lord, who has believed etc.*" quoting verbatim the whole of Isa. liii.

CH. XXIV. "Let us consider, beloved ones, how the Master shows to us constantly the coming resurrection, a firstfruit of which He made the Lord Jesus, when He raised Him from the dead. Let us see, beloved ones, the resurrection which takes place according to season. Day and night declare to us resurrection. The night falls asleep; the day rises up: the day goes away; night comes on. Let us take the fruits. The sowing, how and in what way does it take place? *The sower went forth* (Mt. xiii. 3) and cast into the earth each of the seeds; which having fallen into the earth dry and naked are dissolved. Then out of the dissolution the greatness of the forethought of the Master raises them: and out of the one a larger number grow and bear fruit.

CH. XXV. Let us see the wonderful sign which takes place in the Eastern places, i.e. those about Arabia. For there is a bird

called phœnix. This, being only-begotten, lives 500 years. And, having come now to dissolution for it to die, a coffin it makes for itself of frankincense and myrrh and the other spices, into which when the time is completed it enters and dies. But while the flesh rots a certain worm is begotten which being nourished from the moisture of the dead animal develops wings. Then having become noble it takes that coffin where are the bones of the before-existing one, and bearing these completes a course from the Arabian country as far as Egypt to the so-called Heliopolis; (City of the Sun;) and by day, while all are looking, having alighted upon the altar of the sun, puts them down, and having done this starts back. The priests then observe the records of the times, and find that it has come when the 500th year is completed.

CH. XXVI. A great and wonderful thing then do we think it to be if the Maker of all things shall make a resurrection of those who rightly have served Him in confidence of good faith, since even through a bird He shows to us the greatness of His promise? For He says somewhere: *And Thou wilt raise me up, and I will praise Thee.*"

CH. XXIX. . . . "*Behold the Lord takes for Himself a nation out of the midst of nations*; (Dt. iv. 34;) just as a man takes the firstfruit of his thrashing-floor. And there shall go forth from that nation things holy of holies.

CH. XXX. Of a holy thing then being a portion, let us do all the things of the sanctification, (cp. 1 Th. iv. 3,) let us fly from evil speakings. . . . Let us put on as clothing concord, being lowly-minded, self-controlled, from all whispering and evil-speaking far removing ourselves, by works being justified and not by words. . . . Our praise, let it be in God, and not from ourselves."

CH. XXXII. "Whoever may consider sincerely will recognise great things belonging to the gifts given by Him. For from Him are both priests and Levites, all who publicly-minister to the altar of God. From Him is the Lord Jesus, according to flesh. (Cp. Rom. ix. 5.) From Him, kings and rulers and leaders in the line of Judah. And his other tribes exist in no small glory, God having so promised: *Thy seed shall be as the stars of heaven.* (Gen. xxii. 17.) All then were glorified and magnified not through themselves or their works or the righteous action which they worked out, but through His will. And we then, through His will in Christ Jesus having been called, not through

ourselves are justified nor through our wisdom or understanding or piety or works which we have worked out in uprightness of heart, but through faith, through which all those from of old the Almighty God justified. To whom be the glory for the ages of the ages. Amen."

Ch. xxxiv. "The good workman with boldness receives the bread of his work; but the slothful and careless dares not look eye to eye at his employer. Needful then it is that we be eager for doing good. For from Him are all things. For He says beforehand to us: *Behold the Lord, and His reward is before His face to give back to each according to His work.* (Isa. xl. 10.) He urges us then, believing with all the heart upon Him, not to be idle nor careless for any good work. Our ground of boasting and our boldness, let it be in Him. Let us submit to His will. Let us consider the whole multitude of His angels, how standing by they minister to His will. For the Scripture says: *Myriad myriads stood by Him, and a thousand thousands ministered publicly to Him; and cried Holy, Holy, Holy, Lord of Sabaoth. Full is all the creation of His glory.* (Dan. vii. 10, Isa. vi. 3.) And we then in concord, having been brought together by our conscience, as from one mouth let us cry to Him constantly that we may become partakers of His great and glorious promises. For He says: (cp. 1 Cor. ii. 9:) *Eye has not seen and ear has not heard and upon man's heart there has not gone up how many things He has prepared for those who wait for Him.*"

Ch. xxxvi. "This is the way, beloved ones, in which we found our salvation, even Jesus Christ, the High Priest of our offerings, the protector and helper of our weakness. Through Him we gaze into the heights of heaven. Through Him we behold reflected in a mirror (cp. 2 Cor. iii. 18) the blameless and most excellent visage of Him. Through Him were opened the eyes of our hearts. Through Him our void-of-understanding and darkened mind springs up into His wonderful light. Through Him the Master desired us to taste the immortal knowledge. Who, being an outshining of His greatness, is so much greater than angels by how much more excellent a name He has inherited. For it is written thus: *He who makes His angels spirits and His ministers a flame of fire.* (Ps. civ. 4.) But of His Son the Master said: *Son of Mine art Thou; I this day have begotten Thee. Ask from Me, and I will give Thee nations as Thy inheritance and as Thy possession the ends of*

the earth. (Ps. ii. 7.) And again He says to Him: *Sit at My right hand until I have put Thy enemies as footstool of Thy feet.* (Ps. cx. 1.) Who then are the enemies? The bad ones and they who oppose His will.

Ch. xxxvii. Let us serve as soldiers then, brothers, with all earnestness, in His blameless ordinances. Let us observe those who serve as soldiers to our rulers, how orderly, how submissively, how in subjection, they perform the things commanded. Not all are governors, nor leaders of a thousand, nor leaders of a hundred, nor leaders of fifty, nor so forth: but each in his own order performs the things commanded by the king and the rulers. The great ones apart from the small ones cannot be; nor the small ones apart from the great ones. A certain mixture there is in all: and therein is utility. Let us take our body. The head apart from the feet is nothing: so neither are the feet apart from the head. The least members of the body are necessary and useful to the whole body. Yes, all parts breathe together and with one submission act for the whole body to be in safety.

Ch. xxxviii. Let our whole body then be in safety (be saved) in Christ Jesus; and let each submit to his neighbour, according as also he was put, in the gift of His grace. Let the strong man take care of the weak one: and let the weak one respect the strong one. Let the rich man give supply to the poor man: and let the poor man give thanks to God that He has given to him one through whom his shortcoming may be supplied. Let the wise man show his wisdom not in words but in good works. Let the lowly-minded not bear witness to himself, but allow witness to be borne to him by another. Let him that is pure in the flesh not boast, knowing that it is another who supplies to him his self-control. Let us take account then, brothers, of what kind of material we were made, and what kind of persons and who we were when we entered into the world; out of what kind of grave and darkness He who formed and made us led us into His world, having before prepared His good actions before we were born. All these things then having from Him, we ought in all things to give thanks to Him; to whom be the glory for the ages of the ages. Amen."

Ch. xl. "Clear to us then these things being, and we having looked down into the deep things of the divine knowledge, we ought to do all things in order, so many as the Master has commanded us to perform at set seasons. That the offerings and ministrations be performed (with care), and not be done at

random or disorderly, He commanded; but at fixed seasons and times. And where and by what persons He wishes them to be done, Himself fixed by His most excellent will, in order that all things being done rightly in good pleasure they may be acceptable to His will. They then who at the appointed seasons perform their offerings are both acceptable and blessed. For following the enactments of the Master they do not miss their aim. For to the High Priest public-ministrations of his own are given: and for the priests a place of their own is ordained; and on Levites ministries of their own are laid. The layman is bound by the layman's ordinances.

CH. XLI. Each of you, brothers, in his own order let him give thanks to God, being in good conscience, not transgressing the appointed rule of his public-ministration, in sobriety. Not everywhere, brothers, are there offered sacrifices, the perpetual one, or for vows, or for sin and trespass, but in Jerusalem alone. And there, moreover, not in every place is it offered, but before the temple on the altar, the victim being offered having been inspected for blemish by the High Priest and the beforesaid ministers. They then who contrary to the appropriate order of His will do anything have death as their penalty. You see, brothers, by how much we have been counted worthy of greater knowledge, so much the more are we exposed to danger.

CH. XLII. The Apostles announced to us good news from the Lord Jesus Christ: Jesus Christ was sent forth from God. Christ then is from God; and the Apostles from Christ. Both came then in orderly manner by God's will. Having then received charges, and having been fully assured by means of the resurrection of the Lord Jesus Christ, and having been confirmed by the word of God with full assurance of the Holy Spirit, they went forth announcing as good news that the kingdom of God is about to come. Preaching then in countries and cities, they appointed their firstfruits, having proved them by the Spirit, for bishops and deacons of those who were about to believe And this in no new way. For long ago it had been written about bishops and deacons. For in this way somewhere the Scripture says: *I will appoint their bishops in righteousness and their deacons in faith.* (Isa. lx. 17.)

CH. XLIII. And what wonder if they who in Christ were entrusted from God with such a work appointed those beforementioned? Since even the blessed *faithful servant in all the house,* (Num. xii. 7,) Moses, signified in the Sacred Books all

the things ordained for him. Whom also the other prophets followed, bearing witness with him to the laws ordained by him. For he, when jealousy had arisen about the priesthood, and the tribes were in dissension what sort of tribe should be adorned with the glorious name, commanded the twelve chiefs of tribes to bring to him rods engraved with the name of each tribe:" expounding the story of Num. xvii.

CH. XLIV. "And our Apostles knew through our Lord Jesus Christ that there would be strife over the name of the bishop's office. For this cause then, having received perfect foreknowledge, they appointed the beforesaid ones; and afterwards they provided continuance in order that if they fall asleep other approved men may succeed to their public ministry. Those then who were appointed by them or afterwards by other men of repute, the whole church having been well pleased, and who have ministered blamelessly to the flock of Christ with lowly mind, quietly and modestly, witness being borne to them for a long time by all, these we think are being unjustly cast out of the ministry. For no small sin it will be to us if we cast out those who blamelessly and uprightly have offered the gifts of the bishop's office. Blessed are the elders who went before, who had their departure fruitful and mature: for they have no fear lest some one remove them from the firm place set for them. For we see that you have removed some men, after having behaved nobly, from the public ministry blamelessly honoured by them.

CH. XLV. Be contentious, brothers, and jealous about the things pertaining to salvation. You have looked into the Scriptures, those given by the Holy Spirit. . . . .

CH. XLVI. . . Let us be joined then to innocent and righteous men. These are chosen ones of God. Why are there strifes and passions and separations and divisions and war among you? Or have we not one God and one Christ and one Spirit of grace, that which was poured out upon us, and one calling in Christ? Why do we pull apart and tear apart the members of the body of Christ and are in dissension towards our own body and come to so great folly as to forget ourselves that we are members one of another? Remember the words of Jesus our Lord. For He said: *Woe to that man: good were it for him if he had not been born than that he ensnare one of my chosen ones: better were it for him that a millstone be hung about him and he be sunk into the sea than that he ensnare one of my little ones.* (Mt. xviii. 6, xxvi. 24.) Your division has turned aside many:

many it has cast into faintheartedness, many into doubt, all of us into sorrow. And your dissension is abiding.

CH. XLVII. Take up the Epistle of the blessed Paul the Apostle. What at first did he write to you in the beginning of the Gospel? In truth in a spiritual way he wrote a letter to you about both himself and Cephas and Apollos, because of your having even then made parties. But that partizanship brought less sin to you. For you became partizans of testified apostles and of a man approved among them. But now consider who they are that have turned you aside and have lessened the dignity of your far-famed brotherly love. Shameful, beloved ones, and very shameful, and unworthy of behaviour in Christ, that it is heard that the most firm and the ancient church of the Corinthians because of one or two persons is in dissension against the elders. And this report has reached not only to us but also to those differently disposed from us, so that even blasphemies are brought to the name of the Lord because of your foolishness; and to yourselves danger is being wrought.

CH. XLVIII. Let us take this away then quickly, and let us fall before the Master and weep, begging Him that looking with favour He may be reconciled to us and may restore us to the honoured pure behaviour of our brotherly love. For a gate of righteousness opened for life, is this, according as it is written: "*Open for me gates of righteousness. Let me, having entered by them, give praise to the Lord. This is the gate of the Lord. Righteous men will go in by it.* (Ps. cxviii. 19.) Since then many gates are opened, this gate in righteousness is that in Christ, in which blessed are all who have entered and make their journey straight in uprightness and righteousness, performing all things without confusion. Let one be faithful, let him be able to speak forth knowledge, let him be wise in distinguishing words, let him be pure in works. For so much the more ought he to be lowly-minded as he seems to be greater, and to seek the common profit of all and not his own.

CH. XLIX. He who has love in Christ, let him do the commandments of Christ. The bond of the love of God, who can set forth? The greatness of His beauty, who is sufficient to speak forth? The height into which love leads up is unspeakable. Love joins us to God: love (cp. Jas. v. 20) *covers a multitude of sins:* love bears all things; is long-suffering in all things. Nothing coarse is there in love, nothing haughty. Love has no divisions: love makes no dissensions: love does all things in

concord. In love have all the chosen ones of God attained to full growth. Apart from love nothing is well-pleasing to God. In love the Master took us to Himself. Because of the love which He had towards us, His blood Jesus Christ our Lord gave on our behalf in the will of God, and His flesh on behalf of our flesh, and His soul on behalf of our souls.

CH. L. . . . *Happy are they whose breaches of law have been forgiven, and whose sins have been covered. He is a happy man to whom the Lord will not reckon sin; and there is not in his mouth guile.* (Ps. xxxii. 1, 2; cp. Rom. iv. 7.) This happiness was pronounced on those chosen by God through Jesus Christ our Lord: to whom be the glory for the ages of the ages. Amen."

CH. LIII. "For you understand and understand well the Sacred Scriptures, beloved ones, and have looked down into the oracles of God . . . .

CH. LIV. Who then among you is noble? Who is compassionate? Who is filled with love? Let him say, If because of me is dissension and strife and divisions, I retire, I go away wherever you wish, and I do the things commanded by the people. Only let the flock of Christ be at peace with the appointed elders. He who shall have done this will win for himself great honour in Christ: and every place will receive him. *For the Lord's is the earth and the fulness of it.* (Ps. xxiv. 1.) These things, they who live as citizens the citizenship of God which is not to be regretted have done and will do.

CH. LV. But, to bring also examples of Gentiles. Many kings and leaders, during some season of pestilence, taught by oracles, have given themselves up to death, that through their own blood they might rescue the citizens. Many have retired from their own cities that dissension might go no further. We understand that many among us have given themselves up into bonds that they might redeem others. Many have given themselves away for slavery and having received their price have fed others. Many women having been made strong by the grace of God have performed many manly things." (Then follow the examples of Judith and Esther.)

CH. LVII. "You then who made the foundation of the dissension, submit yourselves to the elders, and be brought by instruction to repentance, having bent the knees of your heart. Learn to submit, having put away the boastful and haughty self-will of your tongue. For it is better for you to be found in the flock

of Christ little and of good repute than while seeming to be superior to be cast out of His hope. For thus says the all-virtuous Wisdom: *Behold I will send forth to you a saying of my breath.*" . . quoting Prov. i. 23—33.

CH. LVIII. "Let us then obey His all-holy and glorious Name, having fled from the threatenings before-spoken by Wisdom to those who disobey, that we may dwell in our tent trusting upon the most upright Name of His greatness. Accept our counsel, and you will have no causes of regret. For as God lives, and the Lord Jesus Christ lives, and the Holy Spirit, the faith and the hope of the elect ones, so he who in lowliness of mind with earnestness of kindness, without regret, has done the decrees and ordinances given by God, this man shall be enrolled and of repute among the number of those who are being saved through Jesus Christ, through whom there is to Him glory for the ages of the ages.

CH. LIX. But if some disobey the words spoken by Him through us, let them know that they entangle themselves in no small transgression and danger. But we will be innocent of this sin. And we will ask, earnestly making our prayer and supplication, that the Maker of all things may guard unbroken the number which has been numbered of His chosen ones in the whole world, through His beloved servant Jesus Christ, through whom He called us from darkness into light, from ignorance into understanding of the glory of His Name, to hope on Thy Name, the First Cause of all creation." . . . (Here follows to end of ch. lxi. a prayer of exceeding beauty.)

CH. LXII. "About the things which befit our religion, the things most profitable for virtuous life to those who wish piously and righteously to go in a straight path, we have sufficiently written by letter to you, brothers. For about faith and repentance and genuine love and self-control and soberness and endurance we have handled every point, calling to mind that you must needs be well-pleasing to the Almighty God uprightly in righteousness and truth and longsuffering, preserving concord without remembrance of evil in love and peace with earnestness of kindness; as also our fathers, mentioned conspicuously before, were well-pleasing, pondering with lowly mind the things pertaining to the Father and God and Creator, and to all men. And these things with so much more pleasure we called to your mind since we knew clearly that we were writing to men faithful and most highly reputed and who have looked into the oracles of the instruction of God

CH. LXIII. It is right then, giving heed to such and so many examples, to submit the neck and to occupy the place of obedience, in order that having ceased from the vain dissension, apart from all blame we may attain to the goal set before us in truth. For joy and gladness you will afford us if becoming obedient to the things written by us through the Holy Spirit you break off the unlawful anger of your jealousy according to the entreaty which we have made with peace and concord in this epistle. And we have sent men faithful and sober, who from youth to age have conducted themselves blamelessly among us, who will be witnesses between you and us. And this we have done that you may know that all our thought both has been and is that you may quickly be at peace.

CH. LXIV. Finally, may the All-seeing God and the Master of the spirits and the Lord of all flesh, who chose the Lord Jesus Christ and us through Him for a people specially His own, give to every soul which is called by His worthily-great and holy Name, faith, fear, peace, endurance, long-suffering, self-control, purity, and soberness, for good pleasure to His Name through our High Priest and Protector, Jesus Christ, through whom to Him be glory and greatness, power, honour, both now and for all the ages of the ages. Amen.

CH. LXV. The men sent from us, Claudius Ephebus and Valerius Bito, with Fortunatus also, send back to us quickly in peace with joy, that the more quickly they may announce to us the prayed for and longed for peace and concord, that the more quickly also we may rejoice about your good state.

The grace of our Lord Jesus Christ be with you and with all men everywhere who have been called by God through Him. Through whom to Him be glory, honour, power, and greatness, an eternal throne, from the ages and to the ages of the ages. Amen."

That this brotherly appeal was effectual, we infer from the quotations given above from Hegesippus and Dionysius. For a letter of correction thus treasured cannot have been in vain. The intercourse of churches revealed in the Epistle of Clement and the quotation from Dionysius is a beautiful feature of early Christian life.

APPENDIX B.

DOUBTFUL VARIOUS READINGS.

A few readings open to doubt or of special interest I shall now discuss. See pages 7—10.

In 1 Cor. i. 28, documentary evidence slightly favours, I think, the omission of *and* before *the things which are not*. This would make the following words a thoughtful and forceful comment on those preceding; a comment easily overlooked: whereas the insertion of the word *and* is easily accounted for. It is marked as doubtful by Westcott and the Revisers, and is omitted without note by the earlier Editors mentioned on p. 6.

In ii. 1, the Sinai, Alex., Ephraim MSS., and the Syriac and the very valuable Coptic (Egyptian) Versions, read *mystery*; the Vat. and most later MSS. and the Latin Versions read *testimony*. The Editors above-mentioned give *testimony* without note. But, following Griesbach, Westcott and Hort and the RV. read *mystery*, with the other in the margin. Their choice is I think the better attested reading, and is confirmed by the teaching in § 4. In ii. 10, Westcott prefers, and Tregelles and the RV. give in the margin, the reading *for God etc.*, with the Vatican MS. and the two Egyptian Versions, but against all other uncials and versions. This preponderance of documentary evidence, I do not see reason to reject.

In vii. 34, the best documents are in hopeless confusion: and it is quite uncertain whether the word *divided* is required by those following as their predicate, or must be joined to the words foregoing. In the latter case it would denote a divided mind: in the former, different circumstances. The confusion of the evidence and the variety of opinion of the Critical Editors are fairly reproduced in the Revisers' margin. Their second note, which is the reading of Tregelles and of Westcott, should be (cp. *v.* 11) *the woman* (or *wife*) *without a husband*. This reading is the best attested; and, apart from the singular verb *is careful* following a plural subject, would give a good sense, whether we read simply (RV. margin) *the virgin* or (with Lachmann) *the virgin without a husband*. The repetition would emphasize the the fact that the maiden and the separated wife were alike in not

having a husband. Practically, the AV. is retained by the RV. and Tischendorf. Fortunately, the differences are as unimportant as they are perplexing. Whether the division be in the heart of the married man or in the lot of womankind, the teaching is practically the same.

In viii. 7, *conscience of the idol* was read probably by Tertullian in A.D. 200 and afterwards apparently universally in the West, and is found in the Syriac Version and in most later Greek MSS. But, in deference to the Sinai, Alex., Vat. MSS. and the Coptic Version the reading *accustomed intercourse with the idol* is accepted without note by all recent Editors and by the Revisers. The AV. reading is interesting as casting light (cp. 1 Pet. ii. 19) on the exact meaning of the word *conscience*; and as a probable error which became nearly universal both in the Eastern and Western churches. In viii. 8, the order of clauses is quite uncertain and unimportant.

In ix. 22, the word *as* (*weak*) is in nearly all the Greek copies except the Sinai, Vat., Alex. MSS., and in the oldest versions except the Latin. It was apparently omitted by Origen, the earliest commentator. The insertion is so easily explained by the same word three times in *vv.* 20, 21 that the omission confirms the trustworthiness of the oldest copies. An interesting coincidence with the true reading is found in 2 Cor. xi. 29. In x. 20, the word *Gentiles* is omitted in some very early Greek and Latin copies; but is sufficiently attested.

In xi. 24, the word *broken* is almost certainly spurious.

The parallel passage Lk. xxii. 19*b*, 20, Westcott and Hort in their Appendix confidently reject, following the Beza MS. (6th cent.) and a Latin copy of 4th cent. and in part the oldest (Cureton's) Syriac Version, and influenced by various marks of confusion in what are called Western documents. The omission is noted in the Revisers' margin. The verses are found in the Sinai, Vat., Alex. MSS., (the Ephraim MS. is lost from *v.* 19,) to which elsewhere especially when agreeing these Editors pay the highest respect, in some very ancient versions and in various other witnesses. The rejection of evidence so preponderant needs certainly a justification more complete than that given in Westcott's note. The variation is interesting chiefly as bearing upon the relation between the accounts of the Supper given by Luke and by Paul.

In xi. 29 the four earliest uncials and the Sahidic (Egyptian) Version omit *unworthily* and *of the Lord*; and are followed

without note by RV. and all recent editors. The insertion of these words became universal in Latin, Greek, and Syrian copies. But it is easily accounted for by the word *unworthily* in *v.* 27 and the apparent baldness of the words *the body*. It is an interesting example of early and wide-spread error in our N. T. documents.

In xiii. 3, the Sinai, Vatican, Alex. MSS. and probably the Coptic Version, for *that I may be burned* read that *I may glory*. That this reading was in some copies of his day, Jerome says. But the other reading was certainly known in the third century, and became universal. The difference is only one letter of one word. This is an interesting case of the best MSS. contradicting almost all other documents. For greater definiteness *may glory* might have been changed to *may be burned*: whereas the opposite change is not easy to explain. And the general excellence of the oldest MSS. claims our respect. But confident decision seems to me impossible.

In xiv. 18, except Tregelles' margin, the reading *with a tongue* is confidently accepted by the earlier Editors; and is in Westcott's margin. Westcott's text, and the RV. without note, on evidence perhaps slightly preponderant, read *with tongues*. In xiv. 37, Tischendorf omits *a command*. But the Revisers' reading is well attested by the oldest Greek MSS. and the Coptic Version. In xiv. 38, the reading *he is not known*, in the Sinai, Alex., and Clermont MSS. and read apparently by Origen, is very difficult to expound. The reading *let him be ignorant* is in the Vatican MS. and some early versions, and became universal in the Greek Church. With documentary evidence fairly divided, I retain, with RV. text, the familiar reading.

In xv. 14, as in vii. 15, the variation *us* and *you* is unimportant. In xv. 49, the reading *let us wear* is in all uncials except the Vatican MS., in most cursives, and in the best versions; and was read by Tertullian and by most of the Fathers. Documentary evidence so preponderant, I see no reason to set aside. Its rejection by the Revisers merely shows that not two-thirds of them were prepared to accept the change. In xv. 51, the Sinai and Ephraim MSS. read *all of us will sleep: but not all of us will be changed*. And Jerome says that this reading was in some Greek copies of his day. The Clermont MS. (Greek and Latin) and the Latin Vulgate read *all of us will rise: but not all etc.* The Vatican MS., followed by the Syriac and Coptic Versions and the later Greek copies, and by all Editors except

Lachmann and the margin of Tregelles, give the reading of the AV. which the RV. retains without note. In xv. 54, the evidence for *this corruptible shall have put on incorruption*, though preponderant I think, is not such as to exclude doubt.

2 Cor. i. 6 is variously arranged both in the best ancient documents and in modern Critical Editions: but the variations are unimportant. In i. 15, the Vatican MS. reads *a second joy*, as do the text of Westcott and the margin of Tregelles. It may have been suggested by the rather difficult reading *grace*, which differs only in one letter, and is found in the other early, and in most later, documents. In i. 22, the Revisers omit with confidence, following the Sinai, Alex., Ephraim MSS. and apparently the Syriac and Coptic Versions, but against the Vat. and Clermont MSS. and the Latin Versions, a word of one letter given in all Critical Editions without note, except that Westcott puts it in brackets. But the omission affects the sense very slightly.

In ii. 1, following the Vat. MS., two cursives, and the Coptic Version, but against the other Greek and Latin MSS., Westcott in his text and Tregelles and RV. in their margins give *For I determined*. This would give a good sense, and one likely to be overlooked by a copyist. But in face of such preponderant documentary evidence we can only surmise that it may possibly be correct. Similarly, in *v.* 7, following the Vat. and Alex. MSS and the Syriac Version but against the mass of documents, Westcott puts the word *rather* only in the margin, and Tregelles and RV. mark it as doubtful.

In iii. 3, following all Greek MSS. earlier than the 9th cent. and all the Critical Editors, (but not Tischendorf's 7th Edition,) the RV. reads without an alternative *tables* that are *hearts of flesh*. All the oldest versions and most later Greek MSS. read *fleshen tables of the heart*. The same is found in existing copies or translations of Irenæus, Origen, and other fathers. But these last have been so often conformed, by copyists and translators, to their own copies of Paul's Epistles that we cannot confidently accept their evidence. This is an interesting case of a simpler reading replacing one more difficult, and passing into all the earliest versions and into most later Greek copies. In iii. 9, the reading *to the ministry* has, I think, preponderant documentary evidence. But all Editors are in doubt about it. And the variation is unimportant.

In viii. 7, following the Vat. MS. and some of the best versions, but against nearly all other Greek MSS. early and late and the

Latin Versions and the other Critical Editors, Westcott gives in his text *from us to you* instead of *from you to us*. The former reading speaks of Paul's love as an enrichment to the Corinthians: the latter is a courteous acknowledgment of their love to him, as an enrichment to themselves. Each reading gives a correct sense. Certain decision is impossible.

In xi. 3, the addition *and the purity* is rejected by Tischendorf, but accepted with some doubts by Tregelles and Westcott, and without note by the Revisers. It is attested, sufficiently I think, by the Sinai and Vat. MSS. and (but placed before *simplicity*) by the Clermont MS. The Syriac Version, but no very early Greek MS., omits it. In xi. 4, the Revisers omit without note one letter, on evidence hardly decisive. But the change is merely from *you would bear* to *you bear*.

In xii. 1, there is much confusion in the best documents. The reading *I must needs glory* in the text of RV. and Westcott, and without note in the earlier Critical Editions, is well attested. The marginal reading of Westcott and the Revisers, *Now to glory is not etc.*, is that of the Sinai and Clermont MSS. and the Coptic Version. It is suspicious as being easily derived from the other reading. The difference is only one letter. In xii. 7, following the Sinai, Vat., Alex. MSS. and the Greek part of two almost identical Greek and Latin copies of the 9th century, and the Latin part of one of them, but against the Clermont MS. and nearly all later Greek MSS. and the Latin and Syriac Versions, the Revisers and all editors except Tischendorf insert without note the difficult word *wherefore*, in Greek only three letters, which disturbs seriously the even flow of the verse. But, for this reason, it might easily have been omitted in the later copies; and, as we actually find, in nearly all versions and in the existing translations of Irenæus and Origen, being almost incapable of translation. It lays rough, and therefore conspicuous, emphasis on the cause of Paul's thorn in the flesh. The concluding repetition, *that I be not overmuch lifted up*, is omitted in the Sinai, Alex., and Clermont MSS. and in the Vulgate Version; but is in the Vatican MS. and later uncials and nearly all Greek cursives, and the Syriac and Coptic Versions. The documentary evidence seems to me slightly in favour of the words, and so the internal evidence. They are accepted by all editors except Tregelles who puts them in his margin. Lachmann brackets them. This is one of the few doubtful passages not noticed by the Revisers. But it is of slight importance. In

xii. 15, following the Sinai and Alex. MSS. and the two Egyptian Versions, with Tischendorf and with Westcott's text, the Revisers omit without note one important letter given without note by Tregelles, and in Westcott's margin, and found in the Vatican and most later MSS. uncial and cursive, and in the Latin and apparently Syriac Versions. How good a sense the rejected reading gives, but one very likely to be overlooked by a copyist, I have shown in my notes. Certainly it should have had a place at least in the Revisers' margin.

In xiii. 4, the Revisers and all Editors retain the reading *in Him*; but, except Tischendorf, who has no margin, all put *with Him* in the margin. This last reading is well attested; but might easily have been copied from the same word soon afterwards.

Besides the above are many other variations without any appreciable bearing on the sense of the Epistles, or indisputably spurious. To the student of Textual Criticism these last are of great interest, as casting light on the affinities and the value of our documents, and on the ways in which error has crept into them. Indeed, for these purposes, passages not open to doubt are our chief guides. And of such variations the most trifling are important. But to discuss them, does not fall within the scope of the present work.

For English readers, a good account of various readings is given in the Queen's Printers' Bible.

APPENDIX C.

THE REVISED VERSION.

1. That the Revised Version rests upon a text much purer than that underlying our Authorised Version, and that the corrections of the text are of considerable importance, I have in Introd. iii. already endeavoured to prove. A few words now about the Revisers' rendering of their text into English.

2. Among others less conspicuous I notice as indisputable improvements 1 Cor. i. 18, *them that are perishing* and *us which are being saved; v.* 21, *seeing that in the wisdom of God;* the article omitted before *Jews* and *Greeks* in *vv.* 22, 23; in ii. 4, *persuasive* instead of *enticing*; *knoweth* for *knew* in *v.* 8, noting

an abiding fact; *through fire* in iii. 15 instead of *by fire*; iv. 5, *each man have his praise from God; already* in *v.* 8, more correct and more graphic than *now*; *v.* 9, *men doomed to death* instead of the unintelligible rendering *approved to death; imitators*, for *followers*, of Paul in *v.* 16, xi. 1; v. 9, *in my epistle*, preserving Paul's definite reference; vi. 12, *not all things are expedient;* the article omitted twice in *v.* 15 before *members*; the clearer renderings in vii. 5, *because of your incontinency*, and in *v.* 6, *by way of permission, not of commandment;* the more graphic form *sitting at meat*, in viii. 10; ix. 7, *what soldier ever serveth*, preserving the reference to the men composing an army; *v.* 17, *I have a stewardship entrusted to me*, a rendering which rescues the verse from utter obscurity; so *v.* 25, *every man that striveth in the games; v.* 27, *I buffet my body*, with *bruise* in the margin; xi. 26, *proclaim the Lord's death*, reproducing well the force of the original; *v.* 29, *judgment* for *condemnation*; xii. 3, 9, 13, *in the Holy Spirit*, recalling Rom. viii. 15, Mt. xxii. 43; in ch. xiii. *love* instead of *charity*; *mirror* instead of *glass* in *v.* 12, 2 Cor. iii. 18; 1 Cor. xiv. 16, *the Amen*, suggesting the familiar response; xv. 45, *life-giving* for *quickening*; xvi. 22, *Maran atha*, apart, and as two words.

In the Second Epistle I note i. 12, *we behaved ourselves* for *we had our conversation; v.* 17, *fickleness* for *lightness;* ii. 14, *leadeth us in triumph*, a most important change; iii. 6, *a new covenant*, (cp. 1 Cor. xi. 25,) recalling Jer. xxxi. 31, and God's covenants with Abraham and Moses; *vv.* 7, 13, *was passing away; v.* 18 *unveiled face*, and iv. 3 *gospel veiled*, bringing to light an obscured, but very beautiful and important, train of thought; *v.* 4, *the gospel of the glory of Christ; v.* 16, *our outward man is decaying;* v. 14, *one died for all, therefore all died*, a most important correction; viii. 1, *make known to you* instead of *do you to wit;* and, in xii. 10, a comma after *distresses*, suggesting, as I believe, the correct exposition.

3. Some of the marginal notes are of great value. In 1 Cor. ii. 6, *full-grown* and *age* explain *perfect* and *world*: in *vv.* 14, 15, iv. 3, *examined* explains *judged*; and in iii. 9 *tilled land* explains *husbandry*. The note in iii. 16f, vi. 19, 2 Cor. vi. 16 distinguishes, though not in the best way, two different and important words: and in 1 Cor. x. 16 *participation* in the margin sheds light on the meaning of *communion* in the text. In 2 Cor. iii. 14, the margin gives what is, I think, the right

exposition. This case illustrates the use of the margin where the meaning of the original is open to doubt. So 2 Cor. xi. 3; and *v.* 5, xii. 11. Very useful are the explanatory notes to v. 10, 17, 19, vii. 2, viii. 2, xii. 15. The note in viii. 23 casts light on the root meaning of the word usually rendered *apostle*.

The word *daughter* added in italics in 1 Cor. vii. 36ff makes the meaning quite clear: and the omission of the word *unknown* in italics (AV.) in xiv. 2, 4, 13, 14, 19, 27, removes a misrepresentation which obscured greatly the nature of the mysterious gift of *tongues*.

4. Naturally, every one finds in the Revised Version renderings retained which he would like to see removed. In 1 Cor. i. 2, the rendering given in these notes is not even recorded in the margin. In ii. 14, xv. 44, 46, the Revisers do not indicate the connexion between the word *soul* and that rendered (AV. and RV.) *natural*, thus leaving Paul's argument in utter obscurity. In iv. 8, the incorrect rendering *ye have reigned* is retained, merely omitting *as kings*, instead of *ye have become kings*. In Rev. xix. 6, we have another incorrect rendering of the same tense of the same word, *reigneth*. The aorist notes the beginning of the reign. So Kuehner, *Greek Gram.* § 386. 5. In 2 Cor. ii. 2, vii. 8f, *sorry* corresponds to *sorrow*. But the ideas conveyed now by these words are very different. Much better is the rendering *sorrowful*, retained, with strange inconsistency, for the same Greek word in vi. 10, Mt. xix. 22, xxvi. 22, 37, Jno. xvi. 20. In 2 Cor. iv. 6 a mere schoolboy following the order of the Greek words would have avoided the Revisers' vapid rendering and have reproduced the exact force of Paul's picturesque words, *Out of darkness light shall shine*. In v. 16, the word *him*, retained but now in italics, obscures the meaning of the verse. See note.

5. In a few cases I am compelled to believe that there are changes for the worse. Of these, the worst cases are 1 Cor. iii. 16, vi. 19, 2 Cor. vi. 16, where the new rendering *a temple* implies as I think a serious theological error. See notes. In 1 Cor. ix. 19, the rendering *brought myself under bondage to all* is very ugly, and obscures the idea of work for others' good suggested by (AV.) *servant to all*. This rendering retained, with the other in the margin, would have been much better.

6. The Revisers' treatment of the Greek aorist is not satisfactory. Although again and again compelled to render it, as I

think with perfect accuracy, by the English perfect, yet in many other cases they have used for it the English preterite even where by doing so they have forced upon the 'indefinite' Greek tense a definite reference quite foreign to it. In 1 Cor. i. 4, 5 we have (RV.) *was given, were enriched*, as though Paul referred necessarily to some definite time; but in *v.* 11 properly *it hath been signified*, in *v.* 20 *hath not God made foolish*, and in ii. 16 *who hath known the mind of the Lord*. In iv. 8, where the Greek has one perfect and two aorists, the RV. suggests two perfects and one aorist. The good rendering *already are ye filled* should have been followed by *already ye have become rich, apart from us ye have become kings*. But in v. 7 we have a good change, *hath been sacrificed* for (AV.) *is sacrificed*. In vii. 28, the form *hast not sinned etc.*, which reproduces correctly the full sense of the aorist, is necessarily retained. So xii. 18, 28. In 2 Cor. iii. 14 a definiteness not belonging to the aorist is imposed upon it by the rendering *were hardened*. Against this, the Revisers should have been guarded by their own rendering of iv. 2, 4, *have renounced, hath blinded*. In v. 13 the force of the aorist, *if we have become beside ourselves*, is missed both in text and margin. The full latitude of the tense is fortunately preserved in ix. 2, *your zeal hath stirred up very many*.

7. A blemish of the Revised Version is the frequent but not uniform retention of the rendering *of* for two different Greek prepositions in addition to its proper use for the Greek genitive. Instead of *from him* we still read in 1 Cor. viii. 6 *of whom are all things;* xi. 8, 12, *the man is not of the woman;* xv. 47, *the first man is of the earth;* 2 Cor. v. 18, *all things are of God*. But with great gain the Revisers have changed *of* into *from* in 1 Cor. vii. 7, *his own gift from God;* 2 Cor. ii. 16, *savour from death . . . savour from life;* iii. 5, *anything as from ourselves, our sufficiency is from God;* iv. 7, *not from ourselves;* v. 1, *a building from God;* xii. 6, *heareth from me*. Instead of *by*, which all Englishmen understand as denoting (so often in AV. and RV.) an agent, we still find in 1 Cor. ii. 15 *judged of no man;* iv. 3, *that I should be judged of you;* viii. 3, *known of him;* xi. 32, *chastened of the Lord;* 2 Cor. i. 4, *comforted of God; v.* 16, *and of you to be set forward;* iii. 2, *known and read of all men;* v. 4, *may be swallowed up of life;* xii. 11, *commended of you*. Fortunately, but inconsistently, it is changed into *by* in 1 Cor. ii. 12, *given to us by God;* x. 9f, *perished by the serpents; v.* 29, *judged by another con-*

science; xiv. 24, *reproved, judged, by all;* 2 Cor. ii. 6, *inflicted by the many.* In 1 Cor. xv. 47, perversely enough the AV. *from* heaven is changed to *the second man is of heaven.*

Very bad is the retained rendering *unto* for εἰς when noting a purpose, and for the Greek dative of advantage; instead of the intelligible and accurate rendering *for* which is also often found both in AV. and RV. and might be used uniformly. We have still *unto our glory,* 1 Cor. ii. 7; *unto judgment,* xi. 34; *unto God,* 2 Cor. v. 13, and in *v.* 15 *unto themselves, unto him who died.* In 1 Cor. viii. 6, neglecting the excellent marginal rendering of the AV. *for him,* the RV. gives the obscure jargon *of whom are all things, and we unto him.* In 2 Cor. v. 13, the plain words *it is for your cause* are changed into the unmeaning form *it is unto you.* But in 1 Cor. vi. 12 *all things are lawful unto me* is properly changed to *lawful for me.* And again and again both AV. and RV. use the rendering *for* in precisely the same connexion: e.g. 1 Cor. vi. 13, *the body is not for fornication but for the Lord; and the Lord for the body.*

8. The Revised Version I have further discussed in *The Expositor* 2nd series vol. ii. pp. 92, 205, and vol. iii. p. 380. When all strictures have been made it still remains by far the best reproduction of Holy Scripture in English which has yet been published. And the use of a second version different from that in common use is of great value as a means of distinguishing between the familiar form of words and their underlying sense.

9. With the Revised and Authorised Versions it is interesting to compare the Roman Catholic Version* published at Rheims in A.D. 1582, twenty-nine years before the Authorised Version. It must be admitted that, although translated from the Latin Vulgate, it rests upon a purer Greek text than does our Authorised Version. Of the sixty corrections of the Greek text noted above on pp. 7, 8 as accepted by the Revisers and all recent Editors, forty-one were already incorporated in the Rheims Version. To these others of some importance might be added. Whereas the readings inferior (e.g. 1 Cor. xv. 51: see p. 534) to the AV. are few or unimportant. But the rendering into English follows the Latin so closely that it is frequently obscure and to our ears unpleasant, with very little of the classic diction of the Authorised Version. Not unfrequently, technical terms are left untranslated: e.g. 1 Cor. v. 7, 8, *Purge the old leaven, that you may be a*

* Re-printed, with the Latin Vulgate in parallel columns, in very cheap but beautiful form by Messrs. Bagster and Sons.

new paste, as you are azymes. For our Pasche, Christ is immolated. Therefore let us feast, not in the old leaven, nor in the leaven of malice and wickedness, but in the azymes of sincerity and verity. But this is an unfair specimen of the translation as a whole. Here and there (e.g. 1 Cor. xii. 9 *in* for *by* twice: so *v.* 3) our Revisers have with gain returned to its literal renderings. On the whole the Rheims Version, like our AV. and Luther's German Version, is faithful; and with very few and doubtful exceptions, (e.g. perhaps 1 Cor. xi. 24, *this is my body which shall be delivered for you,*) as few as in the above Protestant versions, it bears no trace of ecclesiastical bias. Yet, while cheerfully admitting this, we cannot forget that to Protestantism directly or indirectly all the nations of the world owe the Bible freely circulated in their mother tongues. It is to their honour that from Protestants chiefly have come efforts to restore the Sacred Text to its original purity, and to elucidate its meaning; that in our day the three great Protestant nations are endeavouring to give to their peoples the most exact reproduction possible of that Text in their own languages; and that, eager to be corrected wherever error has crept into even our most cherished convictions, we joyfully submit all matters of difference to the arbitrament of the Book of God, and ever turn to its pages for that clearer light and fuller knowledge which day by day through His Written Word God gives and will give.

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